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THE ILIAD OF HOMER,

WITH

ENGLISH NOTES

BY

F. A. PALEY, M.A.

EDITOR OF HESIOD, AESCHYLUS, &c. &c.

VOL. I.

LONDON:

WHITTAKER AND CO. AVE MARIA LANE;

GEORGE BELL, FLEET STREET.

1866.

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I to XII 11

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PREFACE.

THE Text which I have adopted in this edition is that of Immanuel Bekker (Bonn, 1858). The student will understand, that I have in all cases omitted the digamma, where Bekker has printed it in his later edition, and left the hiatus (e. g. as in οἱ δὲ ἄνακτος), which in the ordinary texts has been too often filled up,—doubtless from a period of some antiquity,—with a ν ἐφέλκυστικόν, a γε, a τε, or an ἄρα, or some such worse than useless metrical make-shift. In a very few cases, mostly of mere orthography, I have preferred to adhere to Bekker's former edition¹. After the labours of Spitzner in settling the Homeric text, and the two recensions of Bekker subsequent to and founded upon his, it appeared quite useless, not to say presumptuous, to reopen critical questions, and to discuss various readings when so much was to be done for the use and convenience of younger students in explaining the text and in investigating the meanings or etymology of Homeric words. Besides, I may say with perfect truth, that whenever I have had to consider such critical questions, I have always been able to acquiesce with entire satisfaction in Bekker's sober and mature judgment. His text is a great improvement on Heyne's, which has been generally used, at least in the school editions of Homer in this country.

The verses omitted by Bekker (mostly on the express authority of the Venetian Scholia), and placed at the foot of his pages in

¹ Berlin, 1843.

a smaller type, have been now incorporated in the text, but *enclosed within brackets*. Many other verses appear to me,—and I have endeavoured to view our present text fairly and on principles of common sense, quite unbiassed by any one of the many “Homeric theories,”—to have been interpolated in ancient times, or superfluously repeated; but I have in all cases been content with merely expressing an opinion or a suggestion on that point. It is a most difficult question; for, if once the principle be allowed, that the Homeric poems have been tampered with at all (no matter at what period), it becomes really very hard to check the suspicions of spuriousness that arise in almost every page.

The editions which I have consulted throughout are, Spitzner’s, Doederlein’s, Mr. Trollope’s, and the small one adapted for the use of schools by the late Mr. Arnold². The readings of Heyne and Wolf are fully given by Spitzner, and the notes and views of the former to some extent by Mr. Trollope. I have very carefully perused, and rather largely quoted from in the notes, the ancient Scholia (as published by Bekker in two vols. 4to.), the importance of which, but especially of the Venetian, it is difficult to overrate³. Of the many metrical English translations of the Iliad I have used but three, and those the most recent, viz. Professor Newman’s, Mr. Wright’s, and Lord Derby’s. The last of these indeed appeared when my notes had been written and were nearly ready for press; but I was unwilling to lose the advantage of that popular and spirited translation, and accordingly I have made pretty frequent quotations from it throughout.

In judging fairly of the merits and usefulness of any edition of Homer, it should be remembered, that the Homeric poems are a literature in themselves, and a very extensive one. No

² “Translated, with a few additions, and alterations, from Dr. Dübner, the learned editor of the Paris edition of Stephens’s Thesaurus.” (Second edition, London, 1859. 12mo.)

³ Wolf (Prolegomena, § iv.) calls these latter “Scholiorum congeries, quae antiquarum et ad horum Carminum fata et textus conditionem perspiciendam utilium rerum copiam multo majorem, quam ceteri in unum collati libri omnes, suppeditat, atque omnino criticis et grammaticis divitiis non modo Eustathio, sed omnibus omnium poetarum scholiastis longe antecellit.”

student who gives them but a casual reading can judge of the nature or the extent of the difficulties which beset such a task, or of the immense and persevering labour necessary to produce any thing deserving of the name of a *good* edition. The illustrious scholar and statesman, who has contributed so much to the pleasure and profit to be derived from the study of Homer⁴, says with but too much truth, that “the poems of Homer, to be rightly and thoroughly sounded, demand undoubtedly a disengaged mind, perhaps would repay even the study of a life.”

It is necessary here distinctly to state, that my primary object has been to explain the Greek of Homer. This is, I am well aware, only one small department that an intellectual student requires; but I venture to say that it is an important one, and I am sure that it is that one of all others in which slovenliness and inaccuracy have most prevailed. Questions of ethnology, mythology, geography, pedigree, and a hundred others, meet the reader every where, and demand his attention; but how can foot-notes treat of all these, without involving such a cumbersome mass of matter as would deter the student rather than assist him? So long, in fact, as Homer is used as a school-book, and one out of which the language rather than the genius of the author is proposed to be studied, it is of the first importance that accurate rendering of the words should be encouraged by every means in the teacher's power. How far Homer is the best fitted for that purpose, is another question. We cannot hope to alter the custom of nearly two thousand years. “*Mihi Atilius noster expresse dixisse videtur sic in foro pueros a centumviralibus causis auspicari ut ab Homero in scholis. Nam hic quoque ut illic primum coepit esse quod maximum est.*” So wrote the Younger Pliny⁵, evidently with a doubt as to the wisdom of the practice. But to satisfy the conditions of a good school-book is by no means an easy task. An editor's thoughts are, without doubt, too apt to dwell on some one or two particular topics, e.g. the study of the

⁴ Studies on Homer, vol. i. p. 91.

⁵ Epist. ii. 14.

characters, or the uniformity of the plot, or the critical readings, or the interpretation and etymology of words, or the grammar, the dialect, the digamma, the Homeric inflexions; or the collection of parallel passages, or the detection of spurious verses. Some one of these, or of the other matters that fall fairly within an editor's province, is pretty sure to suit his peculiar taste, or to have engaged a special share of his attention, and so to become, if I may be allowed the familiar phrase, "his hobby;" and if so, he will certainly appear to others, not so interested, to have "ridden it to death." For myself, I am conscious that the digamma question has for some years interested me to a degree which some will think far exceeds its merits in respect of practical usefulness⁶.

On this point also I cannot do better than quote the words of Mr. Gladstone⁷: "It is, indeed, somewhat difficult, as a general rule, beneficially and effectively to use the same book at the same

⁶ The few editors of Homer who have concerned themselves with the digamma, like Mr. Payne Knight and Mr. Brandreth, have carried their theories to such a length, that they have never become popular, nor perhaps attracted very serious attention. On the probable ground that the use of the digamma in certain words, such as *ἔργον*, *οἶκος*, *ἑκάστος*, *ἄναξ*, &c., was regular, of course the observation of remarkable deviations from the ordinary use will furnish collateral evidence in judging of spurious verses. Wolf, who had a great veneration for Bentley's sagacity, expresses a wish that we knew more of that critic's views about the digamma, and that some scholar would publish his inedited remarks on that subject. This has been done, as far as practically bore on amending the Homeric text, by Dr. Donaldson in the *New Cratylus*; but of all the corrections proposed, there is hardly one that would not now occur to any one who had looked into the digamma question at all. The words of Wolf are these (Proleg. § xxvii., note 84):—"Ipse Bentleius, qui senectuti suae criticam recensionem Homeri seposuerat, in illa, id quod ex quibusdam indiciis colligo, huic rei ex industria lucem daturus erat. Qua propter valde miror, nihil, quod ad hanc quaestionem spectet, reperiri in criticis libris Anglorum, qui de illius editionis consilio mentionem faciunt. Digamma Aeolicum eum reducturum fuisse, Dawesius et alii operose docent. Haec autem narratio de digamma mihi saepe dubitationem iniecit haud levem, quid Bentleium conijciam de antiquitate scripturae Graecorum sensisse, et quibus causis, si Homerum scripsisse putarit, hanc Carminum ejus epicam formam tanto posteriorem ponere potuerit. Velim de his certiores nos faciant ii, qui aditum habent ad ejus adversaria et notas Homericas." That the digamma was a relic of the Pelasgic language is highly probable. It remained in partial use, at least, in the time and dialect of Pindar, but had *totally* vanished from the Attic in the time of the tragic writers.

⁷ "Studies," vol. i. p. 19.

time as an instrument for teaching both the language in which it is written, and the subject of which it treats. What is given honestly to the one purpose, will ordinarily be so much taken or withheld from the other. For the one object, the mind must be directed upon the thought of the author; for the other, upon the material organ through which it is conveyed; or, in other words, for the former of these two aims his language must be regarded on its material, for the latter, on its intellectual, side. The difficulty of combining these views, taken of necessity from opposite quarters, increases in proportion as the student is young, the language subtle, copious and elaborate, the subject diversified and extended. In some cases it may be slight, or, at least, easily surmountable; but it is raised nearly to its maximum in the instance of Homer."

It will appear from a perusal of the "Introduction,"—which, on such a subject, will not be accused of unreasonable length,—that I have taken Wolf's view of the composition of the *Iliad*. I think that it is a skilful adaptation of the primitive Ionic, and perhaps other national heroic ballads,—an epitome or compilation made for a definite purpose and on a definite principle, and not the complete and genuine work of one poet. In other words, it is a connected story made up of more or less disconnected materials,—a story which has a harmony and a unity which are not the less admirable because not contemplated by the original authors. I am aware that this is not the popular view in this country. But it is right to say, that I have not only read and duly considered Wolf's long and learned *Prolegomena*, but I have also read with equal attention the arguments "*pro* and *contra*" adduced by Thirlwall, Grote, Mure, Gladstone, and K. O. Müller. What appears on reasonable grounds to be a true view, should certainly be preferred to that which, on comparatively slight grounds, is adopted as the popular view. To my mind, it is simply *impossible* that poems so long as the *Iliad* and the *Odyssey* should have been traditionally preserved for many centuries intact, without being written, which I feel certain they were not, and could not have been. At the

same time, even to revive a doubt whether the Homeric poems were composed by Homer will by many be condemned as rash and speculative. "To theorize rashly (with or without consciousness), and then rudely to excise from the Homeric text whatever clashes with our crude conceptions, is, after all, an essentially superficial and vulgar method of proceeding: and if it was excusable before the evidence touching the Poet and the text had been so greatly confirmed, as it has been, by closer scrutiny, it can hardly be forgiven now ⁸."

The student is requested to use the Index of Words at the end as a directory, in case of no special reference being made in the notes to other places where any given word is commented on. Much pains have been taken in comparing and weighing the opinions, not unfrequently differing, of the learned authors of the *Lexilogus* and the *New Cratylus*. In matters where we can hardly go beyond conjecture, some licence may be allowed in speculating on the origins, meanings⁹, and connexions of words. Such theories, even if unsound in themselves, may sometimes prove suggestive to others; they are in no case put forward with any desire to dogmatize.

⁸ Gladstone, "Studies," vol. i. p. 44.

⁹ Mr. Gladstone, for instance, thinks κῆλον, 'an arrow,' is connected with *telum*, and Φῆρες (Il. i. 268) with *ἔρα*, *terra* ("Studies," i. pp. 510. 575). I think that κῆλον, with κᾶλον, 'wood,' and some other kindred words, is from the digamated root of καίω, and Φῆρες from an ancient word *Fap* or *Fηp*, the Latin *Vir*, the English *War*; and we are both entitled to hold our own opinions.

INTRODUCTION.

THE literary history of "Homer's Iliad" would in all probability appear to us a highly curious one, if we could but penetrate the thick mist of antiquity by which it is concealed. Originating, without doubt, in a very remote, not to say, pre-historic age, this great poem, perhaps the most widely celebrated that the world has ever known, has passed, almost without challenge, for considerably more than two thousand years, as the complete and authentic composition of the author whose name it bears. The hyperbolical attributes of "divine" and "immortal" which the Greeks themselves¹ bestowed upon Homer, have hardly become obsolete even in the present age². And yet, who Homer really was, the ancients themselves, even as far back as history extends, knew no more than we do. The place of his birth and the time at which he lived were matters of speculation³ more than four centuries before the Christian era. The natural consequence of this uncertainty was, that all anonymous ancient epic poetry, not didactic nor religious, but essentially chivalrous, and a good deal besides that partook of a religious character, i. e. Hymns, was at an early period assigned without suspicion to Homer⁴. The epic

¹ Ar. Ran. 1034. Plat. Symp. p. 209 D, &c.

² Wolf calls the Homeric poems "aeternae et unicae Graeci ingenii reliquiae," Proleg. § 3. "The *immortal* poems of Homer," Gladstone.

³ Herod. ii. 53.

⁴ Pindar refers the events connected with the Trojan war, without discrimination, to Homer and the Homeridae; and Thucydides (iii. 104) appears to have no doubts whatever that the existing "Hymn to Apollo" was really the work of Homer.

poems of the *Cypria*, which treated of the subjects introductory to the *Iliad*, and also the Thebaic *Epigoni*,—now by common consent considered as parts of the long-lost epic *Cyclus*,—were generally accepted in the time of Herodotus as the genuine works of Homer⁵. The name *Homer*, in fact, was a convenient resource, an almost mythical device to account for the existence of a body of very ancient epic poetry, treating principally, but by no means exclusively, of a great pre-historic event that had occurred, or was believed to have occurred long before his time⁶ in the north-west parts of Asia Minor, and was known by the general title of τὰ Τρωικὰ, “The incidents of the Trojan war.” Of the poet himself no one ever (if we except the spurious “Lives of Homer,” attributed to Herodotus and Plutarch, but on which no reliance whatever can be placed) pretended to know a single fact⁷, except indeed that he was said to have been blind⁸, and to have lived either at Chios or Smyrna⁹. It must therefore be distinctly stated, that neither we, by the aids of research or philology, nor the ancients themselves by any certain traditions, have been able to explain the true origin of the Homeric poems. They may possibly, under some simpler forms, have existed in ages even much more remote than we commonly suspect, and have passed through many successive though unrecorded modifications, the last of which, by Aristarchus, the great Alexandrine critic of the second century B.C., resulted in the *Iliad* and the *Odyssey* nearly or quite in the form in which we now have them¹. A theory has lately been propounded (or rather revived,

⁵ Herod. i. 117; iv. 32.

⁶ Thucyd. i. 3, Ὁμηρος πολλῶ ὕστερον ἔτι καὶ τῶν Τρωικῶν γενόμενος.

⁷ See Plat. Resp. lib. x. p. 599, seqq.

⁸ This opinion was probably derived from the so-called Homeric Hymn to the Delian Apollo, 172, τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνι παιπαλοέσση. The legendary reason for this is given in Plat. Phaedr. p. 243 A.

⁹ Of the several places which claimed the honour of the poet's birth, these two are the most probable. K. O. Müller (Hist. Gr. Lit. chap. v. § 2) decides in favour of Smyrna.

¹ We do not believe that our *Iliad* differs *materially* from the recension by Aristarchus; though Wolf is of opinion (Proleg. § xlvi.) that his reading of the poet did not become ἡ παράδοσις, i. e. ‘the vulgate or established text,’ till long afterwards; and that the text was finally settled precisely as we have it, in the

for it is clear that a school of interpreters of this kind existed in the time of Plato²) that the Iliad had its origin—necessarily a very remote one³—in elemental worship. “The whole Achilleis is a magnificent Solar Epic, telling us of a sun rising in radiant majesty, soon hidden by the clouds, yet abiding his time of vengeance, when from the dark veil he breaks forth at last in more than his early strength, scattering the mists and kindling the ragged clouds which form his funeral pyre, nor caring whether his brief splendour shall be succeeded by a darker battle, as the vapours close again over his dying glory⁴.” It is not easy for us to realize the creation and perpetuation of long metrical compositions, in a language possessing the most complex and elaborate inflexions, long before writing itself was in use, if not before it was even invented; it is not easy to conceive how poems with so long and elaborate and sustained a plot should have been the production of a very primitive, not to say, a rude age; still more difficult is it to conceive the length of time, or the stages and processes which the Greek Epic must have passed through before it had attained, at the early period at which Homer is believed to have lived, the high perfection of the Homeric verse. All this however must be left to imagination; and we must be content, if the difficulties of the case appear to us,

third or fourth century of our era. Still he entertains no doubt (Proleg. § xlix.) that “si de universa facie et habitu carminum quaerimus, vulgata nostra recensio est ipsa Aristarchea.” That great Scholar (Proleg. § vii.) assigns six periods or ages of the Homeric text, in all of which he supposes *some* changes to have been introduced. These are, 1. From B.C. 950 to Pisistratus. 2. From Pisistratus to Zenodotus of Ephesus (circ. B.C. 210). 3. From Zenodotus to the grammarian Apion (circ. A.D. 30). 4. From Apion to Longinus (A.D. 250). 5. From Longinus to the editor of the *Editio princeps* (1488). 6. From 1488 to the three following centuries. He does not here take into account the recension of Aristotle. We are disposed to think the Iliad underwent some considerable modernizing processes between that event and the age of Pisistratus. Wolf admits (§ xxxvi. init.) that of the second period we know very little more than of the first.

² See Theaetet. p. 153 C.

³ This part of the theory is rendered the more probable by the conclusions of modern scholars (see Thirlwall, i. p. 152) that Helen was a mythological person, and, in fact, a goddess. And thus only can we explain the story told in Plato, Phaedr. p. 243, that both Homer and Stesichorus were struck with blindness διὰ τὴν Ἑλένης κακηγορίαν.

⁴ Tales of Thebes and Argos, by G. W. Cox (Introduction, p. 67). Professor Max Müller, if we mistake not, is an advocate of this theory, which seems to the present editor in the highest degree improbable.

on calm and serious reflection, to be insuperable, after all that has been said and written on the subject, to remain in doubt whether Homer was the author of the poems attributed to him, or merely (as Pindar seems to regard him ⁵) the rhapsodist who first introduced a method of popularizing certain traditional war-songs by an effective method of public recitation, or a non-entity and a fictitious name, invented to represent a clan or family of *Homēridae*, who claimed for themselves exclusively the art or the privilege of reciting epic compositions ⁶, which in some form or other had come down to them from a remote age, and were used by them as the material out of which to construct, by their own genius, a connected series of adventures relating to the same heroic characters. "According to every hypothesis, the origin of the Homeric poetry is wrapped in mystery; as must be the case with the beginning of a new period, when that which precedes it is very obscure⁷." "During five and twenty hundred years this inquiry has occupied the subtlest investigators of every age⁸." Homer still is, as he has ever been, the Great Unknown. We must deal with the Homeric poems as a geologist deals with a rock; he takes it as a fact and a material existence, and he knows it must have had *some* physical origin. All he can find out respecting it must be derived from internal evidence. Now internal evidence, applied to the *Iliad* and the *Odyssey*, may be said to be both for and against a remote antiquity. Their genius and spirit are those of a fighting age, when man was a noble but ferocious creature, delighting in danger, reckless of life, and having little earthly ambition beyond renown in arms and superiority in bodily strength. The vocabulary of the *Iliad* is essentially a fighting vocabulary; such terms as *φῶτες*, *ἥρωες*, *ἀρετῇ*,

⁵ Isthm. iii. 55, "Ὀμηρος κατὰ ῥάβδον ἔφρασεν θεσπεσίων ἐπέων &c.

⁶ Pindar, Nem. ii. 1, 'Ὀμηρίδαι, ῥαπτῶν ἐπέων ἀοιδοί. That Homer was rather a rhapsodist of existing poems, and perhaps an enlarger or remodeller, than strictly the author of them, is the opinion to which the present editor inclines, on a review of the whole subject. For aught we know, the germs of the *Iliad* and the *Odyssey* may even have existed in some eastern dialect not strictly Greek, e.g. Lycian or Phrygian. Mr. Gladstone remarks (ii. p. 334) that Homer regards the Lycians with "extraordinary and unvarying favour."

⁷ Thirlwall, *History of Greece*, i. chap. vi. (*ad fin.*)

⁸ Mure, *Hist. Gr. Lit.* i. p. 180.

ἐρίηρος, κοῦροι, κουρήτες, ὀπλότερος, αἰζηοὶ, ἡὺς, ἀμείνων⁹, βέλτεροι (βέλως), φύλοπις, χάρμη, αὐτή, ὑσμίνη, and very many more, represent and embody the chivalrous spirit of the age which employed them. Mr. Gladstone well remarks¹, that “a large portion of those (Hellenic) names, of which the etymology can be traced, appear to express ideas connected with glory, political power, mental fortitude, energy and ability, martial courage and strength, or military operations.” The little acquaintance shown with the working in iron, the scanty and even doubtful allusions to writing and riding, the singularly limited and imperfect knowledge of geography, the simplicity of the diet and the rude practice of surgery, the absence, amidst a complicated mythology, of any distinct mention of hero-worship,—the constant admixture not only of the marvellous but of the supernatural, through the direct agency of anthropomorphic gods,—are sure indications of a remote age in the history of human progress and thought. On the other hand, it is impossible to deny,—and this is a frequent cause of misgiving and perplexity to a critic not prepossessed with the conviction that every line of our Iliad dates some eight or nine centuries before our era,—that there are apparent modernisms of idiom and inflexion, which seem to bring a portion of the Homeric Greek down to a standard of development not much, if at all, behind that of the early Attic. Not a few instances occur of the true Attic use of the article; of irregularities and inconsistencies in the use of the digamma; and, in many passages and episodes, of words apparently of a comparatively late coinage². We feel, too, some misgivings at the wealth and celebrity of such places as the Egyptian Thebes, the Pythian Sanctuary, and the Minyeian Orchomenus being known to a poet who lived eight centuries before our era. Nor is it easy to believe, with Mr. Gladstone, that the Olympian Games

⁹ Probably the comparative of a lost word ἀμενεὺς, ‘one who stands or remains.’ (*New Cratylus*, § 262.)

¹ “Studies,” vol. i. p. 309.

² This statement however depends on such a subtle and intuitive sense of Greek as a language, that many will fail to recognize its force. “Res a peritis sentiri potest, imperitis, quid sit, explicari non potest.” (Ruhnken.)

really existed two generations before the Trojan War. But the evidence from the style of the language is more important. "It has been thought inconsistent with the law of continual change, to which all languages are subject, that the form in which these works now appear, should differ so slightly as it does from that of the later Greek literature, if it really belonged to the early period in which they were first recited ³."

Undoubtedly, a peculiar and almost fascinating interest attaches to the belief, that in reading the Iliad we really have before us a genuine and accurate picture of Greek life older than a large portion of the Old Testament, our only other record ⁴ of the ancient world. It is not therefore surprising that the numerous class of persons who prefer sentiment to truth, should be positively unwilling to have their prejudices or educational notions disturbed, or to be dispossessed of ideas which they are half conscious a critical examination may prove to be erroneous ⁵. But even scholars and critics and men of thought are reluctant to accept a conclusion so momentous as that the Homeric poems were not really composed by Homer. Thus, Spitzner, Mr. Trollope, Mr. Gladstone, and Col. Mure, vie with each other in maintaining the genuineness and antiquity of the present Iliad. Bishop Thirlwall, on the other hand, and Mr. Grote, are quite disposed to admit the views so ably advocated in the Prolegomena of Wolf, viz. that the present *form* (as distinct from the subject-matter) of the Iliad is not older than, if even so old as, the time of Pisistratus. The German critics, on the whole, are more fearless than the English. Thus, the great names of Lachmann and Hermann are on the side of Wolf's view, which Col. Mure is pleased to term "the Wolfian heresy." An edition of the Iliad

³ Thirlwall, Hist. Gr. ch. vi.

⁴ Mr. Gladstone (Studies on Homer, i. p. 8) observes that "the poems of Homer may be viewed, in the philosophy of Human Nature, as the complement of the earliest portion of the Sacred Records." See *ibid.* ii. p. 520.

⁵ A. Köchly with some severity, yet much truth, speaks of the "*pia traditae antiquitus opinionis tenacitas, qua etiam cum aliis in rebus humanis tum maxime in publicis religionibus pugnantia secum elementa contineri, et quae nec fieri nec cogitari recte possunt et credi firmissime et defendi furiosissime quotidie videmus.*" (Preface to ed. 1861, p. iv.)

has been published by Arminius Köchly⁶, in which he professes to resolve it into the original ballads,—sixteen in number,—omitting, of course, considerable portions and transposing others. This editor (of whose work we shall afterwards speak more fully) is severe on the conservative critics; “donec illa de *poetica* Iliadis *unitate* superstitio prorsus deleta sit, nimis saepe repeti omnino nequit, neminem hoc etiam tempore nec inter laudatissimos unitarios superesse judicem, qui Homerum epopoeiarum ejus nomini adscriptarum unum auctorem esse sibi aliisque persuadeat eo sensu, quo ceterorum et temporum et populorum poetas fere omnes carminum suorum auctores vulgo et habemus et dicimus.” In the same strain Wolf (Proleg. § iii.) speaks of the “perversa opinio eorum, qui hodieque hunc textum, qualis paullatim forte fortuna factus est, genuinum ac prope *Μουσόπνευστον* habere videntur.” Equally satirical is a scholar of not less repute⁷, who says that “plurimos nescio quae puerilis incessit superstitio, ut non audeant ea supposita dicere, quae tot homines eruditi tot saeculis pro veris et germanis habuerunt. Quo hominum genere nescio an nullum sit impudentius, et literis nobisque magis molestum.”

It is quite impossible however to deny,—and it would be equally unfair and unwise either to conceal or to undervalue the fact,—that the voice of antiquity speaks uniformly in favour of a real Homer as the author both of the Iliad and the Odyssey⁸, and indeed, of a great deal besides; for it is certain that, in the times of Pindar and the Greek tragic writers, Telephus and Memnon, Aeacus and Pelcus, and many more, were as celebrated “Homeric” characters as the Achilles, the Patroclus, and the Hector of the Iliad. It has been very truly said⁹, “The Iliad and Odyssey have assumed in our eyes more than their fair proportions, from the mere fact that they alone have survived unhurt the wear and tear of ages.” Unfortunately, the view

⁶ Lipsiae, 1861.

⁷ Ruhnken, Epist. Crit. i. p. 5.

⁸ The *οἱ χωρίζοντες*, or separators of the two poems, first came into prominence in the Alexandrine schools, though there were perhaps somewhat earlier critics who held the same views. See Wolf, Proleg. § xxxv. note 20.

⁹ Mr. Cox, “Tales of Thebes,” &c. p. 114.

which is supported by the uniform voice of antiquity is precisely that which is in itself the most improbable. That a poem, like the *Iliad*, in its origin, so far as we can tell¹, unwritten, should have borne unscathed the very perilous process of being orally recited, for many generations and perhaps for centuries, in every part of Asia and Greece by professional and rival rhapsodists, biassed by strong national partialities and antipathies, as well as by a personal desire for distinction as men of genius, and still have remained the original *Iliad*, without addition or diminution, is a view requiring an amount of credulity that has staggered many a sober critic of more modern times. Even Col. Mure is compelled to admit that "the circumstances under which these poems were transmitted render it next to impossible but that their original purity should have suffered²." He however regards the *Iliad* in its present form as at least as old as the first Olympiad, while Wolf does not allow its first reduction to writing a higher antiquity than Pisistratus, or possibly even than Pericles³. Those who would meet the difficulties of the

¹ Bp. Thirlwall (ch. vi. *ad fin.*) inclines to the opinion that the art of writing, though in a rude state, existed in Homer's time, and even that the invention of it may have stimulated the poet's genius to a new and bolder flight. This, of course, is the merest speculation. Of its probability the reader must judge for himself.

² Hist. Gr. Lit. i. p. 228.

³ Proleg. § xxxvi. "Primo quidem tempore et paene ad Periclis usque aetatem Graecia Homerum et ceteros *αοιδούς* suos adhuc auditione magis quam lectione cognoscebat. Paucorum etiam tum erat cura scribendi, lectio operosa et difficilis; itaque rhapsodis maxime operam dabant, captique mira dulcedine cantus ab illorum ore pendebant." Our "Readings of Shakspeare" to a certain extent represent the recitations of the Rhapsodi, with the important difference however that they did not read from a text, but spoke from memory. Mr. Gladstone well remarks ("Studies," vol. i. p. 247) that the lines in *Il.* ii. 489, 90, evidently refer to the fact that the 'Catalogue' was composed expressly for recitation,—

οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χαλκέον δέ μοι ἦτορ ἐνείη.

It is remarkable, that in Pindar and the Greek Tragedies mention is hardly made of writing, beyond the penning of messages, or the scratching of inscriptions on *στῆλαι* or *λέβητες*. Even the absence of a regular Greek verb for "to read" in the earlier ages is remarkable, as well as the fact that *legere* has a sense in Latin that *λέγειν* does not bear in Greek. The correlative *γράφειν*, 'to write,' meant any process of painting, engraving, or marking surfaces. Mention of a *written literature*, *γραφὰ τῶν παλαιτέρων*, occurs perhaps first in Eur. Hippol. 451. The word *βιβλος* is first found in Aeschylus, Suppl. 924 (947 Dind.), but in a verse which is

“integrity theory” by insisting that the *Iliad* was written from the first, endeavour to reduce the supposed antiquity of the poem, in order to bring it within a period at which they think the art of writing may have been known⁴. Following the date assigned by Herodotus (ii. 53), and even reducing that by about half a century, they contend that Homer may have composed his poems as late as B.C. 800⁵. To the date assigned by Herodotus two objections might be raised; first, that he speaks as if desirous to deny a greater antiquity, then commonly attributed to the Homeric poems; secondly, the tendency of the Greeks in the historic age to assign definite dates to uncertain events was very likely to lead them into statements not chronologically correct⁶. If we accept the not improbable opinion, that the *Iliad* was an expansion of a still earlier poem, the *Achilleis*, and also admit that epic poetry must have had an infancy, probably a long one, before it attained the perfection it exhibits in the *Iliad*⁷,—if to this also we add the utter uncertainty that existed from the earliest historical times, as to who Homer was,—we may very reasonably believe that the *germ* of the *Iliad*, so to say, i. e. some earlier form or forms of it, may be much more ancient than Herodotus supposed. Recent researches into the history of language and the antiquity of the human race will allow us to assign even a very remote period for highly inflected forms of speech; and, as poetry was certainly the earliest kind of certainly spurious. It would be easy to show that in most cases where writing is mentioned at all in early authors, a brief epistle only is alluded to. Pindar mentions *σκυτάλη*, the stick or cylinder used by the Dorians in writing letters or messages, *Ol. vi. 90*, but his poems were probably taught verbally by *ἄγγελοι* (*ibid.* and *Pyth. iv. 279*).

⁴ Wolf is of opinion that the art of writing was unknown to the Greeks till the time of Solon (B.C. 600). No scrap or letter of Greek writing on vases, stones, or other material is known to exist of earlier, and very little indeed even of that date.

⁵ Trollope, *Preliminary Observations*, sect. i. ad fin.

⁶ This remark applies especially to the first six chapters of the sixth book of Thucydides, where the dates assigned to the various immigrations into Sicily must surely be received with great caution. Herodotus is especially fond of chronologizing: see an extraordinary specimen in ii. 145.

⁷ Bp. Thirlwall thinks that a body of poetry (principally religious) existed, the works of bards “who preceded Homer and Hesiod perhaps by many centuries.” Herodotus (ii. 23) speaks of *Ὀμηρον ἢ τινα τῶν πρότερον γενομένων ποιητῶν*. See however *ibid.* 53, and *Plat. Theaetet.* p. 179 E.

literature, so were chivalrous ballads the earliest kind of poetry, excepting, perhaps, religious. The Trojan war itself, to which a date is with some confidence assigned by historians, *may* have been an event of immense antiquity, even thousands of years antecedent to our era. It may have survived in the traditions of man up to the time of composing the Homeric ballads, which certainly speak of it as an occurrence then very ancient⁸. Thus, the earliest form of the Iliad may be considerably more ancient, while the present form of it may be even more recent than is commonly believed. What may be called the conservative or optimist view of the present text of the Iliad, cannot be better given than in the words of Mr. Trollope, in the Preliminary Observations prefixed to his edition⁹:

“The Iliad and the Odyssey are the productions of one mind. They were originally committed to writing by Homer himself¹. The confusion in which they were afterwards involved arose from the unconnected manner of reciting them in European Greece. This confusion did not extend to the written copies dispersed throughout Ionia. They were again reduced into their original form and edited in the order in which we now possess them, by Pisistratus. The arrangement of Pisistratus was confirmed, or amended if necessary, by collating it with a MS. copy of the two poems, which had been obtained for that purpose from Ionia, by his son Hipparchus.”

How far such a view is probable, the reader must judge for himself. In truth, it has no other merit than the slight one of being the popular, and to some extent, the traditional view; but the traditions on which it is founded have been sternly and critically examined by Wolf, and found wanting in all the conditions of true history. Mr. Gladstone² accepts the theory and

⁸ E. g. in the well-known comparison of the then heroes in the phrase *οἱοὶ νῦν ἄνθρωποι εἶσι* &c. If this phrase conveyed the real notions of the poet, it would require the lapse of centuries between the Troica and the epoch of the poet. (Gladstone, i. p. 37.)

⁹ P. xxvi.

¹ Bp. Thirlwall also accepts this view, as presenting on the whole the fewest difficulties. For ourselves, we entirely and without hesitation dissent from it.

² Studies on Homer, i. p. 43. Mure (bk. ii. ch. iii. § 5) comes to the same

“belief that the received text of Homer is generally sound and trustworthy,”—why? “As the only one which can be entered upon with such an amount of preliminary assent, as to secure a free and unbiassed consideration of Homeric questions upon a ground held in common; and as, therefore, the only one, by means of which it can be hoped to attain to solid and material results as the reward of inquiry.” This seems nothing better than a *petitio principii*, or rather, the assumption of a case in order to build up theories upon it. Nor does the opinion of Col. Mure, that “verses *may* have been added by Homer himself³,” appear sufficiently to account for the endless repetitions of verses and passages occurring every where in the Iliad. Such repetitions are precisely what would have resulted from the ancient rhapsodists confining themselves to certain parts of the poem, and introducing into each part verses adopted from other parts for their appropriateness, their beauty, or even as convenient common-places.

The so-called *unity* of the Iliad has, perhaps, been exaggerated by the advocates of the “integrity theory.” It is far from perfect⁴, or even always consistent in the use of the names and actions of the characters. For example, Mr. Grote has pointed out very clearly that the whole of the ninth book seems an insertion, because the rest of the poem, up to the nineteenth inclusively, proceeds on the supposition that the very thing has not been done which the ninth book represents as done, viz. the offer of satisfaction by Agamemnon to the offended and alienated Achilles. The whole plan of the Iliad is so simple⁵, that it

comfortable conclusion, “that the Iliad and the Odyssey were originally composed, in their substantial integrity and order, as we now possess them.”

³ Hist. Gr. Lit. i. p. 187.

⁴ A. Köchly calls it “unitas undique collatis membris imposita, non poetici ingenii generosus foetus, sed sobriae sollertiae operosus labor.” (Praef. p. xii.) On the other side, Mure says that “from the quarrel of the heroes down to the restoration of Hector’s body, the whole series of occurrences follow each other by as constant a chain of cause and effect as the vibrations of a pendulum, and cease as naturally on the exhaustion of the impetus which set them in motion.” (Vol. i. p. 270.) So also Gladstone, vol. iii. pp. 366 and 555.

⁵ The *object* of the Iliad, according to this view, is a chivalrous narration of legendary events forming, in fact, a panegyric on the several heroes, among whom

appears quite within the power and province of intelligent editors (*διασκευασταὶ*) of whatever date, to put together detached ballads about the deeds of Achilles, Diomedes, Ulysses, and Hector into a tolerably connected whole. The rhapsodists themselves, though disparaged by both Plato and Xenophon (who of course speak of the degenerate race of their own times), were probably men not only possessed of excellent memories, but inspired by an enthusiastic love for their art⁶. Under their hands, the *Iliad* was likely to have received continual accretions down to a comparatively late period. If it was not regarded from the first (and where is the proof that it was?) as a sacred possession and a literary deposit from the very mouth of its author, it would naturally be so enlarged; and where, or by whose authority, was the process to stop? If it had been in early times regarded as of such paramount merit and authority, or of so peculiarly sacred a character, then we should have found it referred to with a deference and a frequency which in fact it seems to have acquired only in a later age.

The present *Iliad*, whatever be its origin and history, is undoubtedly but a remnant of a body of epic literature, which existed in its integrity and enjoyed an equal or even a greater popularity five centuries before Christ. It may be a compilation from or a combination of those ballads which bore more or less directly on the exploits of Achilles, and were best adapted for being worked into a continuous narrative. Of very various

Achilles is as it were the centre of the group. On this principle *ῥαψωδεῖν* was used by the later Greeks, e.g. Aristophanes, *Eccles.* 679, in the sense of 'to panegyryze,' and so Homer is called *ἐπαινέτης*, a eulogizer of men, by Thucyd. ii. 41. We cannot here discuss the view of the design of the *Iliad* which Mr. Trollope has embraced from Mr. Penn, that it is "clearly intended to display the irresistible power of the divine will over the most resolute and determined will of man, exemplified in the death and burial of Hector, by the instrumentality of Achilles, as the immediate preliminary to the destruction of Troy." (*Prelim. Obs.* p. xxxiv.) With Wolf and Mure, we think that Achilles is portrayed primarily as an historical character. See Gladstone, vol. iii. pp. 392–6, and Herod. ii. 120 *fin.*

⁶ Cic. *De Divin.* i. ch. xviii.—"Grammatici poetarum proxime ad eorum quos interpretentur divinationem videntur accedere." Of course, the remark would apply with still greater truth to rhapsodists, especially if men of talent. Wolf, *Proleg.* § xxiii., "Nullum prope fuisse rhapsodum, quin idem probabilis poeta esset, manifesta historiae vestigia arguunt."

dates, and the composition probably of many authors⁷, these ballads on the Trojan war appear to have constituted the chief literature of the early Greek races. They were the source of most of their heroic legends and local glories; they formed the basis of their most popular mythical histories, and the chief subjects for the arts of the sculptor and the potter. One of these, at least,—the *Achilleis*,—was probably of Phthiotic or Thessalian origin. But Asiatic legends, wholly distinct, especially Lycian, were largely interwoven in the later Iliad, in which the scenery and descriptions, e. g. those of lion-hunting, generally have rather an Asiatic than a European character⁸. Sir Charles Fellows⁹ has pointed out the very remarkable fact, that the *Tloes*, or people of Tlos in Lycia, and the Lycian Xanthus, were evidently confounded with the *Troes* and the Xanthus (or Scamander) of the Troad. The opinion of Hermann,—though Thirlwall¹ regards it as “an expedient only to be resorted to in the last emergency,”—appears to involve a very probable hypothesis, viz. that both in the Iliad and the Odyssey we have the joint labours of several bards (or rhapsodists) “who drew their subjects from an earlier Iliad and Odyssey, which contained no more than short narratives of the same events, but yet had gained such celebrity for their author, that the greatest poets of the succeeding period were forced to adopt his name, and to content themselves with filling up his outline.”

It is by no means necessary to suppose, nor is it at all probable, that the parts out of which the Iliad or the Odyssey was formed, were originally wholly independent of each other. In that case, indeed, as Bishop Thirlwall² observes, “the sup-

⁷ The words of Pindar, Pyth. iii. 112, might seem to indicate that he was well aware of this: Νέστορα καὶ Λύκιον Σαρπηδόν', ἀνθρώπων φάτις, ἐξ ἐπέων κελαδενῶν, τέκτονες οἷα σοφοὶ ἄρμωσαν, γιγνώσκωμεν. But it is likely that under these terms he meant to describe the rhapsodists, as “patchers” or “joiners” of old ballads.

⁸ Mr. Gladstone (Studies on Homer, i. pp. 40 and 263) remarks, on the other hand, that Homer apparently knew Greece proper and the Peloponnese much better than he knew Asia Minor. These questions are the more difficult, because all Homeric geography is vague and uncertain.

⁹ Travels in Lycia, pp. 413–6 (ed. 1852).

¹ I. chap. vi. p. 245, ed. 1.

² Ibid. (p. 245.)

position that they could have been so pieced together as to assume their present appearance, is involved in almost insuperable difficulties." But the *theme* (τὰ Τρωικὰ), the epic style and vocabulary, the mythology, the characters, the inspiration and the traditions of the bards, being the same, the natural result would be a series of poems, even from different authors, perfectly capable of being afterwards amalgamated into a tolerably complete and consistent whole. It is not even necessary to assume the existence, as Hermann does, of a pre-existing Iliad and Odyssey. The interest and the genius of the bards centred on one general subject, and that was enough.

Two considerations of great importance here present themselves; first, the abruptness and incompleteness of the present Iliad, as giving an historical sketch of the war,—for, in fact, it is a poem that neither begins with the beginning nor ends with the end of it,—secondly, the disappearance at an early period of that great mass of epic verses on the same theme, which Pindar and the Tragic writers not only possessed, but which they made use of even to a much greater extent than they did of either the Iliad or the Odyssey, as we now have them. It is certain that the Homeric epics had a much more comprehensive meaning five centuries before the Christian era, than that which they now have. *We* are accustomed to regard all the mass of accessory matter, so extensively used as the themes of the Greek tragedies, as merely supplementary, later in date, and the works of certain early, but long post-Homeric poets, commonly known as the *Cyclic*. In other words, we are taught to believe that to the existence of the Iliad was due the composition of these poems. "They all bear marks of having been written," Mr. Gladstone³ says, "to fill the gaps which Homer had left unoccupied, and so to enter into partnership, if not with his fame, yet with his popularity." "Their titles, with the historical notices of their contents, show them to have been composed with the view of enlarging and completing the series of legendary annals of which

³ i. p. 77.

the Iliad and Odyssey had already engrossed two important stages⁴." Of the correctness of this view we confess to entertaining the gravest doubts. When by far the greater part of the so-called Homeric ballads that were in existence B.C. 500⁵ are lost, what right have we to feel so sure that the Iliad and the Odyssey are older, or were then more celebrated, or thought more genuine⁶, because they happen to have survived? To account for the general silence about the Iliad and the Odyssey in early writers, and the prominence given in them to "Cyclic" subjects, two theories have been propounded; viz. that "in the progress of critical inquiry, those two poems obtained, at first in the opinion of more competent judges, afterwards with the Hellenic public at large, an exclusive title to that distinction⁷;" and that "that portion of the whole series of events which the original Homer had treated, was studiously avoided by the authors of these supplementary works⁸." We are also taught that these minor or supplementary epics were "vastly inferior, both in design and execution, to their two prototypes⁹,"—which leaves us to wonder how it came to pass that the Greeks, in the best ages of their poetic genius, preferred to take their themes from the inferior and secondary, to the neglect of the superior and primary. For it is a remarkable fact, that although two Greek plays, and two only¹, are taken directly, the one from our Iliad,

⁴ Mure, i. p. 177.

⁵ This is very easily proved from many passages of Pindar, and from the paintings on contemporary Greek vases.

⁶ It is true that Herodotus expresses his own opinion that the *Cypria* and the *Epigoni* were not certainly written by Homer (ii. 117; iv. 32), but he thereby shows that the popular belief was the contrary. In v. 67 he speaks of Ὀμήρεια ἔπη in terms which, as Mr. Blakesley remarks, "are quite inapplicable to the Iliad or the Odyssey." The names of the authors assigned by Proclus to the so-called Cyclic, but anciently called Homeric, poems (e.g. Arctinus, Lesches, Agias) were very probably those of eminent rhapsodists who popularized those particular portions of the ancient ballad-poetry, which bore their names, just as Homer may have been the rhapsodist who devoted himself to the materials that formed the Iliad and the Odyssey. There really is not the slightest proof that the Iliad as we have it is older than many or all of the non-extant poems on the same theme. Some of these poems, e.g. the story of the Wooden Horse, are even cited as themes of the αἰοίδολι in the Odyssey: see viii. 500 seqq.

⁷ Mure, i. p. 177.

⁸ Ibid. pp. 178. 212.

⁹ Ibid. p. 212.

¹ The *Rhesus* and the *Cyclops*.

the other from our *Odyssey*, the allusions to either of those great poems are singularly few, and those few often uncertain, in the writers previous to the time of Plato. With the decline and fall of the so-called *Cyclics*, the *Iliad* and the *Odyssey* seem to have started into a sudden and remarkable prominence. Whereas the prose writers before Plato, e. g. Herodotus and Thucydides, make the most scant allusions to our Homeric poems (Herodotus only twice² under the name of ‘the *Iliad*’), they become quite household words in the writings of Plato; he quotes them continually with the same freedom and familiarity as modern essayists would quote Shakspeare³. This fact is very important, and yet it does not appear to have attracted the serious attention of the numerous and learned scholars who have written on Homer. Can it be that the *Iliad* was epitomized and selected from the general mass of “Homeric” (or “Cyclic”) ballad-poetry, not very long before Plato’s time, and that the residue was allowed gradually to become obsolete⁴? Or shall we rather conclude, that a selection from the epic ballads having been made at an early time for the formation of an *Iliad* and an *Odyssey*, the residue of the ballads was worked up and rhapsodized (so to say) into the minor and accessory poems, by somewhat later epitomists; and that these minor poems, coming ultimately from the same sources, thus obtained by right an equal, and by accident even a greater, note than the principal ones? Startling as the former theory must appear, it is one that is strongly supported by the admixture of

² ii. 116, 117. The *Iliad* is also once mentioned by name by Xenophon.

³ It is known that Antimachus of Colophon, a poet contemporary with Socrates, made a διόρθωσις or corrected edition of Homer; indeed, he may be called the first known editor of the Homeric poems. To his recension it seems highly probable that we may attribute the notoriety which those poems undoubtedly attained in Plato’s time, but which they certainly cannot be proved to have attained during the flourishing period of the Greek drama.

⁴ K. O. Müller has pointed out (*Hist. Gr. Lit.* ch. v. § 9) that the Trojan “Catalogue” in the second book of the *Iliad* was probably abridged from the so-called Cyclic poem of the “Cypria.” Hermann thought that the *Aethiopis* or the *Cypria* was the older form of the *Iliad*. See Mure, Appendix A to vol. i. The Cyclic poems are said to have been edited by the Alexandrine critics. Virgil, Propertius, and the Latin poets generally, either used them, or knew the legends they contained.

Attic allusions⁵ and semi-Attic idioms and words in the present Iliad⁶. That the Iliad *in its present form* may not be very much older than Plato, is also confirmed by the difficulty of reconciling earlier quotations with the existing text⁷. Of course, the traditional stories of the parts taken by Solon, Peisistratus, and Lysurgus, in introducing the Homeric poems to the knowledge of the European Greeks, would hold true, if there be any truth at all in the matter, of any ballads about Hector, Achilles, and the rest.

An examination of all the passages in Pindar which allude, in some cases by name, to "Homer," i.e. to Homeric subjects or characters (τὰ Τρωϊκά), would take up much space. They are appended below, however⁸, if any student should be desirous of comparing them with the existing Homeric text. He will find, perhaps with surprise, that out of at least thirty-five, only about seven have a distinct reference to our present Iliad or Odyssey. Thus, in Ol. xi. 28, πέφνεν (Ἡρακλῆς) Κτέατον ἀμύμονα, πέφνε δ' Εὐρυτον, the allusion seems to be to Il. xi. 709. In Ol. ix. 30 the same legend seems alluded to which is touched upon in Il. v. 395 seqq. In Ol. ii. 80, Ἀχιλλέα τ' ἐνεικ', ἐπεὶ Ζηνὸς ἦτορ λιταῖς ἐπεισε, μάτηρ· ὃς' Ἑκτορ' ἔσφαλε, Τρώας ἄμαχον ἀστραβῇ κίονα, we recognize the account in Il. i. 497 seqq., of Thetis preferring her petition to Zeus to do honour to her son, and also that of the death of Hector by the hand of Achilles in Book xxii. And in Isthm. vi. 32, the story of Meleager⁹ in Il. ix. 597, &c.,

⁵ E.g. to the offering of the Peplus to Athene in the Sixth Book.

⁶ Generally, it may be stated that the dialect of Homer is Ionic, and not very different in essentially characteristic points, from that of Herodotus, as Mr. Trollope has observed (Prelim. Obs. p. xxxvi).

⁷ We might safely go further, and say, that strictly speaking, the Iliad in its present form, e.g. in twenty-four books, and doubtless also in many of its readings, did not exist till the Alexandrine recension. "Primum Graecos ad aetatem usque Ptolemaeorum constanti quadam constitutione textus caruisse, vidimus supra iis in locis, qui a Platone et aequaevis laudantur ex Homero, nec tamen hodie apud eum comparent." Wolf, Proleg. § xxxiv.

⁸ Pind. Ol. ii. 82; viii. 33; ix. 30. 72; xi. 19. 28; xiii. 55—60. 90. Pyth. i. 54; iii. 100. 112; iv. 277; v. 78; vi. 22; xi. 17—37. Nem. ii. 1. 14; iii. 35. 43—64; iv. 25. 50—68; v. 25; vi. 52—5; vii. 21. 30; viii. 23—7; ix. 39; x. 7. Isthm. iii. 53—5; iv. 39. 42; v. 24—32; vi. 31; vii. 38. 50—5.

⁹ The context in the Pindaric passage tends to show that according to one

is touched upon; though, of course, all these references may have been to existing ballads composing our Iliad, as easily and naturally as to the great epic itself. So in Ol. vii. 28 and ib. 50, Pindar *may* have had in view Il. ii. 661 and 670, but quite as probably other legends respecting the same events (which are not connected with the *Troica*). In Ol. xiii. 60, Pindar makes Glaucus the son of Bellerophon; in Il. vi. 144 he is the son of Hippolochus, and the grandson of Bellerophon. In the same ode, v. 90, Il. vi. 179—184 seems to have been imitated. In Pyth. iv. 277, τῶν δ' Ὀμήρου καὶ τόδε συνέμενος ῥῆμα πόρσυν· ἄγγελον ἔσθλὸν ἔφα τιμὰν μεγίσταν πράγματι παντὶ φέρειν, there is supposed to be a quotation of Il. xv. 207, ἔσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῇ. This appears however extremely doubtful: the verse alluded to by Pindar seems to have been of this kind, μεγίστην ἄγγελος ἔσθλὸς Τιμὴν παντὶ φέρει, or πράγματι γὰρ μεγάλην τιμὴν φέρει ἄγγελος ἔσθλός. (It is however to be observed, that the word *πρᾶγμα* nowhere occurs in our Homeric texts.) The two sentiments, 'a good messenger brings great credit on every transaction,' and 'this too is good, when a messenger has reasonable views,' are so widely different, that it is hard to believe that Pindar referred to the verse in the Iliad. In Nem. vii. 21, ἐγὼ δὲ πλέον' ἔλπομαι λόγον Ὀδυσσεὸς ἢ πάθεν διὰ τὸν ἄδυεπὴ γενέσθ' Ὀμηρον, the subject of the Odyssey may probably be meant; but in 25—8 immediately following, the poet dwells on the subject of the *Ajax*, the suicide of that Hero, which was certainly a "cyclic" subject. In Nem. ii. 14, ἐν Τρωίᾳ μὲν Ἐκτωρ Αἴαντος ἄκουσεν, it is probable that the hostile meeting of Ajax and Hector is referred to, the subject of Il. vii., the title of which was Ἐκτορος καὶ Αἴαντος μονομαχία. In Isthm. iii. 55, Pindar expressly attributes to Homer the story of the suicide of Ajax, which is only briefly alluded to in Od. xi. 545—556, but which was a theme very celebrated in ancient times. This last passage is rather important: ἵστε μὰν Αἴαντος ἀλκὰν φοίνιον, τὰν ὀψία ἐν νυκτὶ

account, different from that in Homer, Meleager was slain in defence of his country. At least, there is no mention of his fate in Il. ix. See however ii. 642.

ταμὼν περὶ ᾧ φασγάνῳ μομφὰν ἔχει παίδεσσιν Ἑλλάνων ὅσοι Τρώανδ' ἔβαν. ἀλλ' "Ομηρός τοι τετίμακεν δι' ἀνθρώπων, ὃς αὐτοῦ πᾶσαν ὀρθώσαις ἀρετὰν κατὰ ῥάβδον ἔφρασεν θεσπεσίων ἐπέων λοιποῖς ἀθύρειν. Fairly interpreted, this passage does not mean merely that Homer has celebrated the deeds of Ajax *generally* (as he undoubtedly has in the *Iliad*), but that the particular story of the madness of Ajax, his attack on the herds at midnight, and his subsequent suicide, were "Homeric" themes. The words too seem almost to show that Pindar regarded Homer as a rhapsodist or reciter of his own poems¹; and by λοιποῖς ἀθύρειν, 'for those who came after to take as a theme,' he recognizes the so-called Homeric poetry as a general source for poets to treat of at second hand, as the Tragic writers have done.

Hesiod nowhere mentions Hector; only once Achilles, in a passage at the end of the *Theogony* (1007), which may well have been added to the original poem. But the rape of Helen, and the detention of the Grecian fleet at Aulis (the latter event being only briefly alluded to in *Il.* ii. 303), are plainly spoken of in two passages of the *"Εργα*, both of which seem genuine. In the first he describes the heroic age, and how that race passed away from the world:

καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ
τοὺς μὲν ἐφ' Ἑπταπύλῳ Θήβῃ, Καδμηΐδι γαίῃ,
ᾧλεσε μαρναμένους μῆλων ἔνεκ' Οἰδιπόδαο,
τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης
ἐς Τροίην ἀγαγὼν Ἑλένης ἔνεκ' ἡϋκόμοιο.

It is remarkable that here, as well as in *Il.* xxiii. 679, the subject of the so-called *Cyclic Thebaid*, the story of Oedipus, is mentioned, which appears therefore to be as old as the Trojan legends. The 'Shield of Hercules' is a work much later than Hesiod: in it however we have a distinct imitation of the eighteenth book of the *Iliad*.

¹ We may fairly ask, whether, if Pindar had a clear perception and a traditional knowledge that Homer was the *author*, the rhapsodists mere *reciters*, of these poems, he would have used terms so remarkably similar of both, i. e. φράσαι κατὰ ῥάβδον of the author, and ῥαπτῶν ἐπέων ἀοιδοὶ (*Nem.* ii. 2) of the reciters. The name "Ομηρος has been derived, by no means absurdly, from ὁμοῦ ἀραρεῖν, to fit together.

Again, in *Ἔργα* 650 Hesiod says of himself,

οὐ γὰρ πώποτε νηὶ γ' ἐπέπλων εὐρέα πόντον,
εἰ μὴ ἐς Εὐβοίαν [γ'] ἐξ Αὐλίδος, ἧ ποτ' Ἀχαιοὶ
μείναντες χειμῶνα πολὺν σὺν λαῶν ἄγειραν
Ἑλλάδος ἐξ ἱερῆς Τροίην ἐς καλλιγύναικα.

It is possible, but not probable, that Hesiod in these passages had in view an existing Homeric poem; it is far more likely that he mentions quite independently traditions much more ancient than his or Homer's age.

There is a remarkable passage in the *Odyssey* (viii. 72—8) which seems to show that another and a totally different account of the “anger of Achilles” from that which forms the subject of the *Iliad*, was even then current, and indeed widely celebrated. If it does not show this, it at least shows that there were other ballads on the Trojan affairs in existence before the *Odyssey* was composed or compiled. The lines are as follows:—

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
μοῦσ' ἄρ' αἰοδὸν ἀνῆκεν ἀειδεμέναι κλέα ἀνδρῶν,
οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε,
νεῖκος Ὀδυσσῆος καὶ Πηλεΐδου Ἀχιλλῆος,
ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλερῇ
ἐκπάγλοις ἐπέεσσι, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων
χαῖρε νόψ, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο.

Though this story must have been very different in its details, it is to be observed that here also Agamemnon is introduced as one of the principals concerned.

Very scant mention is made of the *Τρωϊκὰ* in the poets preceding Pindar and the Tragic writers. In *Theognis* there are three passages only, viz. in v. 11,

Ἄρτεμι θηροφόνῃ, θύγατερ Διὸς, ἣν Ἀγαμέμνων
εἶσαθ', ὅτ' ἐς Τροίην ἔπλεε νηυσὶ θαοῖς,

a passage which certainly cannot be referred to the *Iliad*: again, in v. 714,

γλῶσσαν ἔχων ἀγαθὴν Νέστορος ἀντιθέου,

which perhaps has reference to *Il.* i. 248, and lastly in v. 1119—24, where mention is made of the return of Ulysses to Penelope, and the killing of the suitors. In the remains of Solon's elegiacs no allusion whatever occurs to Homer. In

Archilochus, Frag. xxxii., *νίκης δ' ἐν θεοῖσι πείρατα* is said to have been borrowed from Il. vii. 102, *νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσι*, and in Simonides, Frag. x., we find a curious mention of Homer by name, as describing Meleager in terms not now occurring in the Iliad. Also *ibid.* Frag. c, where Il. vi. 146 is very definitely referred to,

ἐν δὲ τὸ κάλλιστον Χῖος ἔειπεν ἀνὴρ,
Οἷη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν.

On the whole, these few citations seem rather against than in favour of the Homer of B.C. 600 to 500 being the same as the text we now possess.

Precisely the same may be said of the Homeric sculptures described by Pausanias (lib. v. ch. 18 and 19) on the famous "chest of Cypselus" at Elis. As the characters on this chest were written *βουστροφηδόν*, it may really have been a work of art six or seven centuries before the Christian era. Without going into long details, it will be sufficient to say that *five* of the "Homeric" or Trojan subjects are not in the Iliad, while *three* only, viz. the *μονομαχία* of Ajax and Hector, the fight between Agamemnon and Iphidamas (Il. xi. 221 seqq.), Thetis receiving the arms from Hephaestus, together with two scenes from the Odyssey (Circe and Nausicaa), are referable to our present texts.

Though Tyrtaeus (who wrote about B.C. 660) was a war-poet, we find no allusions to Homer in any of the fragments ascribed to him, unless perhaps at the commencement of the third, where the following somewhat equivocal verses occur:—

οὔτ' ἂν μνησαίμην, οὔτ' ἐν λόγῳ ἀνδρα τιθείην,
Οὔτε ποδῶν ἀρετῆς οὔτε παλαισμοσύνης,
Οὐδ' εἰ Κυκλώπων μὲν ἔχοι μέγεθός τε βίην τε,
νικῆν δὲ θέων Θρηϊκίον βορέην,
Οὐδ' εἰ Τιθωνοῖο φυὴν χαριέστερος εἴη,
Πλουτοίῃ δὲ Μίδεω καὶ Κινύραο πλέον,
Οὐδ' εἰ Τανταλιδέω Πέλοπος βασιλεύτερος εἴη,
γλῶσσαν δ' Ἀδρήστου μειλιχόγηρυν ἔχοι.

This subject, the treatment of Homeric scenes by early poets and artists, has been more fully gone into, because Col. Mure appears to have given a too hasty and superficial sketch of it in

his History of Grecian Literature (bk. ii. ch. ii. § 3). Even the resemblance between the description of Agamemnon's shield in Il. xi. 32—37 and that of Pausanias (v. 19. 1) is somewhat overstated by him. His words are these:—

“The earliest extant allusions to the Iliad and Odyssey are chiefly of an indirect nature, citations namely, or paraphrases, of portions of their text, by poets of more recent date but also of high antiquity. The ‘Shield of Hercules’ ascribed to Hesiod, is borrowed, and in many parts servilely copied, from the episode of the ‘Arms of Achilles’ in the eighteenth book of the Iliad. On the chest of Cypselus at Olympia, executed probably not later (?) than the eighth century B.C., were sculptured in relief, and illustrated by brief poetical inscriptions, various adventures of each poem, with so close a correspondence in the particulars as to prove the artists’ familiarity with their text. The engagement between Agamemnon and the Antenoridae was represented precisely as in the eleventh book of the Iliad (v. 248 seq.); and the shield of the Greek commander was inscribed with a verse bearing pointed reference to Homer’s description of it in a previous passage of the same book.—The delivery of the arms by Vulcan to Thetis was pourtrayed with equal fidelity to the Homeric original.—The poems of Archilochus and Tyrtaeus offer similar traces of familiarity with those of Homer.”

In two passages only (we believe) Herodotus² mentions the Iliad by name (ii. 116, 117); and the first is one of some difficulty. He says, that Homer probably knew the legend of Helen having visited Egypt and been detained at the court of Proteus, but that he passed it over with a casual allusion (Od. iv. 227—30), as being unsuited to his purpose. He then adds these very remarkable words: δῆλον δέ (viz. ὅτι ἠπίστατο καὶ τοῦτον τὸν λόγον)· κατὰ γὰρ ἐποίησε ἐν Ἰλιάδι (καὶ οὐδαμῇ ἄλλῃ ἀνεπόδισε ἑαυτὸν) πλάνην τὴν Ἀλεξάνδρου, ὡς ἀπηνείχθη ἄγων Ἑλένην, τῇ

² Wolf says (Proleg. § xxxvii.), “Eos quoque locos Homeri qui ab Herodoto et aliis antiquioribus scriptoribus laudantur, non raro a librariis ad vulgarem formam textus mutatos esse ex ipsorum codicum hodieque extantibus lituris apparet.” It is to be wished that he had explained precisely what he meant by this remark.

τε δὴ ἄλλη πλαζόμενος καὶ ὡς ἐς Σιδῶνα τῆς Φοινίκης ἀπίκετο. Here Mr. Blakesley takes κατὰ ἐποίησε as a compound (by *tnesis*), and explains it (though he admits that καταποιεῖν is never found) ‘has embodied in his poem of the Iliad,’ or ‘noticed in the course of the poem.’ He adds, that “the passage alluded to is somewhat vague.” He might have said, that it certainly does not occur at all in the present Iliad. For observe the words τῇ τε δὴ ἄλλη πλαζόμενος καὶ ἐς Σιδῶνα, ‘to Sidon *among other places*.’ The historian distinctly says, that Homer in the Iliad described the wanderings of Paris, in carrying off Helen, how he was carried out of his course to other places and also to Sidon. No such account occurs in our Iliad, unless indeed Herodotus can be supposed to refer to the νήσος Κρανάη in iii. 445, which in fact was *not* out of his course. So too on ii. 117, ἐν δὲ Ἰλιάδ λέγει ὡς ἐπλάζετο ἄγων αὐτήν, Mr. Blakesley observes, “the present text has not this phrase.” Therefore, the Iliad of Herodotus was a different one in some respects at least. As for the words καὶ οὐδαμῇ ἄλλη ἀνεπόδισε ἑωυτὸν, Mr. Blakesley renders them, ‘he nowhere else qualifies this allusion,’ ‘in no other passage does he return to the subject.’ Liddell and Scott translate, ‘he has nowhere retracted or contradicted what he has said.’ That Herodotus does not here allude to Il. vi. 289—292, is shown by his immediately afterwards citing those very verses as an additional proof of the fact,—ἐπιμέμνηται δὲ αὐτοῦ ἐν Διομήδεος ἀριστείῃ,—a title which belongs to our fifth, not the sixth book³.

The statement in Herod. v. 67, that “Cleisthenes stopped the rhapsodists in Sicyon from competing at the contests, on account of the *Argives and Argos being the general theme of the Homeric epics*,” is, as Mr. Blakesley observes, “quite inapplicable to the Iliad or the Odyssey.” In vii. 161, where the Athenian com-

³ See Wolf, Proleg. § xxv., who observes that the ancient ballads (the titles of which are preserved and prefixed to the several books) were longer, and did not coincide with Aristarchus’ arrangement of the Iliad into twenty-four books. Thus, the Διομήδεος ἀριστεία comprised the fifth and part of the sixth books of the present Iliad. On this point we shall make some further remarks *infra*.

missioner tells Gelon, the Sicilian king, that "Ὀμηρος ὁ ἐποποιὸς had stated that one of the bravest Athenians went to Troy, τάξαι τε καὶ διακοσμήσαι στρατὸν, there seems a reference to Il. ii. 551—554. In iv. 29, Herodotus cites from the Odyssey by name (Ὀμήρου ἔπος ἐν Ὀδυσσεΐῃ) the well-known verse⁴, Καὶ Λιβύην, ὅθι τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. In vii. 159 a verse is quoted by Syagrus, the Spartan ambassador, ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδης Ἀγαμέμνων, which is assumed to be a *parody* on Il. vii. 125, ἦ κε μέγ' οἰμώξειε γέρων ἱππηλάτα Πηλεΐς, but which is just as likely to have been a genuine verse in the epics of that period.

Thucydides nowhere mentions the Iliad; but he has some allusions to it of considerable interest. In i. 3 he remarks, quite consistently with our present text, that Homer, 'who lived long subsequent to the Trojan war,' nowhere calls the Greeks collectively *Hellenes*, but only those who came with Achilles from Phthiotis; alluding, without doubt, to Il. ii. 684. Again, in i. 9, he cites Il. ii. 108, under the name of Homer, but as if that portion or rhapsody of the poem was then called Σκήπτρου Παράδοσις⁵. In i. 10 he refers to Il. ii. 510 and 719; and in i. 13 he appears to indicate Il. ii. 570, though he attributes the phrase ἀφνειὸν Κόρινθον not specifically to Homer, but τοῖς παλαιοῖς ποιηταῖς. But in i. 11 there is an allusion to the Iliad (*an* Iliad, one is tempted to say) which is wholly inconsistent with our present text, and which in fact has been very perplexing to commentators both ancient and modern. The historian there states distinctly, that on the first arrival of the Greeks they must have been victorious, or they never would have been able to make a fortified naval camp. This event then, which in the Iliad took place quite late, and in the ninth year of the war, viz. Il. vii. 436, Thucydides describes as a preliminary operation. His remark certainly suggests some arrangement of the events of the Iliad materially different from what we now have. In iv. 24 he refers to the story of Charybdis in Od. xii. 260.

⁴ Od. iv. 85.

⁵ This is not given as a certain, but only as a plausible inference.

If we turn to Aristophanes, the same difficulties pursue us. In Av. 575, the poet cites a phrase that does not now occur,

Ἵριν δέ γ' Ὀμηρος ἔφασκε ἱκέλην εἶναι τρήρωνι πελείῃ.

In the *Pax* we have a series of verses, partly taken from the *Iliad*, partly, as it would seem, parodied. But he expressly assigns to Homer a verse which we do not find in our texts (Pac. 1089),

ὕπερ κάλλιστον δήπου πεποίηκεν Ὀμηρος·
ὥς οἱ μὲν νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο
Εἰρήνην εἶλοντο καὶ ἰδρύσανθ' ἱερεῖα.

Of which lines the second appears genuine, the third a parody. He adds next (from *Il.* i. 464),

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχον' ἐπάσαντο,

with the parody,

ἔσπενδον δεπάεσσιν, ἐγὼ δ' ὀδὸν ἡγεμόνευον.

Immediately afterwards (1096, 7) he cites *Il.* ix. 63, 4. In 1273 we have the couplet,

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
σύν ῥ' ἔβαλον ῥινούς τε καὶ ἀσπίδας ὀμφαλοέσσας,

which is not in our Homer, immediately associated with the verse in *Il.* iv. 450. The passage, in fact, goes far to prove that *Il.* iv. 446—50 has been altered and expanded since the time of Aristophanes. Then follow (1280—3) four lines about which it is difficult to give any opinion: they may be mere imitations of the Homeric style;

ὥς οἱ μὲν δαίνυντο βοῶν κρέα, καυχένας ἵππων
ἔκλυον ἰδρώοντας, ἐπεὶ πολέμου ἐκόρεσθεν.

Other verses, equally Homeric, occur in the same passage (1281—7),

ἄριστον προτίθεντο καὶ ἄτθ' ἡδίστα πάσασθαι.
θωρήσονται ἄρ' ἔπειτα πεπαυμένοι.
πύργων δ' ἐξεχέοντο, βοή δ' ἄσβεστος ὀρώρει.

But none of these occur in our present texts. In *Vesp.* 180 seqq. there is a distinct citation of *Od.* ix. 366, &c.

That the arrangement of the *Iliad* in its present form was not completed till the Alexandrine recension admits of no doubt.

Xenophon, Plato, even Aristotle, who himself revised the text, cite passages not precisely agreeing with the existing Iliad. To specify these in detail is not here necessary⁶; but there is one passage of Plato which shall be examined, because its meaning appears to have been misapprehended by Stallbaum. It is in the *Phaedrus*, p. 252 B:—λέγουσι δὲ, οἶμαι, τινὲς Ὀμηριδῶν ἐκ τῶν ἀποθέτων ἐπῶν δύο ἔπη εἰς τὸν ἔρωτα, ὧν τὸ ἕτερον ὑβριστικὸν πάνυ καὶ οὐ σφόδρα τι ἔμμετρον. ὕμνουσι δὲ ᾧδε·

τὸν δ' ἦτοι θνητοὶ μὲν Ἔρωτα καλοῦσι ποτηνόν,
ἀθάνατοι δὲ Πτέρωτα, διὰ πτερόφοιτον ἀνάγκην.

Of course, these lines are composed in joke, perhaps with a playful hit at the Homeridae or rhapsodists. By the ἀπόθετα ἔπη, which Stallbaum, with others, explains ‘versus reconditos et in suum usum ita sepositos, ut communi usui exempti essent,’ we may fairly understand ‘rejected verses,’ i. e. such as those to which the Alexandrine critics so often appended the note of the *obelus*. And if this be true, it is a remarkable and interesting testimony to the Homeric text being in some degree unsettled in Plato’s time. The words ὑβριστικὸν πάνυ merely mean ‘licentiously composed,’ i. e. with much metrical liberty, in reference to the δὲ being made short before πτ. Stallbaum strangely says, “plectuntur Homeridae certe non propter versuum et numerorum pravitatem, sed potius propterea, quod verba eorum non vacent obscena ac lubriciosa ambiguitate.”

The present Iliad, then, is a part, and apparently only a small

⁶ “Apud Hippocratem, Platonem, Aristotelem et alios istius ætatis scriptores non solum singulorum verborum varietates, sed etiam plures insignes versus legimus, quorum nec in textu nostro, nec in Eustathio veterrimisque et doctissimis scholiis ullum indicium superest.” Wolf, *Proleg.* § 11. In a note, he instances, among other passages, part of a verse, φήμη δ' ἔς στρατὸν ἦλθε, which Aeschines (p. 141) states to occur often in Homer’s Iliad, but which is nowhere found. He might have added Demosth. p. 1398, ἐμέμνητο Ἀκαμαντίδαι τῶν ἐπῶν ἐν οἷς Ὀμηρος ἔνεκα τῆς μητρὸς φησιν Αἰθρας Ἀκάμαντα εἰς Τροίαν στείλει. In the Iliad as we have it, Aethra is only mentioned once, as the attendant of Helen, iii. 144. This was a post-Homeric or Cyclic subject, and it is depicted on a Greek vase (Birch, i. p. 377), “Acamas and Demophon lead back their grandmother Aethra to Athens.” The only other passage (we believe) in which Demosthenes mentions Homer, is p. 1402, τεκμήριον δὲ μέγιστον ἂν τις ποιήσαιτο τὴν Ὀμήρου ποιήσιν, ἐν ᾗ καὶ τοὺς Ἕλληνας καὶ τοὺς βαρβάρους μετὰ τοιαύτης παρασκευῆς πολέμισαντας πεποίηκεν.

part, of a wide and extensive subject. The rape of Helen, the Grecian fleet at Aulis, the oaths of the suitors, the sacrifice of Iphigenia, the capture of Troy, the death of Achilles, the murder of Agamemnon after his return, and many other events, quite as celebrated as any thing recorded in the *Iliad*, which is either wholly silent upon or barely alludes to these, formed an epic literature from which Aeschylus, Sophocles, and Euripides drew so largely, that at least *sixty*⁷ of their known plays were taken directly from it, while only two (as before observed) are taken from the *Iliad* and *Odyssey*. It is certainly a very curious literary circumstance (supposing the *Iliad* and the *Odyssey* to have been the original, the others but supplementary poems), that at so early a period the spurious should have so far eclipsed and superseded the genuine,—that inferior and later writers, the authors, as we are taught to believe, of the *Cypria*, the *Little Iliad*, the *Nosti*, or Return from Troy, should have won all the credit and all the popularity, and have left little or none for their great master and predecessor Homer. For, whatever may have been the reason, it must be conceded that neither the *Iliad* nor the *Odyssey* had that pre-eminence in ancient times which they attained at and after the time of Plato⁸. And it would seem that, if Homer really composed the *Iliad* as it is, he must have assumed a knowledge on the part of his hearers of at least the history of the war preceding the point at which he commences. But such a knowledge presupposes the existence of still earlier poems on the same subject. Are we to suppose that all those poems had been lost, and that they had to be *recomposed* by the Cyclic bards of later ages, in order to make the *Iliad* complete as

⁷ See the Editor's Preface to Euripides, vol. ii. p. xxxi. The *Agamemnon* is an excellent example of a play taken entirely from these sources, without a single allusion to any thing in the *Iliad*.

⁸ Mr. Trollope remarks (Prelim. Obs. p. viii) that "the *Iliad* and the *Odyssey*, in the connected state, at least, in which we now possess them, were unknown in European Greece, till about four centuries after their first promulgation in Ionia." He adds (ib. p. xviii) that "as learning advanced, and the merits of each composition were tried by the strict rules of criticism, many of them were easily discovered to be forgeries; and their manifest inferiority caused them soon to be thrown aside, and eventually forgotten."

an historical subject, and intelligible to posterity? A very unlikely supposition, in truth. Whenever and however the *Iliad* was composed or compiled, it was as a *part*, and not as a *whole*. All the characters in it are assumed as known, and all the events are treated throughout, dramatically, we might almost say, with the most frequent allusions to circumstances and incidents that are not described, perhaps not elsewhere even mentioned, throughout the whole poem. Probably no poem exists in any language, in which the reader is introduced so abruptly into the action of the drama, as in the *Iliad*. Here is a war, a great war,—*the* war of the old world, the causes, motives, and vicissitudes of which for nine long years are passed over in total silence, and into which the reader steps (after a brief *προοίμιον*, suspiciously resembling the technical *προοίμια* of rhapsodists) at the tenth year⁹. Of course, on the theory that the *Iliad* is a selection or compilation from the various epics on the *Τρωικὰ*, as they existed entire in the time of Pindar and Aeschylus, all difficulties vanish. On the other hand, if such striking and beautiful scenes as the meeting of Hector and Andromache are genuine parts of an original and ancient *Iliad*, it is not very easy to account for their having remained totally unnoticed, while details of far less interest were dwelt on over and over again by the tragic writers.

A very large number (probably at least 15,000¹) of Greek vases exist in museums at home and abroad, dating from the sixth century B.C. Of course, this direct and unimpeachable evidence of ancient art is of the highest importance in the question before us. Now of these vases (to use a general term) a great many have designs and characters taken from Homeric subjects (i. e. τὰ *Τρωικὰ*²), but comparatively few have either

⁹ Il. ii. 134, ἐννέα δὴ βεβᾶσαι Διὸς μεγάλου ἔνιαυτοί.

¹ Mr. Birch, *Ancient Pottery*, i. p. 210.

² Mr. Birch (*History of Ancient Pottery*, vol. i. p. 370) divides the vase-paintings pertaining to the *Τρωικὰ* into three main sections: 1. The ante-Homeric, or events before the poems of Homer, and especially the argument of the *Ilias*. 2. The Homeric, or events of the *Ilias*. 3. The post-Homeric, or sequel of the story of the capture of Ilium. But he adds, "So deeply are the subjects of the war of Troy blended with the whole of the representations, that it is difficult to decide what

scenes or persons that can be directly assigned to the Iliad or the Odyssey³. A considerable portion of the Lycian sculptures, many of them dating *circa* B.C. 500, contain subjects more or less touched upon in the Iliad, though but slightly,—Bellerophon, Pegasus, the Chimaera, Pandarus; Hector was found sculptured in the Lycian town of Cadyanda⁴, and with the name written over a figure of the finest period of early Greek art.

It is remarkable indeed what prominence is given in the Iliad to Lycian heroes. Sarpedon, for instance, may almost be reckoned one of the principal characters in the poem. It is very singular that countries so numerous and so far apart as Thessaly, Lycia, Elis, Sparta, Thrace, Aetolia, and the Troad, should have furnished materials for one great epic. An argument of weight in favour of the composite character of the Iliad, may thence be deduced.

As regards the preservation of the texts of the Iliad and the Odyssey, even supposing the opinion of the ancients was correct in attributing them as complete and finished productions to Homer as their author; every thinking person must see that the

may not belong to the Epos." (It may be well to remark that the oldest of these vases are considerably older than the age of Pindar, who mentions them as ἀγγέων ἑρκεα παμποίκιλα, in Nem. x. 36.) It is sufficient for our purpose to quote the important testimony of this writer (p. 373) that the Iliad itself "was by no means so much resorted to by artists as other sources, which though of inferior merit, were richer in pictorial subjects." He appears to mean the so called Cyclic poets. About 35 vases are described by him as containing scenes from the Iliad itself, but more than that number from each class of the *ante-Homeric* and the *post-Homeric* subjects.

³ In a review of Mr. Birch's work in the Edinburgh (No. 220, p. 404) the writer observes, that "the paintings indeed which directly illustrate the events related in the Iliad are not very numerous, and form but a small portion of the long gallery of pictures from the heroic ages preserved to us on vases." He admits the undoubted truth that "far more numerous are the representations of incidents in the Trojan war that either preceded or followed the events related in the Iliad." But then steps in what the German critics before quoted call the *superstitio* that attaches to the Homeric text: "We are certainly not disposed to adopt the explanation of this circumstance suggested by Mr. Birch, that the Homeric poems did not, in the age of the earlier vases, enjoy the same paramount reputation which they afterwards attained." We, on the contrary, believe that Mr. Birch's view is the right one. It is the only one that can be held on the plain basis of honest truth.

⁴ Travels in Lycia, p. 305. Generally it may be said, that the identification of "Homeric" sculptures and paintings is obscure.

chances of their remaining perfect for so vast a period are inconceivably small. Whether they were written at first,—which on the whole appears, to say the least, highly improbable,—or not, we know for certain that for a long period (Pindar, Xenophon, and Plato being explicit witnesses to the fact) they were recited *orally and from memory*. Now, making every allowance for an opinion commonly entertained, with what truth it is difficult for us to judge, that men's memories are stronger when destitute of the artificial aid of writing⁵, it does seem nearly impossible either that these rhapsodists should feel bound to adhere to a uniform standard⁶, or that, if they did, they would be able and willing 'in all places to recite them accurately'; or lastly, that authentic ancient copies, dating from Homer's time, existed centuries afterwards, by which their vagaries or mistakes could have been corrected. Yet all these conditions are absolutely necessary, and we must assume them all to have been fulfilled, if we would maintain the genuineness of the present Homeric texts,

Besides, as Wolf observes, the object of the rhapsodists was to interest their hearers, not to preserve intact the text of their author. The poems were *their* property, as professional exponents of their force and meaning, and were not as copyrights held from Homer. No scruples as to *fraud* in interpolating occurred to them; if they were not mere machines, and had any poetic fire of their own, they must have made efforts to show that genius, a prominent part of which would consist in facility of poetic in-

⁵ Plat. Phædr. p. 275 A.

⁶ Xenophon, Mem. IV. ii. 10, makes Socrates say, τοὺς γὰρ τοὶ ῥαψωδοὺς οἶδα τὸ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἡλιθίους ὄντας. This may fairly be interpreted of care taken by them to avoid mistakes in reciting.

⁷ Wolf, Prolegom. § xxv.: "Ne tenacissima quidem memoria, a scriptis exemplaribus destituta, non vacillat interdum, et paullatim longius a fide desciscit. In primis vero recitatio ipsa, vivo impetu et ardore animi peracta, infirmaverit oportet memoriam, multisque mutationibus causam dederit, in eo praesertim sermone, qui quasi sponte concluderet verum, neque hanc artificiosam concinnitatem haberet, quae aliunde illata respueret.—Postremo mirum fuisset, nisi rhapsodi generosioris spiritus, et qui ipsi poetae essent, passim aliquid a se melius dici posse, alia etiam in auditorum gratiam clarioribus verbis exprimenda, alia denique intertexenda carminibus uno filo nectendis putarent."

vention. The arrangement of the parts of the *Iliad*,—if then it existed at all as a continuous and connected poem,—must have been left almost to caprice, if each rhapsode only selected a part or parts, the whole being much too long to be listened to continuously. The compilation of the *Iliad* as a whole is more like the work of a reading than of a hearing age. No poet would have cared to compose a long poem or a complete whole, if he well knew it would only be listened to in detached parts.

The question, whether the art (or rather the practice) of writing existed in Homer's time, has been so fully discussed by Wolf, Thirlwall, and others, that we shall not attempt here to reopen it, merely observing, that we strongly incline to Wolf's opinion, that it was not. It is now generally admitted, that the invention of writing was not more necessary to the formation and development of human speech than that of printing,—that languages may grow and a literature (if we may use an expression hardly correct under such an assumption) may exist without letters; in a word, that the ear is sufficient without the eye for the communication of human thought. "It is a mere accident that language should ever have been reduced to writing, and have been made the vehicle of a written literature. Even now, the largest number of languages have produced no literature⁸." Wolf is not disinclined to allow⁹, that in Homer's time the knowledge of letters may have existed, and possibly the art of cutting them on stone, or wood, or metal; but he does not allow that the use of it had progressed so far as to have been available for writing the long poems of Homer. Poets too existed long before Homer: could *they* also write; or, if they composed without writing, why may not Homer have done so too?

Recent writers, eager to maintain the genuineness of the Homeric poems, and well aware how serious an objection to the

⁸ Prof. Max Müller, *Lectures on Language*, i. p. 173.

⁹ *Proleg.* § 12. See also *ibid.* § xv. The "*justa librorum scriptio*," he observes, must have taken ages to perfect after the mere use of letters had been introduced. He well adds, that to commit to writing verses evidently composed expressly for oral recitation, would have been spurned, as depriving them of their very spirit and vitality. We confess that this appears an argument of great weight.

claim is raised by Wolf's long and elaborate arguments to show the comparatively late use of writing, have had recourse to the usual weapons of a weak cause, hard words, in default of hard facts. Col. Mure (as already observed) coolly dismisses that scholar's opinion as "the Wolfian heresy;" and stigmatizes his statements as "vague and often self-contradictory." Mr. Gladstone says ¹ that Lachmann's destructive theories "draw from the world no other sign than the shrug or the smile, which seems to be the proper reward for perverted ingenuity;" and he calls this and similar efforts of thoughtful criticism "Homeric bubble-schemes." Mr. Trollope calls it a "singular theory" and "the extraordinary notion of the German critics respecting the composition of the Iliad ²,"—maintaining, of course, that "admitting for a moment (!) that writing was not in use at the time when Homer composed the Iliad, the difficulties of its transmission to posterity were by no means insurmountable ³." Wolf however (and rightly, we think) goes much further than to deny the practice of writing in the Homeric age. He asks, What sort of copies of the Homeric text can we conceive were in the first instance, i. e. when writing and reading began to supersede recitation, produced from, or perhaps by, the rhapsodists? Would they agree? And if they did not agree, must not the reduction to uniformity have taken also a long time? "Fae" (he says, Proleg. § xxxviii.) "quod ne aliter quidem fingi per historiam licet, decem vel viginti exemplaria post primum illud scripturae tentamen a viris privatis, ut puta a rhapsodis, facta esse: annon in ea statim plurimas variationes inferri oportuit, partim ex variis recitandi modis, partim ex ingeniosa libidine describentium? Quamquam enim nullo tempore evanuit apud Graecos persuasio de divina origine Homeri sui, tamen in ejus oratione, sicut in interpretatione, numquam desierunt summa levitate mutare quidlibet, corrigere, fingere ad libitum, ut dignissima

¹ "Studies," i. p. 45.

² How truly does Wolf remark (Proleg. § xxvi.), "Conjecturas hujusmodi" (viz. his own views on the Homeric question) "hodie vulgus infamare solet nomine hypothesisium"!

³ Prelim. Obs. p. xxii.

demum numinis afflatu profaretur.” He goes on in this section to show, that in transcribing new copies from these several archetypes, a principle of eclecticism must have existed; and as such transcriptions would be made for private use, and without public authority at first, no standard or authorized copy would have existed, to act as a check upon further changes and emendations. If then any man of learning and poetic taste had at any time resolved to prepare a new copy for himself or his friends, he could only have procured the best existing codices, and formed his own judgment of what seemed to him the genuine readings. And he well adds the important remark, that *critical scholarship*, in the sense in which we apply it, was totally unknown to the Greeks; and even that Aristarchus, who may be regarded as the founder of the school of verbal criticism, did not pursue any thing like the careful methods which we adopt.

To the improbabilities of the Homeric text, supposing it to have proceeded from Homer, having been preserved intact for centuries by the recitation of the rhapsodists, must be added another improbability equally great, though of quite a different kind, viz. the improbability that such long and elaborate poems *did* so proceed from one poet at an age so remote and in other respects so little advanced in civilization. “Mihi vero,” says Wolf⁴, “sive ipsorum Graecorum sive aliarum gentium progressus intueor, illud minime credibile videtur, quod credere assuevimus, haec talia duo opera unius ingenii repente ex tenebris splendescere et nitore partium et multis magnisque virtutibus summae perpetuae.” Between the composition of detached ballads on chivalrous subjects, and the artistic composition of a long epic with a plot or uniform design, the difference is vast. But, on the other hand, a number of ballads on the same general historic or legendary subject might undoubtedly be worked up into a whole. The denial of this fact, which never should have been denied, is the stronghold of the advocates of an original Iliad. They greatly exaggerate the unity of the Iliad, and they

⁴ Proleg. § xxxv.

as greatly depreciate the genius of the early rhapsodists, the very origin of whose name, from *ῥάπτειν ἔπη*, shows that *putting together* was a primary part of their profession.

Wolf even denies that a long epic poem *with a plot*, and interspersed with episodes, is consistent with the genius, or period, or country in which Homer is believed to have lived. "Take," he says⁵, "from the whole *Iliad* any four or five of the longer episodes, and see if you can fairly trace in them, considered apart, indications of an originally intended unity or grand total." Or again, "consider the plan of the so-called *Cyclic poems*, so far as we know them from the summaries preserved to us, or of any ancient epic of which any information has reached us, and in none of them is any primary action maintained, varied with episodes after the manner of the *Iliad*."

It is undoubtedly true however that the Homeric characters are very consistently drawn, both in their sayings and their doings. Agamemnon, Diomedes, Hector, Achilles, Nestor, are every where themselves, almost to monotony. Col. Mure has shown by a careful comparison that all these characters use peculiar phrases in their speeches, which he considers as a proof of unity of design. It is obvious however that this is just one of those points which is in the power, we might almost say, which it is the province of an imitator to bring out. If Hector is boastful, if Nestor tells very long stories about himself, if Agamemnon is self-reproachful and repentant, a clever rhapsodist would seize that feature in some leading speech of each hero, and repeat it elsewhere for the mere purpose of making an Agamemnon speak like an Agamemnon. We need not say that this was so, but only that, as an evidence for unity of design, it has very little value.

Again, it is only when we come to look carefully at this particular question, that we become aware how very large a portion of the present Homeric text is made up of repeated,—nay, oft-repeated,—or but slightly changed verses and even

⁵ Proleg. § xxviii.

passages of several or many verses. Are we then to suppose that a poet, so ingenious and so versatile as Homer is represented to have been, should have had recourse to such an expedient to fill up and extend to a greater length poems already very long; or are these repetitions indications of *disjecti membra poetæ*? If we argue, that such repetitions were the genius of the age, and an essential characteristic of epic verse, then we are unconsciously conceding to it a note of feebleness that is closely allied to poverty of invention. A common-sense view of the matter will hardly grant that these repetitions are in all cases genuine, even though they may be so in some. “Non dubium est,” says Wolf⁶, “quin similitudo quaedam locorum interdum occasionem dederit versibus inepte iterandis.” It may fairly be remarked, that this again is precisely what the rhapsodists were likely to do, because it would give them an appearance of having wonderful memories, when in fact a single passage once learnt would serve them for a dozen different rhapsodies.

A further argument of some weight in favour of the view that the Iliad was composed from detached ballads, is derived from the ancient titles of the “Rhapsodies” or parts selected for recitation. The present arrangement both of the Iliad and the Odyssey into twenty-four books is due to Aristarchus⁷, by whom, probably, the ancient titles were collected and prefixed (so far as they would suit) to the new arrangement. In some cases, two or even three titles are given to a single book⁸, evidently because it contained parts of the separate rhapsodies which were severally so named. Herodotus (as before remarked) assigns a passage in the sixth to the Διομήδεος ἀριστεΐη, which is now the title of the fifth. An ingenious, and perhaps not wholly unsuccessful, attempt to restore to the Iliad the arrangement which it is supposed to have had before the time of Aristarchus, has been made by A. Köchly (Lipsiae, 1861).

⁶ Proleg. § L.

⁷ See Wolf, Proleg. § xlix.

⁸ Thus the third book is entitled Ὀρκοὶ Τειχομαχία. Πάριδος καὶ Μενελάου μονομαχία. From the tenth book however to the end, there is but one title prefixed to each.

The ⁹ first ballad (or *ῥαψωδία*) is called by its ancient title, the *Μῆνις*, or “Anger (of Achilles).” This comprises the former part of book i. down to v. 348, after which v. 488 is tacked on thus,

αὐτὰρ Ἀχιλλεὺς
[ἐκ τοῦ] μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,

and the three lines, 490—2, conclude the subject, not inappropriately, it will be admitted. The second rhapsody is called *Αἰταί*, “The Prayers;” viz. the petition of Achilles to his mother Thetis; and this is composed of book i. v. 349, to the end. The third poem is entitled *Ὀνειρος*, “The Dream,” viz. the vision sent by Zeus to Agamemnon to urge him to action, book ii. 1 to 483, but with many omissions and rearrangements. The fourth poem is called *Ἀγορά*, “The Assembly,” and is also made up from other parts of book ii., with the omission, of course, of the “Catalogue,” which forms separately *ῥαψωδία* No. 5, entitled *Βοιωτία ἥτοι Κατάλογος νεῶν*. The sixth is *Ὀρκία*, or “The Sworn Treaty,” or “The Duel of Paris and Menelaus,” from books iii. and iv. This poem is extended to 531 lines. The seventh is *Τειχοσκοπία*; and Köchly adds to it *ἐπιπώλησις*, “The Visiting,” a term the grammarians gave to the latter part of book iv. The *Τειχοσκοπία*, or “Helen’s Survey of the Warriors from the Wall,” is made up from book iii. v. 121 to 244. Ballad viii. is called *Διομήδους Ἀριστεία*, “The Achievements of Diomedes,” from books iv. and v. This poem contains 693 lines. The ninth poem is *Ἐκτορος καὶ Ἀνδρομάχης ὁμιλία*, “The Meeting of Hector and Andromache,” being the well-known and touching scene from Il. vi. The tenth is entitled *Πρεσβεία*, “The Embassy,” from books viii. and ix., containing the account of the mission of the Argive warriors to pacify Achilles. The eleventh, *Ἀγαμέμνονος ἀριστεία*, or *Κόλος μάχη* (“The Intercepted Fight”), is out of book xi., with some few parts inserted from other books. This describes the valorous deeds of Agamemnon, and the attack of the Trojans on the Argive camp and fleet. The twelfth poem is the *Τειχομαχία*, book xii., a continuation of the same subject. The thirteenth

⁹ The general sketch of Köchly’s work here given is reprinted from a notice of his work (by the present editor) in the “Home and Foreign Review.”

is entitled *Διὸς ἀπάτη*, and is a long poem of 900 lines, from several books, chiefly xiii. xiv. and xv. The title alludes to the deception practised on Zeus by putting him to sleep, that the Argives might gain an advantage over the Trojans, who were protected by Zeus. From the same three books is composed the fourteenth poem, called *ἡ ἐπὶ ναυσὶ μάχη*, "The Fight by the Ships." The remaining two are respectively *Πατρόκλεια*, "The Story of Patroclus," and the affection of Achilles (books xvi. xvii. and part of xviii.), and *Ἐκτορος λύτρα*, "The Ransom of Hector's Body" by Priam, which comprises the xxivth book. It will be seen that the famous "Shield of Achilles," in the xviiiith book, is omitted, as are also book x., the Dolonea, and books xix. to xxiii. inclusive. These latter form an *Achilleis*, or general account of the exploits of Achilles after he returned to the war, and at the funeral of Patroclus. They differ in important respects from the general style of the Iliad, but they must be very ancient; for it may be remarked that, in the minute accounts of the tombs and tumuli erected both for Patroclus and Hector, we have nearly every particular described which modern research has verified by an examination of the most ancient existing *tumuli* in Europe and Asia. Even a suggestion recently brought before the public, that the so-called Druidical circles are only the foundations of tumuli with the earth removed, receives a remarkable confirmation from Il. xxiii. 255,

*τορνῶσαντο δὲ σῆμα, θεμελίῳ τε προβάλοντο
ἀμφὶ πυρῇν, εἶθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχεναν.*

"They made a circular tomb, and laid first the foundation-stones round the place of the pyre, and forthwith heaped loose earth on it." Hence we understand why the most ancient tumuli generally contain burnt bones.

Aelian¹ has preserved a short account of the names of some of the rhapsodies in the Iliad, but not in the order in which we have them, though the names are as nearly as possible the same. Several of the titles he assigns to the rhapsodies of the Odyssey

¹ Var. Hist. lib. xiii. 13, Περὶ Ὀμήρου ἐπῶν καὶ ποιήσεως. He lived about A.D. 250.

are not the same as those now prefixed. The passage, which is important, is as follows:—

"Ὅτι τὰ Ὀμήρου ἔπη πρότερον διηρημένα ἦδον οἱ παλαιοί. Οἶον ἔλεγον, Τὴν ἐπὶ ναυσὶ μάχην, καὶ Δολωνίαν τινὰ, καὶ Ἀριστείαν Ἀγαμέμνονος, καὶ Νεῶν κατάλογον, καὶ Πατρόκλειαν, καὶ Λύτρα, καὶ Ἐπὶ Πατρόκλῳ ἄθλα, καὶ Ὀρκίων ἀφάνισιν. Ταῦτα ὑπὲρ τῆς Ἰλιάδος. Ὑπὲρ δὲ τῆς ἑτέρας· Τὰ ἐν Πύλῳ, καὶ Τὰ ἐν Λακεδαιμόνι, καὶ Καλυψοῦς ἄντρον, καὶ Τὰ περὶ τὴν σχεδίαν, Ἀλκίνου ἀπολόγους, Κυκλωπίαν, καὶ Νεκυίαν, καὶ Τὰ τῆς Κίρκης, Νίπτρα, Μνηστήρων φόνον, Τὰ ἐν ἀγρῷ, Τὰ ἐν Λαέρτῳ. Ὅψε δὲ Λυκοῦργος ὁ Λακεδαιμόνιος ἀθρόαν πρῶτος εἰς τὴν Ἑλλάδα ἐκόμισε τὴν Ὀμήρουποίησιν. Τὸ δὲ ἀγώγιμον τοῦτο ἐξ Ἰωνίας, ἡνίκα ἀπεδήμησεν, ἦγαγεν. Ὑστερον δὲ Πεισίστρατος συναγαγὼν, ἀπέφηνε τὴν Ἰλιάδα καὶ Ὀδύσειαν.

Amid the many doubts and uncertainties which hang over the literary history of the Homeric poems, one point is happily clear, and is fully allowed by Wolf, that the basis of the poems is undoubtedly very ancient, and that they faithfully represent the manners, the feelings, and the religious ideas of a very remote age. It is quite impossible to doubt that the characters of Achilles, Agamemnon, Menelaus, Ulysses, Hector, and the Trojan heroes generally, have been known and their exploits celebrated from very ancient times. No one charges the Iliad with any novelty as to its subject-matter. It is only the form and arrangement, the extent and the original unity of plan and authorship, that can fairly be questioned. There certainly have been "Homeric poems" of some kind, if by no means identical with our Iliad and Odyssey, from the very earliest dawns of Grecian history or art, and probably even long before. Under any aspect, the Iliad and the Odyssey present us with a truthful and authentic picture of the manners, the thoughts, the actions, and the feelings of a remote and pre-historic age. "The dissolution of Homer's individuality does not get rid of his authority. For if the works reputed to be his had proceeded from many minds, yet still, according to their unity of colour, and their correspondence in ethical and intellectual tone with the events of the age they

purport to describe, there would arise an argument, founded on internal evidence, for the admission of the whole band into the class of trustworthy historical witnesses²." They have been, probably, extensively altered, in some parts interpolated, in others perhaps cut down. By none does the latter process seem to have been done so freely as by Aristarchus, though Zenodotus also was given to the same practice before him. "Is it likely," asks Wolf³, "that a critic, who ejected from the then text so many verses which have by accident been preserved to us in other places, or that,—if the same process had been done by others before him, such as Zenodotus,—those who hacked and chopped the Homeric verses so freely, would have edited his works entire, or would not have chopped away a good deal more, of which no mention whatever has come down to us?" "We now possess the Homer," he adds, "not as it existed in its full life and vitality in the recitations of the ancient Greeks, but as it has undergone various changes, interpolations, and emendations from the time of Solon to that of the Alexandrines. This conclusion had long been formed by learned men on certain faint indications and uncertain data; but now the joint voice of all ages confirms it, and history asserts it⁴."

The argument from *unity of design* in the Iliad is so important a one in favour of that poem being the work of one author, that it cannot be lightly set aside, nor indeed can it be met or answered completely without attributing to the early *Rhapsodi* the high genius of a poetic age, the inspiration of a common theme, and a uniformity of design, which, if not the result, was at least the unconscious effect of accurately appreciating the foibles of heroes

² Gladstone, *Studies on Homer*, i. p. 22. On the *historical* authority of Homer Mr. Gladstone dwells throughout his great work without apparent misgiving, or even recognizing the department of *myth*. This is a subject on which scholars are pretty sure somewhat widely to disagree.

³ Proleg. § xlix.

⁴ Proleg. § xlix. fin. "Habemus nunc Homerum in manibus, non qui vigit in ore Graecorum suorum, sed inde a Solonis temporibus usque ad haec Alexandrina mutatum varie, interpolatum, castigatum, et emendatum. Id e disiectis quibusdam indiciis jam dudum obscure colligebant homines docti et sollertes; nunc in unum conjunctae voces omnium temporum testantur, et loquitur historia."

as described in many a ballad and many a tale. Col. Mure says⁵, "Were the authorship of the poems, over which these excellences are so copiously spread, to be parcelled out as has been proposed, the dark ages of Greece would present the phenomenon, not merely of one, but of a legion of heroic bards, equaling or surpassing the greatest of which any other age or country can boast." In answer to this we may reply, that we cannot say that it was impossible for a single rhapsodist,—perhaps the Homer himself,—to make a consistent whole, possibly by great alterations and adaptations, out of a series of poems treating of the same engrossing theme and in the same epic spirit and verse. "With the single exception perhaps of the great English dramatist" (Col. Mure proceeds to remark⁶), "no poet has ever produced so numerous and spirited a variety of original characters, of different ages, ranks, and sexes. Still more peculiar to himself than their variety is the unity of thought, feeling, and expression, often of minute phraseology, with which they are individually sustained, and yet without an appearance of effort on the part of their author. Each describes himself spontaneously, when brought on the scene; just as the automata of Vulcan in the *Odyssey*, though indebted to the divine artist for the mechanism on which they move, appear to perform their functions by their own unaided powers. That any two or more poets should simultaneously have conceived such a character as Achilles is next to impossible. Still less credible is it, that the different parts of the *Iliad*, where the hero successively appears as the same sublime ideal being, under the influence of the same combination of virtues, failings, and passions, thinking, speaking, acting, and suffering, according to the same single type of heroic grandeur, can be the production of more than one mind.—The nicest shades of peculiarity in the inferior actors of the *Iliad* and *Odyssey* are conceived and maintained in the same spirit of distinction as in Achilles or Hector. Even where there exists some bond of connexion, ethic or historical, between the destinies

⁵ Vol. i. p. 231 (bk. ii. ch. iv. § 4).

⁶ Vol. i. p. 233.

of certain pairs of heroes, as of Achilles and Patroclus, Hector and Paris, Agamemnon and Menelaus, the poet has, with the most subtle though palpable design, availed himself of this contingency, in adapting or contrasting, as it may be, the relations of the one to the other, so as to give more effectual relief to the distinctive peculiarities of each."

The real question is whether, supposing a multiplicity of authors, it would be so very difficult, especially in a poem of really simple plan, for a man of genius to seize and maintain with consistency the salient points in the characters of certain heroes, not only known to fame, but the principal subjects of ancient traditions and the most popular themes of chivalrous verse. If the characters were real ones, or even modelled on those of historical persons, it is evident that such a task is the more readily conceivable. There may be difficulties in accepting the hypothesis that existing materials of various kinds could ever have been worked up into a whole of such marvellous merit and so faultless in its plan; but the difficulties in referring the entire poems as we have them to one author living nine centuries before the Christian era seem at least as formidable to encounter.



ΙΛΙΑΔΟΣ

A.

Μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος

The ancient titles of the first book were *λοιμὸς* and *μῆνις*, the pestilence sent by Apollo, and the sullen wrath of Achilles, which grew out of events consequent thereon. The shortness of the proeme, and the abruptness with which the poet commences his narrative, are remarkable. He evidently presupposes a perfect knowledge, on the part of his hearers, not only of the subject generally, but of all the characters that take prominent parts in the action. It must ever remain a mere matter of theory whether the Iliad was founded on earlier ballads, e. g. an *Achilleis*, the *Exploits of Diomedes*, the *Adventures of Ulysses*, &c., and was, as it were, an expansion and development of, or an improvement on them; or whether such ballads were actually adopted by the poet into his work, which is the opinion of K. O. Müller (Hist. Gr. Lit. ch. v. § 6); or, lastly, whether the Iliad itself is not a compilation made in or about the time of Peisistratus, from an epic literature, embracing a much larger range of Trojan legends, and even better known to, and more used by, Pindar and the Greek tragic writers, than the Iliad itself. The Scholiasts discuss the question, 'why the poet began with the end, and not with the beginning?' and one solution of it was, that during the preceding nine years of the war, and till Achilles withdrew himself from action, the Trojans had not dared to come out of their beleaguered city, and thus no great achievement up to that time had been performed. The scene opens with the last year of the war: see ii. 134, *ἐννέα δὴ βεβήασι Διὸς μεγάλου, ἐνιαυτοί*, and Thuc. i. 11, who speculates on the causes of the long and

ineffective siege. The subjects not treated in the Iliad, but forming an essential part of the earlier history, such as the rape of Helen, the detention of the fleet at Aulis, the sacrifice of Iphigenia, the education of Achilles, &c., were fully given in another epic poem, known as the *Cypria*, and commonly supposed to be post-Homeric; but if so, they were most certainly founded, equally with the Iliad, on pre-Homeric ballads.

1—7. These few lines appear to constitute the proeme proper; and even these bear some marks of later alterations and additions. For instance, the first three lines seem complete in themselves; the fourth, in which the imperfect *τεῦχε* succeeds the aorist *προΐαψεν* (as better adapted to *ἐξ οὗ*, &c.), reads as if *ἡρώων* was exegetically added by another hand; in fact, Zenodotus rejected as spurious both 4 and 5, and they are omitted by A. Koechly (in his edition of the Iliad arranged under separate ballad-subjects). Invocations of the Muse commence the Odyssey, the 'Works and Days' and 'Theogony' of Hesiod, the 'Catalogue of Ships,' ii. 484, and some other parts of the Iliad, e. g. xi. 218.

1. *μῆνιν*, 'the enduring anger' (*μαίνεσθαι*). Hesych. *ἔμμονον, καὶ παρατεταμένην ὀργήν*. It is different from *χόλος*, 'hasty passion.'—*Πηληιάδεω*, a later form, as the long vowels show, for *Πηληιάδω*, as *Μενέλεως* for *Μενέλαος*. Compare *Πετεῶω*, iv. 327; *Πηνελέωω*, xiv. 489. *Ἴδεω*, ix. 558. *Ἀλταο* and *Ἀλτεω* in juxtaposition, xxi. 85-6. The termination originally involved the *φ* (—*αφο*); see *New Cratylus*, § 248. It is probable that the earliest pronunciation represented *Πελλεεφφίδαφο*, *Πελεφίδης* being

οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
 οἰωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

identical with Πηλείδης. Another form of patronymic was Πηλείων. So we have both Ἀτρεΐδης and Ἀτρεΐων from Ἀτρεΐς. The lengthened termination in *ιάδης* is common to several forms of name. Thus Σεληπιάδης, ii. 693; Ἀρητιιάδης, Od. xviii. 413; Φηρητιιάδης, ii. 763; Καπανητιάδης, v. 109; Αὔγητιάδης, ii. 624. Analogous are Ἰαπετιονιδης, Hes. Opp. 54. Ταλαϊονιδης, inf. ii. 566. Pind. Ol. vi. 15. See *New Cratylus*, § 262.

2. οὐλομένην, ὄλοην, ὄλεθρίαν, 'baneful,' 'accursed.' Properly, a man is οὐλόμενος, who is *lost*, *perditus*; thence *wicked*, and the author of evil. Cf. ἄφρονα κούρην οὐλομένην, v. 875. Of course the word is but an epithet, and has no active sense properly.—For οὐλ, ὄλφ, see on ii. 6.

3. προΐαψεν. Schol. ἔβλαψε προπέμψασα τῷ "Αἰδῇ πρὸ τοῦ πρόποντος ἀνθρώποις θανάτου. ἣ περιττεύει τὸ πρὸ, ὡς τὸ "νῆας τε προπάσας." The aorist implies several acts, each separate and complete in itself: whereas τεύχε—ἐξ οὗ, κ.τ.λ. means, 'went on making them a prey ever since,' &c. Hesych. προΐαψεν. προέπεμψεν. προδιέφθειρεν. δηλοῖ δὲ διὰ τῆς λέξεως τὴν μετ' ὀδύνης αὐτῶν ἀπώλειαν. Probably the πρὸ is used as in *projicere*, 'to hurl headlong,' the idea being to throw *forward*, or to the front. Virg. Aen. ii. 398, 'multos Danaum demittimus Orco.' The word occurs again in a similar combination, v. 190; vi. 487; xi. 55, and in Aesch. Theb. 310, οἰκτρὸν γὰρ πόλιν ὧδ' ὠκυγίαν Ἀἶδᾱ προΐαψαι. Mr. Newman renders it, "and forward flung to Aïdes." Lord Derby, "untimely sent."

4. ἡρώων. On ἥρως, 'a fighting man,' root *ἤρ*, see inf. 572. *New Cratylus*, § 329. 332.—αὐτοὺς δέ. The real men, the tangible realities, as it were, contrasted with the εἰδῶλα, which were thought to drag on a feeble and half-animate existence, ἀμενῆνὰ κάρηνα, καμόντες, &c., in Hades. For this use of αὐτοὺς in contrast, cf. inf. 51. 246. vii. 474.—οἰωνοῖσι, 'carrion fowls,' 'vultures.' Photius: οἰωνοί-

σαρκοφάγα ὄρνεα. Nothing is more common than this combination of 'dogs and vultures' for the unburied. Aesch. Suppl. 780, κυσὶν δ' ἔπειθ' ἔλωρα κάπι-χωρίοις ὄρνισι δείπνον οὐκ ἀναλνομαι πέλειν. Theb. 1017 and 1023. 'Canibus data praeda Latinis Alitibusque,' Virg. Aen. ix. 485. Compare Soph. Antig. 1017. Ajax 830. Inf. ii. 393; xi. 453, xxiv. 411.—ἐλώρια here has the *F*, as occasionally αἰρεῖσθαι. See v. 487; inf. 230.

5. ἐτελείετο. '(In all which) the counsel of Zeus was being fulfilled.' This appears to be a parenthetical clause, meaning, that the object of Zeus in permitting all this destruction was indirectly to glorify Achilles, who alone could have prevented it. Compare viii. 372; xiii. 348; and for the imperfect, ix. 456, θεοὶ δ' ἐτέλειον ἐπαράς, and *ib.* 493. Mr. Trollope connects this clause with the following ἐξ οὗ δὴ κ.τ.λ., conceiving that Διὸς βουλή is opposed to μῆνις Ἀχιλλῆος as a first to a secondary cause. And so, according to Schol. Ven., Aristarchus punctuated the passage, 'that the βουλὴ might not appear a temporary design against the Greeks, but one that had existed ever since the μῆνις commenced.' The general sense is, that all these events were overruled by Zeus. Aesch. Ag. 1463, τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται; Some of the ancient critics read βουλῇ, οἶον τῇ βουλῇ τοῦ Διὸς ἐτελείοιτο. (Schol. Ven.)

6. ἐξ οὗ κ.τ.λ. He means, that all the sufferings of the Achaeans arose out of the original quarrel; but he expresses it thus, 'from the time when first there separated after a dispute Atreides, king of men, and divinely-born Achilles.'—διαστήτην, 'parted,' 'came to a rupture.' See xvi. 470. Lord Derby's version "confronted stood" is quite wide of the mark.—ἐξ οὗ, sc. χρόνου. The adjunct δὴ to the relative became quite common in a later age, e. g. Eur. Alcest. 5, οὗ δὴ χολῶεις. Aesch. Eum. 3, ἣ δὴ τὸ μητρὸς κ.τ.λ. It implies that the fact alluded to is well known and acknowledged. Cf.

τίς τ' ἄρ σφῶε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;
 Αἰητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
 οὔνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
 Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶ ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς, 15
 Ἀτρεΐδα δὲ μάλιστα δῶν, κοσμήτορα λαῶν.

ii. 117.—*ἐρίσαντε*, after having quarrelled; as the consequences of a quarrel.

8. *τίς τ' ἄρ*. For *τίς τε ἄρ*, where the *τε* is not easy to explain. Mr. Trollope renders it, 'And who then of the gods?' But *τε* does not here mean *καὶ*, nor indeed can it be rendered at all in English. An obvious reading would be *τίς γάρ*, but there seems no authority for it. The other is a received Homeric formula, as in ii. 761; iii. 226; xii. 409; xviii. 6. Od. xxiii. 264.—By adding *θεῶν* the poet again traces the ultimate cause to the gods. Humanly, the anger of Achilles caused the deaths; divinely (indirectly however, and under the counsels of Zeus), Apollo caused the anger; the prime human agent being Agamemnon, who provoked the anger by refusing to give up Chryseis according to the advice of Achilles, and Agamemnon in his turn being infatuated by the supreme decree of Zeus.—For *σφῶε* Zenodotus read *σφῶϊ*. The Scholiasts both here and on xii. 366 lay down the distinction between *σφῶ* or *σφῶϊ* = *ὅμοις* or *ὅμας* (cf. inf. 336), and *σφῶε* = *αὐτοῦς*. Mr. Newman renders *σφῶϊ*, 'you.' In xxiii. 447 we have *σφισιν* for *αὐτοῖς*, while *σφίσιν* is *σίδι*.—*ξυνέηκε*, *commisit*, lit. 'brought them together in a quarrel so as to fight.' Cf. vii. 210, *οὗς τε Κρονίων θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι*. Hesych. *ξυνέηκε* ξυνέβαλεν.

9. *βασιλῆϊ*. Agamemnon, who is *κατ' ἐξοχὴν* 'king,' in contrast to Achilles, who is only a *βασιλεὺς ὑποχός* (Aesch. Pers. 24).

10. *λαοί*, the people paying the penalty of the folly of their king.

11. *τὸν Χρῦσην*. The Attics would have said, *Χρῦσην τὸν ἀρητῆρα*, 'Chryses the (or his) priest.' Here therefore *τὸν* is not the article, but the demonstrative, 'him, Chryses the priest,' as *τὸν ξεῖνον*

δύστηνον, Od. xvii. 10. The Scholiasts erroneously call this an instance of 'hyperbaton,' for *τὸν ἀρητῆρα Χρῦσην*. Compare ii. 275 and 278; viii. 532; xxi. 317; and inf. 20. 23. 340, &c. Also vii. 412; xxiii. 75.—*ἠτίμασεν*, *ἄτιμον ἀπέπεμψε*, "with scorn dismissed," Lord Derby. The Venetian Schol. quotes the verse with the reading *ἠτίμασεν*, which Bekker adopts for the vulg. *ἠτίμησ'*, but Spitzner attributes to a mere error. The *spondaic* rhythm of the verse is rather unusual. Cf. ii. 544. 813. So xvii. 670, *νῦν τις ἐνηείης Πατροκλῆος δειλοῖο μνησάσθω*. Virg. Aen. vii. 634, 'Aut leves ocreas lento ducunt argento.' In xi. 130 there is a yet more remarkable verse, *Ἀτρεΐδης· τῷ δ' αὐτ' ἐκ δίφρου γοναζέσθην*.—It is remarkable that *ἀτίζω*, *ἀτιμάζω*, *ἀτίω*, *ἀτιμάω*, and *ἀτιμῶ*, are almost the only examples of truly transitive verbs compounded with a privative, such verbs usually representing a noun, e. g. *ἀτυχεῖν* = *ἀτυχῆς εἶναι* (see *New Cratylus*, § 437).—*ἀρητῆρα*, from *ἀράομαι* = *ἱερέα* (cf. 23, and also 86).

12. *ἦλθε*, 'had come.'—*λυσόμενος*, 'to effect the ransom of,'—the possessor being said *λῶσαι*, inf. 20.—*ἀπερείσια*, probably for *ἀπειρέσια*, by a common hyperthesis of *ι*.—*φέρων*, viz., in case that Agamemnon was not moved by the character and age of the applicant, nor by religious regard for the god. 'Both to ransom and bringing,' seems only a poetic way of saying, 'to ransom by the offer of,' &c. On this phrase see x. 380.

14. *στέμματ'*. Doederlein reads *στέμμα τ'*, which seems better. (So also Trollope and Heyne.) He compares *στέμμα θεοῖο*, inf. 28. (Mr. Gladstone wrongly joins Ἀπόλλωνος σκῆπτρῳ.)—The *σκῆπτρον*, or official *βάβδος*, was in this case tufted with wool like a suppliant bough. This

“Ἀτρεΐδα τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ’ ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν καὶ οἴκαδ’ ἰκέσθαι
 παῖδα δ’ ἐμοὶ λῦσαί τε φίλην τά τ’ ἄποινα δέχεσθαι 20
 ἀζόμενοι Διὸς νῆα ἐκηβόλον Ἀπόλλωνα.”

ἔνθ’ ἄλλοι μὲν πάντες ἐπυφήμεσαν Ἀχαιοὶ
 αἰδεῖσθαι θ’ ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίη, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλεν. 25
 “μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἣ νῦν δηθύνοντ’ ἣ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.

demonstrative claim to respect and impunity is still kept up in ‘flags of truce.’—ἀνὰ, common in Homer with a dative, in the sense of ἐπὶ, ‘on.’ Similarly Pind. Pyth. i. 10, εὔδει δ’ ἀνὰ σκάπτῳ Διὸς αἰετός.

18. θεοί. A monosyllable, as in Hes. Theog. 44, θεῶν γένος αἰδοῖον πρῶτον κλείουσιν αἰοιδῇ.

19. Vulg. εὔ δ’ οἴκαδ’. Bekker καὶ Φοίκαδ’, and so perhaps in vii. 364, καὶ Φοίκαθεν for καὶ ἔτ’ οἴκοθεν. Bentley proposed (see *New Cratylus*, p. 224, ed. 3) εὔ δ’ Ἄργος ἰκέσθαι, but elsewhere suggested that the pronunciation δ’ Φοίκαδ’ might have resembled our *dwell*.—The Scholiasts notice the apparent inconsistency of Chryses, whose native land was the Troad, wishing success to the enemy in destroying his own country. His words must not be pressed beyond the force of an ordinary formula; ‘so may you succeed in your design, if you surrender to me my daughter.’

20. λῦσαι, infinitive for imperative. There was a less correct reading, λύσαιτε.—τά, i. e. ταῦτα τὰ δῶρα (ὡς) ἄποινα.

21. Vulg. νῖδν ἐκηβόλον, where we considerate the *F*. Cf. inf. 75. It is easy to read, with Bekker, Διὸς νῆα, or it may be that the verse itself is an interpolation. It is recognized by Plato, in an interesting passage, Resp. p. 393, ε, where he puts into prose narration the verses 18 to 42. This line he renders by τὸν θεὸν αἰδεσθέντας.

22. ἐπυφήμεσαν, ‘shouted assent,’ ἐπερρόθησαν. But the word involves the notion of a religious acclamation in honour of Apollo, as in Aesch. frag. 266,

παῖαν’ ἐπυφήμεσεν εὐθυμῶν ἐμοί. Hesych. ἐπυφήμεσεν’ ἐν εὐφύμῳ βοῇ εἶπεν. Plato, ut sup., οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνουν. (“Murmured assent well-omen’d,” Mr. Newman, with his usual close accuracy.)

23. δέχθαι, a medial aorist, not “Ionice for δεδέχθαι, the reduplication being omitted” (Trollope). Compare βλήσθαι and βλήμενος. The participle δέγμενος (cf. ii. 137. 420) seems to be a form of the present.—ἀγλαὰ, not an idle epithet, but ἄξια, beautiful and costly.

24. θυμῷ, ‘in his mind.’—ἥνδανε takes the *F*. Zenodotus therefore was wrong in trying to evade the double dative by reading Ἀτρεΐδῃ Ἀγαμέμνονος κ.τ.λ. The subject to ἥνδανε may either be ἄποινα (i. e. καίπερ ἀγλαὰ ὄντα), or τὸ αἰδεῖσθαι ἱερῇα.

25. κακῶς, Schol. αὐστηρῶς.—κρατερὸν, = ἀπηνῆ, a cross, stern order. Cf. xv. 292, τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερὸν τε. Also ix. 431.

26. γέρον. Here made a term of reproach, though it should have suggested respect (Schol.).—μή, sc. εὐλαβοῦ μή, ‘let me not catch you.’ A lengthened form of the subjunctive, for (κιχέω) κιχῶ, very common in Homer.

27. δηθύνοντα, ‘loitering on,’ viz. in vain hopes of gaining your end. He wishes to get rid of him, and forbids his return, because his presence makes the Greeks dissatisfied (i. e. at the conduct of their general). Schol. Ven.

28. μῇ. Here for ἵνα μή, ‘lest your tufted staff should be of no avail,’ viz. to save you from personal violence. χραίσμῃ is the aorist.

τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἱστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."

ὥς ἔφατ', ἔδεισεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ,
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραῖος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ.

"κλύθι μεν, ἀργυρότοξ", ὃς Χρύσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἦ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα 40

29—31. The Schol. Ven. says these three lines were rejected by some of the critics. They are however in themselves unexceptionable.—*πρὶν*, 'ere that.'—*καὶ γῆρας*, 'even old age,' which would make her less prized either as a concubine or as a slave. The sense then is, 'I will keep her from you even when I no longer want her myself.'—*ἐν Ἀργεῖ*, 'yea, even in Argos,' i. e. further from home than she now is. In 31 the double relation of slave (i. e. captive) and paramour is well described.—*ἐποικομένην*, walking up and down before the loom to insert the shuttle. So *ἔργον ἐποίχεσθαι* in vi. 492. Od. v. 62, *ἱστὸν ἐποικομένην χρυσεῖη κερκίδ' ὕφαιεν*. See Donaldson on Pind. Pyth. ix. 18, *ἱστῶν παλιμβάμονος ὁδοῦς*, and *New Cratylus*, § 174.—*ἀντιᾶν λέχος*, i. e. *μεταλαμβάνειν*, the accusative depending on the notion of *going to meet* the male when summoned. Otherwise *ἀντᾶν* and *ἀντιάζειν* take the genitive, e. g. Soph. Antig. 981. inf. 67. Od. i. 25. Sometimes the dative, as *ἐμῷ μένει ἀντιώσα*, inf. xxi. 431. Doederlein's explanation is very forced, *καὶ ἐμὸν λέχος (ἐποικομένην)*,—*ἀντιώσαν (αὐτοῦ)*, *quae consors sit*. Though *ἀντιῶν* is elsewhere = *ἀντιάδων*, this is not the place for the future participle. See Lexil. p. 142—4, where it is explained *εὐτρεπίζουσιν*.

32. *σαώτερος*, κ.τ.λ., 'that you may return the safer,' viz. than is otherwise likely to be the case.

33, 34. Possibly an addition; all that is necessary is said in v. 35.—*ἀκέων*, 'silently.' An obscure form, used sometimes as a participle, even in the femi-

nine, inf. 565, sometimes as an adverb. Buttmann has attempted to investigate it, but with no great success, in the *Lexilogus*. There seems to have been an old substantive *ἀκή*, 'stillness,' and a verb *ἀκέω*, 'to be still.' Hence *ἀκαλδς* in the compound *ἀκαλαρρείτης*, vii. 422, and *ἀκῆν* in the formula *ἀκῆν ἐγένοντο σιωπῇ*. See iv. 429.

37. *ἀμφιβέβηκας*, in *tutela tenes*, Doederlein. The metaphor is from a beast that walks round its young, a warrior round his fallen friend, a sentinel round his post; and the perfect implies that the act has been done once, and the effect of it is permanent.—Chrysa and Cilla were cities in the Troad.

39. *Σμινθεῦ*. An epithet of unknown meaning, but derived by some from *σμίνθος*, 'a field-mouse.'—*ἔρεψα*, i. e. *ὀροφὴν ναφ' ἐπέθηκα*, 'if I ever roofed in, or completed, a temple for you.' Plato, paraphrasing the passage (Resp. p. 393, E), has *εἴ τι πώποτε ἐν ναῶν οἰκοδομήσεσιν—δωρήσαιτο*. But many explain it 'garlanded,' citing Virg. Aen. ii. 248, 'Nos delubra deum—festa velamur fronde.' Doederlein adds Pind. Pyth. iv. 240, *στεφάνοισί τε μιν πόας ἔρεπτον*, and takes *χαρίεντα* to mean *ὥστε εἶναι*. Otherwise it will mean *κεχαρισμένον σοι*, 'acceptable to you.' Mr. Newman has, 'if ever pleasant offerings—I hanged o'er the temple walls.' Hesych. in *ἔρεψα* gives both meanings.

40. *μηρία*. Schol. *τὰ μηριαῖα ὀστᾶ*. It will be shown, inf. 460, that the word meant 'slices of meat cut from the thighs.' This better suits the diminutive (on the analogy of *χρυσίον*, *ἀργύριον*,

ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνον ἐέλδωρ.
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

ὥς ἔφατ' εὐχόμενος, τοῦ δὲ κλύε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' οἱστοὶ ἐπ' ὤμων χωόμενοιο
[αὐτοῦ κινήεντος· ὃ δ' ἦιε νυκτὶ ἐοικώς.]

45

ἔξετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρήας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις
βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμεῖαι.

50

ἐννήμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

'pieces of gold or silver,' 'coin'), and at least equally well the epithet *πίονα*.—*κρήνον*, a common lengthened form from *κραίνω*, = *κραίνω*.

42. *τίσειαν*, 'may they pay for.'—*δάκρυα*, like *τίνειν ἀδικίαν*, &c., 'the grief they have caused me.'—*σοῖσι βέλεσσιν*, 'by thy bolts,' the dative of the mode.

45. *τόξα ἔχων*. For the priest had expressly said *σοῖσι βέλεσσιν*.—*ἀμφηρεφέα*, 'covered at both ends,' i. e. closed in by a bottom and a moveable top, *πῶμα*, iv. 116. The final *α* is made long by the following *τ* being pronounced double. So Hesiod has *ἄταλων*, i. e. *ἀττάλων*, in Opp. 131.

46. *ἔκλαγξαν κ.τ.λ.* *Tela sonant humeris*, Aen. iv. 149.

47. *αὐτοῦ*, 'when he himself moved.' This is rather weak; and though *ἦιε νυκτὶ ἐοικώς*, "he swept along like night-fall" (Gladstone); "like the night-cloud he pass'd" (Lord Derby), is a fine figure to express a step silent, stealthy, invisible, and causing gloom, it may be questioned if the verse is not an interpolation, as Bentley supposed. Zenodotus, as Schol. Ven. informs us, rejected both this and the preceding. In later times, it was probably a subject for the painter's art, to which Propertius seems to allude, v. 6. 33, "Sed quali aspexit Pelopoeum Agamemnona vultu, Egessitque avidis Dorica castra rogis." Similarly, in xii. 463, Hector leaps into the rampart, *νυκτὶ θοῇ ἀτάλαντος ὑπώπια*.

48. *ἀπάνευθε νεῶν*, 'at a distance from the ships,' because the pestilence was to begin among the animals on the outskirts of the camp.—*μεθέηκεν*, 'he let fly,' discharged an arrow; a symbolical way of saying that he sent a pestilence first among beasts, then, and probably of a different kind (there being *two* arrows), among men. Mr. Trollope says, *μετὰ (νῆας)*, 'towards the ships,' is the syntax, for that *μεθέηκε* is "not Greek." Aesch. Theb. 79, *μεθεῖται στρατὸς στρατόπεδον λιπών*. For *μεθεῖναι τόξον* or *βέλος*, see Herod. ix. 62. Soph. Phil. 1300. Orest. 1133.

50. *οὐρήας*, 'mules,' probably differing from *ἡμιόνους*, either in the sex or the half-parentage.—*ἀργούς*, 'swift,' with glancing or twinkling, because nimble feet. Mr. Newman renders it "huddling dogs."

51. *αὐτοῖσι, ἰρσις*, cf. sup. 4.—*βάλλε*, supply *αὐτοὺς δῶστω*.—*ἔχεπευκὲς*, like *πικρὸν*, sharp, piercing (root *πικ*, *πικ*).

52. Vulg. *θαμεῖαι*, from a form *θαμειδς* (*θαμεFFds*), like *ταρφεῖαι* in xii. 158. Ovid, Fast. ii. 549, "dicitur omine ab isto Roma suburbanis incaluisse focis."

53. *κῆλα*, 'arrows.' Perhaps the same word, certainly the same root, as *κᾶλον*, 'wood.' But whether connected with *κεῖω*, *εὐκείατος*, from the facility of splitting it, or with *καίω* (*καF*, *quasi* *καFελά*), may be doubted. See on viii. 217.

54. *ἀγορήνδε*, 'to a general assembly,' cf. x. 268, xi. 21. Agamemnon himself

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τε γέγοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς
 “Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας οἶω
 ἅψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμοὺς Ἀχαιοὺς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα
 ἢ καὶ ὄνειροπόλον (καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν),
 ὃς εἴπῃ ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 ἢ τ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται ἢ θ' ἐκατόμβης, 65
 εἴ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”
 ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη

would be entitled to summon a βουλή of the chiefs. Here, though the action in the meeting seems confined to the chiefs, the real object of it was probably to coerce the general-in-chief by a popular demonstration.

55, 56. These two verses read like a later addition. Usually, Ἥρη takes the digamma, but this combination elsewhere occurs.

57. “*Postquam congregati justam demigryon fecerunt.*” Doederlein.

59—61. δῖω κ.τ.λ. The meaning seems to be, ‘I think that we should now make the best of our way home again, if perchance (by that means) we may escape death.’ The Attics would have said ἦν πως φύγωμεν (cf. 66, 67), and δοκεῖ μοι δεῖν ἀπονοστήειν. *Vulgo* παλιμ-πλαγχθέντας, which, like παλινορμένω in xi. 326, must be regarded as a compound adjective, not from παλιμπλάζω. There seems a notion of the hardships and difficulties of the return, rather than of the ill-success of the expedition (Schol. μάτην ἀπράκτους ὑποστρέψαντας). So Aesch. Prom. 857, ἀφ’ οὗ παλιμπλάγκτοις χειμᾶται δρόμοις. Mr. Wright’s version is, “Would we death escape, we must consent, I ween, to wander back.” Mr. Newman’s, “Thou and I may now, I reckon, struggling homeward, Retrace the voyage back again, should haply death allow us.” Mr. Gladstone evades the difficulty in his neat but rather lax rendering, “Son of Atreus, it were

better we should seek our homes afar While we may, than thus to perish stricken both by Plague and War.” Doederlein takes πλαγχθέντας for ‘frustrated in our designs.’

61. εἰ δὴ, *siquidem*.—δαμᾶ, future of δαμάζω, ‘shall thus beat,’ &c. Cf. vi. 368.

62. ἐρείομεν, for ἐρέωμεν, sc. ἐρώμεθα, by an exchange of long vowels.

63. Zenodotus rejected this verse.

64. *Vulg.* ὅς κ’ εἶποι. Originally ὃς *Feilsp.*—Φοῖβος. Doederlein ingeniously derives this from φόβος, ‘the long-haired god’ (φόβη), regarding the other senses of ‘pure’ and ‘bright’ as secondary. That Apollo was the author of the pestilence was assumed, since all sudden maladies were attributed to him. The people do not seem to have been aware of the secret prayer of Chryses, sup. 35, and Achilles himself, though he may have suspected the true reason, professes to Agamemnon a different belief, viz. that some sin of omission was the cause.

65. ἐπιμέμφεται, ‘is dissatisfied about,’ = μέμψιν ἔχει (or supply ἐνεκα).—εὐχολῆς, a vow made but not fulfilled, or inadequately so.—τελείων, perfect, relating chiefly to age. Schol. τὴν ἡλικίαν ὀλοκλήρων. So Aesch. Ag. 1481, τέλεον νεαροῖς ἐπιθύσας. The translators render it ‘perfect,’ ‘unblemished.’—ἀντιάσας, τυχῶν, with the usual genitive; see sup. 31. The reading before

Κάλχας Θεστορίδης, οἰωνοπόλων ὃχ' ἄριστος,
 ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν
 “ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος. 75
 τοιγὰρ ἐγὼ ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσον
 ἦ μὴν μοι πρόφρων ἔπεςιν καὶ χερσὶν ἀρήξειν.
 ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν ὃς μέγα πάντων
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.
 κρείστων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρην· 80
 εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
 ἐν στήθεσσι ἐοῖσι. σὺ δὲ φράσαι ἦ με σαώσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “θαρήσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα δίφιλον, ᾧ τε σὺ Κάλχαν

Aristarchus was κνίσης.—βούλεται, βούλεται, ‘if perchance he will consent, by favourably receiving the savour of the burnt flesh of full-grown lambs and goats, to avert from (for) us the pestilence.’

69. ὅχα. Possibly a shortened form of ἐξοχα, ‘prominently,’ i. e. surpassingly, διαπρεπόντως. Others however compare ὄχυρος, and the French fort, also the Latin valde. See Lexil. p. 463.

70. ἤδη takes the F, as usual.

71. ἠγήσατο, ‘had conducted,’ viz. nine years before. If this line is genuine, there seems a reference to some pre-Homeric ballad.

74. μυθήσασθαι, φράσαι, to declare plainly.

76. σύνθεο, ‘make a solemn compact with me.’ Hesych. σύνθεο· συνθηκοποιήσαι.

77. ἀρήξειν μοι. The construction is the usual one, as above, 67, βλάβην being supplied. Aesch. Theb. 112, πάντως ἄρηξον δαῖων ἄλωσιν. See inf. 97.—ἦ μὴν, ‘That in good sooth,’ &c. Cf. xiv. 275.—πρόφρων, πρόθυμος, Hesych.

78. χολωσέμεν, ‘that I shall enrage.’—μέγα κρατεῖ, like πολὺ νικᾷν, ‘exercises great power over.’

80. χέρην. The old nominative χερεὺς,

probably meaning ‘hand-worker,’ came to signify βάνυστος, ‘inferior,’ as compared with ἀρεὺς, ‘the fighting man’ (which, like ἥρως, κοῦρος, φῶς, was a title of distinction), or βασιλεὺς, ‘the ruling man’ (βασιλεύτερος and βασιλεύτατος, ix. 69. 392, show that this word was originally an adjective). Hence χείρων (for χερίων, lengthened also into χερειών), χείριστος, and ἀρείων, ἄριστος. Cf. xiv. 382, χέρηα δὲ χείρωνι δόσκειν, ‘a bad to a worse.’ It is only in iv. 400 (where see the note) that χέρηα is necessarily a synonym of χείρονα. Mr. Gladstone does not give the sense well, “Sure the King hath alway reason in contending with the vile.”

81. εἴ περ—τε, ‘for even if.’ See iv. 55; vii. 117.—καταπέψῃ, ‘should have digested,’ got rid of his rage.—ἀλλὰ τε, κ.τ.λ., ‘yet it may be that even afterwards he keeps his resentment, till he shall have satisfied it, within his own breast; so do you consider whether you will bear me safe through it.’—This last verse is possibly a later addition.—σαώσεις, an servaturus sis.

85. θεοπρόπιον, τὸ ἐκ θεοῦ προειρημένον, the declared will of the god. This is an obscure word, and Buttman is not

εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὗ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσθησε καὶ ἡῦδα μάντις ἀμύμων
 “οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τούνεκ' ἄρ' ἄλγε' ἔδωκε ἐκηβόλος ἡδ' ἔτι δώσει.
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρύσην. τότε κέν μιν ἱλάσσάμενοι πεπίθοιμεν.” 100

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 ἥρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι

very successful in his attempts to explain it. In Aesch. Prom. 677, θεοπρόποι clearly mean θεωροί, persons sent to consult the oracle. See on xii. 228 and xiii. 70, where it seems a synonym of μάντις. —*ῥ* εὐχόμενος, ‘to whom you address yourself in prayer,’ viz. as his ἀρητῆρ, sup. 11, i. e. whose servant and favoured interpreter you are. The formula of the εὐχή is given v. 37, and repeated v. 451.

90. *ἦν* εἶπης, though you should specify him as the person you chiefly fear. —*εὐχεται εἶναι*, ‘professes to be,’ ‘asserts that he is.’ See a critique on this scene in Mure (Crit. Hist. i. p. 278–80).

92. ἀμύμων, unimpeachable, veracious. See viii. 273. When the word of a seer was doubted, ψέγειν or μέμφεσθαι, ‘to be dissatisfied,’ ‘unconvinced,’ were the euphonic terms. Hence Aesch. Ag. 178, μάντιν οὕτινα ψέγων.

95. οὐδ' ἀπέλυσε, for οὐκ ἀπολύσας οὐδὲ δεξάμενος κ.τ.λ. To this verse (not to 94) the Schol. Ven. refers, when he says the critics rejected it as superfluous.

97. Bekker prefers the reading of Aristarchus, which is that in the text; Spitzner, with most of the editors, that of Zenodotus, λοιμοῖο βαρείας χεῖρας ἀφέξει, ‘he will not keep his hands from the plague,’ i. e. will not refrain from inflict-

ing it. Wolf admits the needless emendation of Markland, βαρείας Κῆρας ἀφέξει. The Greeks say both ἀπέχειν χεῖρας and ἀπέχεσθαι χεῖρας. See Aesch. Eum. 330. Suppl. 736. Od. xxii. 316. ib. xx. 263. Plat. Symp. p. 213, D. Doederlein follows Wolf. The dative after ἀπώσει follows the construction noticed sup. 77.

98. πρὶν—δόμεναι, πρὶν ἂν ἀποδῶ, sc. Agamemnon, whose name he perhaps purposely omits.—ἐλικώπιδα (Fελ), with large rolling or moving eyes. The two next lines appear to have been super-added to suit the narrative, inf. 147. 430 seqq.

100. πεπίθοιμεν, the reduplicated aorist of πίθημι = πείθω. See ii. 31; ix. 184. The sense is, ‘then perhaps we may propitiate him, and persuade him (to withhold his hand).’

103. ἀμφιμέλαιναι. The physical and metaphysical notions are confused or combined,—the dark blood and the gloom of anger; and it is peculiar to φρένες to have this double sense; a remarkable example of which occurs in Aesch. Ag. 967, πρὸς ἐνδίοις φρεσὶν τελεσφόροις δίναις κυκλοῦμενον κέαρ. Compare Cho. 406, σπλάγχχνα δέ μοι κελαινοῦνται. Pers. 118, μελαγχχίτων φρὴν ἀμύσσεται φόβῳ. Suppl. 765, κελαινόχρως δὲ πάλλεται μου

πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἵκτην.
 Κάλκαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν. 105
 " μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυνον εἶπας.
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφι ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερεῖων,
 οὐ δέμας οὐδὲ φυνήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα· 115
 ἀλλὰ καὶ ὧς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν·

καρδία.—From the Scholiasts, it would seem that the old reading was ἀμφι μέλαιναί, which is at least as good. These two lines occur also in *Od.* iv. 661—2.—μέγα, 'began to fill greatly,' i. e. violently, with passion.

105. κάκ' ὀσσόμενος, 'boding evil;' primarily, 'looking evil,' connected with ὄπτομαι and *oculus* (*New Crat.* § 216), the face being indicative of the feelings.—τὸ κρήγυνον, ἀγαθόν, κεδνόν. This word does not occur again in Homer; Theocritus uses it, *Id.* xx. 19, ποιμένες, εἰπατέ μοι τὸ κρήγυνον. οὐ καλὸς ἔμμι; The use of the article here is to be noticed. Altogether, one has no strong confidence in the antiquity of this verse, especially as the digamma is wanting in εἶπας, while *Feīpas* (*Feīpes* Spitzner) *Feīpas* occurs just below.

107. τὰ κακὰ, 'these evils.' Aesch. *Ag.* 1102, κακῶν γὰρ διὰ πολυπεῖς τέχναι θεοπιφθὸν φόβον φέρουσιν μαθεῖν. *Soph. Trach.* 1131, τέρας τοι διὰ κακῶν ἐθέσπισας.

108. τέλεσσας, 'brought to pass,' 'realized it,' i. e. proved it true by the fulfilment. (See the note on κράτος αἰσιον ἐκτελέων, Aesch. *Ag.* 105.)

110. ὥς δὴ. He pretends to treat the charge with contempt.

112. It is better, with Spitzner, to place a colon at δέξασθαι, than a comma,

with Bekker. There is an ellipse (I did not accept the ransom; and the reason was): 'because I much prefer to keep her at home.'—βούλομαι, connected with *vol-o* through the Aeolic pronunciation βόλομαι, seems primarily to convey the idea of *preference*; whence πολὺ = πολὺ μᾶλλον. So below προβέβουλα = προ-κέκρικα (indicating an obsolete present βούλω), and so also βούλομαι ἢ, 117.—The simplicity of this avowal, even before an assembly, is a curious evidence of primitive notions about marriage.

114. κουριδῆς. There can be little doubt that this disputed term really means 'lady wife,' i. e. legitimate wife, as opposed to the captive concubine. This is the general sense of κοῦροι in Homer, sometimes in the combination κοῦροι ἀριστῆες, meaning 'well-born.' See on iii. 409; xii. 196. The termination in -idios may be compared with διαμφίδιος, Aesch. *Prom.* 566, αἰφνίδιος, μινυνθάδιος, διχθάδιος, &c. The derivation from κύριος has little probability. See *New Cratylus*, § 330.—οὐ χερεῖων. Meaning, probably, πολλὰ ἄμεινων.—ἐθέν, i. e. αὐτῆς (enclitic).

115. δέμας refers to stature, φυνήν to figure and personal beauty, ἔργα to her skill in weaving and embroidery.

119. ἔω, sc. ὧ. Agamemnon contrives to put the matter in a very invidious

λεύσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.”

τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς 121

“ Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,

πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;

οὐδέ τί που ἴδμεν ξυνήια κείμενα πολλά,

ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125

λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοί

τριπλῇ τετραπλῇ τ' ἀποτίσομεν, εἴ κέ ποθι Ζεὺς

δῶσι πόλιν Τροίην ἐντείχῃον ἐξαλαπάξαι.”

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων

“ μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ, 131

κλέπτε νόω, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.

light. These beautiful captives were generally an *ἐξαίρετον* δῶρημα over and above the division of the spoils, as Agamemnon himself calls Cassandra, Ag. 927.—*οὐδὲ ἔοικεν*, for neither is it right (“Ne decorum quidem, nedum fas,” Doed.).

120. *λεύσετε κ.τ.λ.*, ‘For you see this, all of you, that my prize is going another way,’—a euphemism for ‘is being taken from me.’ Mr. Newman renders it, “For look ye all, what prize for me by other road is coming.” Schol. *ὁράτε γὰρ δὴ μου τὸ γέρας ἀλλάχσε ἀπερχόμενον*.—*Ἔ, quod, ὅτι*.

124. *οὐδέ*. The sense is, *ἀλλ' οὐτι ἴδμεν πολλά ξυνήια κείμενά που*, ‘we have no knowledge of ample stores of common possessions laid up in any place,’ viz. whence your claim may be satisfied. Schol. *ξυνὸν δὲ, ξυνεῖον, ὡς κοινὸν, κοινεῖον*. A remarkable word, which only occurs here and in xxiii. 809. Hesych. *ξυνήια. κοινὰ καὶ ἀδιάκριτα χρήματα*.—Like *μουσεῖον, ξυνεῖον* properly meant ‘a receptacle for common property.’ “No common fund have we,” Lord Derby.

125. ‘But,’ he continues, ‘all that we took out of the captured cities (*ἐκπέριβειν*), that has already been divided, and it is not reasonable that the people should have to go a-begging to get these collected again.’—*ἐκπραθεῖν*, an aorist from the root *πραθ*=*περθ*. (We have no need of Mr. Trollope’s “metathesis for *ἐξεπράθομεν*.”)—*δέδασται, δαεῖν*, to divide (*δαφ*).

126. *ἐπαγείρειν*. The *ἐπ* has the same

force as in *ἐπαιτεῖν*, ‘to beg from door to door,’ and *ἀγείρειν* alludes to the *ἀγύρται* or collectors of a dole for any special purpose. Schol. Ven. *οὐ δίκαιόν ἐστιν εἰς τὸ αὐτὸ πάλιν συναγαγεῖν τοὺς ἑλληνας τὰ ἅπαξ φθάσαντα αὐτοῖς διαμερισθῆναι χρήματα*. It may be questioned if *λαοὺς* be not the object rather than the subject: to go about among the peoples to collect these prizes again.’

127. *πρόες*, ‘freely give up,’ *ἐπίδοσιν ποιοῦ, μέθες, πάρες*, but with the sense common in the later formula *προέσθαι χρήματα*, to give up property at a sacrifice, lend it at a venture, &c.

128. *τριπλῇ*, sc. *μοῖρα* or *μερίδι*, ‘three-fold or even four-fold.’ So Aesch. Cho. 778, *δίδυμα καὶ τριπλᾷ παλίμποйна θέλων ἀμείψει*.—*δῶσι*, third person singular = *δῶ*, like *ἔλθῃσι* for *ἔλθῃ*, &c. (Where it may be remarked that the *ι* subscript is contrary to analogy, but retained as a distinction from such forms as *τίθῃσι*, &c.) The Schol. cites Od. viii. 318, *εἰσόκε μοι μάλα πάντα πατὴρ ἀποδῶσιν ἔεδνα*.—It should be observed, that the proposition of Achilles, the blunt rejection of which caused his rupture with Agamemnon, was perfectly fair and reasonable in itself. The insulting reply of the chief was really in fault.

131. *μὴ δὴ* (vulg. *μήδ'* or *μὴ δ'*), ‘Think not thus, good as you are, god-like Achilles, to deceive me by cunning; for you will not overreach me (by that), nor convince me (by fair words).’ This is a difficult passage to render exactly. By *ἀγαθός*, a kind of ironical compliment (for perhaps he is jealous of Achilles’ re-

ἦ ἐθέλεις ὄφρ' αὐτὸς ἔχης γέρας, αὐτὰρ ἔμ' αὐτως
 ῥῆσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας ἦ Ὀδυσῆος
 [ἄῤω ἐλών· ὃ δέ κεν κεχολώσεται, ὅν κεν ἴκωμαι.]
 ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐς δ' ἐρέτας ἐπίτηδες ἀγείρομεν, ἐς δ' ἐκατόμβην

putation), or forced term of politeness, in answer to *κύδιστε*, in v. 122, he means 'well born,' in reference to *θεοσέκελος*, 'honest,' in reference to his proposal, and 'brave,' in regard to his general reputation. So also *νόφω* means 'cleverness,' 'intelligence,' with the notion of *δόλω*, which it derives from *κλέπτε*.—*παρελεύσεται*, 'pass me in the race.' Dübner (ap. Arnold) well compares Hes. Theog. 613, *ὡς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν*.

133—4. The meaning is not clearly expressed; and it appears from Schol. Ven. that some of the ancient critics (Zenodotus, probably) rejected this distich. He should have said, *αὐτὸς μὲν ἔχειν γέρας, ἐμὲ δὲ ῥῆσθαι δευόμενον* (*δεόμενον, δεF.*), 'Can it be your real object, in order that you may (by an invidious contrast) yourself keep your prize, that I on the contrary should sit down thus deprived of mine; and that (therefore) you bid me to resign her?' The *αὐτὰρ* resembles the Latin use of *at*, and seems here much the same as *ἐμὲ αὐτε*, &c.—*αὐτως ῥῆσθαι*, as we should say, 'to sit down helplessly with my hands before me,' not attempting to recover what has been unjustly taken from me. "Just as I am, to sit," Newman.

135. *ἀλλ' κ.τ.λ.* 'Well then (if she is to be surrendered at all events, I have only this to say), if the Achæans will give me some equivalent, (well and good); if they will not, then look to it yourself, for I will come and take yours (first, as the author of the proposition), or in default of that, the prize-captive of Ajax or Ulysses (your especial friends, Schol.); and he, no doubt, will be angry (even as I am angry at being thus robbed), whom I may have come to.' Such is the general sense and connexion.—Schol. *Αἴαντος δὲ γέρας Τέκμησσα*,

Ὀδυσσέως δὲ Λαοδίκη. It is clear, female captives are meant, and this explains *ἄῤω* (139), a word peculiarly used of carrying off captives, e. g., inf. 184.

136. *ἄρσαντες κ.τ.λ.* Schol. *ἄρσαντες κατὰ τὴν ψυχὴν*, 'suiting it (the γέρας) to my mind, so that it shall be equivalent in value.' Supply, as usual, (*καλῶς ἔσται*). This aorist is referred to *ἀραρίσκω*, root *αρ*. It occurs in Od. i. 280; ib. ii. 289. 353. There is another transitive aorist, *ἔραρον*, inf. iv. 110; xii. 105; xvi. 212. It is closely allied to *ἀρέσαι* and *ἀρέσασθαι*, 'to make friends with.'

137. *ἐγὼ δέ κεν*, 'then I myself will go and take,' &c. The epic subjunctive = *ελοίμην*. Doederlein explains it thus: 'Or, if they shall not give it me, I will choose one myself; I will go and take yours,' &c. It is worthy of note, that v. 139 was rejected by the critics (see Schol. Ven.), and it is simpler and better to make all the cases in 138 depend on *ἐλωμαι*. Some place the apodosis at *ὃ δέ κεν κεχολώσεται*.

140. *μεταφρασόμεσθα*, we will think about and arrange afterwards. From this verse to 147 is probably a later passage. Agamemnon's outburst of passion is rather feebly followed by the compromise in 140, and by the proposal to propitiate Apollo. That proposal should rather be an afterthought, and the result of a calm reflection. Cf. 182. There is hardly any word in Homer so uniformly digammated as *ἐρύσσω*, but here the *ρ* is omitted. The word *ἐπίτηδες*, 'for that very purpose,' only occurs here and in Od. xv. 28. A careful consideration of the context will suggest that the original speech ended with *Ὀδυσῆος ἴκωμαι*,—*ἐρύσσομεν*—*βήσομεν* are all shortened forms of hortative subjunctives.—*θείομεν* for *θέωμεν*, *θῶμεν* (*θεF.*). Cf. 567.

θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηγον
 βήσομεν. εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἧ Αἴας ἧ Ἰδομενεὺς ἧ δῖος Ὀδυσσεὺς 145
 ἧ σὺ Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὅφρ' ἡμῖν ἐκάεργον ἱλάσσεαι ἱερὰ ρέξας."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκύς Ἀχιλλεὺς
 "ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν 150
 ἧ ὁδὸν ἐλθέμεναι ἧ ἀνδράσι ἱφι μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἥλυθον αἰχμητάων
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἵτιοι εἰσὶν
 οὐ γὰρ πῶ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἧ μάλα πολλὰ μεσηγύς,
 οὐρεά τε σκίοεντα θάλασσά τε ἠχῆεσσα
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὅφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,

143. Zenodotus rejected this verse.

144. ἀνὴρ βουλευφόρος, a councillor, a member of the royal βουλή, and one who brings (compare ii. 21) advice when called upon. Pindar has ἀγοραὶ βουλαφόροι, Ol. xii. 5.—ἀρχὸς is the predicate,—'let him be leader.' One might suspect an allusion to the later ἀρχιθέωροι.

146. ἐκπαγλότατε, 'most redoubtable,' θαυμαστότατε. (The root is πλαγ with the termination λος = ελός.) Cf. xxi. 589; inf. 268. The offer to Achilles of the post of ἀρχὸς after the other three has a kind of irony in it; and it seems to sting him not less than the threat in 138.

147. ὅφρα κ.τ.λ. Irony again; 'that you may (if you can, by carrying out your own suggestion, sup. 66) propitiate Apollo for us.'

149. ἐπιειμένε (root *Feo*, *vestio*), 'clothed in,' or whose better character is cloaked and disguised by the adopted one of shamelessness.—κερδαλεόφρον, "with fox's greedy temper," Mr. Newman. "O sordid soul," Lord Derby. There is probably a mixed notion of both cunning and avarice: cf. φιλοκτεανώτατε in 122.—On ὑπόδρα see xi. 251.

150. πῶς τίς πείθηται; 'how should any one zealously obey your summons?' 'how can you expect that they should?'

&c., viz., 'if you treat them as you would treat me.' This may be regarded as a deliberative conjunctive = πῶς πειθώμεθα; so ποῖ τις φροντίδος ἔλθῃ; Soph. Oed. Col. 170.

151. ὁδὸν, 'an expedition,' viz. into the Troad, such as that at 125 sup., or perhaps (as Doed. explains), 'an embassy,' as xxiv. 235. The Schol. compares λόχονδ' ἵεναι, inf. 227.

152. οὐ γάρ. ('I do not deserve to be threatened in this way'); it was not on account of the Trojans that *I* came here, but simply to oblige you; and you should hold your friends in better esteem.—ἐνεκα Τρώων, τουτέστι τοῦ μάχεσθαι αὐτοῖς. Mr. Newman well renders this eloquent passage; "For hither not with sake of war against the spear-men Trojans Came I in quarrel of my own; no charge have *I* against them: For never drave they beeves of mine, nor horses have they driven; Nor ever on the loamy clods of hero-feeding Phthia Did damage to my harvestry; for verily betwixt us Is many a shady mountain ridge, and many a roaring billow."

156. ἐδηλήσαντο, ἐλυμήναντο, viz. by ἐσβολαί, or raids.

159. τιμὴν ἀρνύμενοι. Schol. τὴν παρὰ τῶν Τρώων ἐκδίκησιν ἀπαιτοῦντες Μενε-

πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὴν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον
 ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερον ἐστίν
 οἴκαδ' ἵμεν ξὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἶω 170

λάφ. Zenodotus, who took τιμήν to mean 'honour,' read ἀρνύμενος, and rejected 160. And so Mr. Gladstone, Lord Derby, and Prof. Newman. Mr. Wright, 'to redress wrongs suffered by thy brother and by thee.'

160. μετατρέπη, ἐντρέπει, 'care about.' Cf. xii. 238; inf. 199.—τῶν, Schol. Ven. τῶν πεπραγμένων εἰς τὴν σὴν χάριν. He adds another explanation, οὐκ ἀλεγίζεις τῶν ἐπικειμένων πολεμίων (τῶν Τρώων).

162. ᾧ ἔπι, 'to gain which;' as a man is said to work ἐπὶ μισθῷ.

163. οὐ μὴν (as οὐδὲ μὲν, sup. 154). 'And yet I never obtain an equal share with you, whenever the Achaeans' (i. e., especially the men of Achaea or Phthiotis, led by Achilles) 'have sacked some well-peopled fortress belonging to the Trojans' (viz., in raids made upon the Troad). Schol. Ven. φανερὸν ἐκ τούτου ὡς καὶ ἐν τοῖς ἐπάνω (sc. 129, but this appears incorrect) περὶ τινὸς τῶν περιχώρων ἐστὶ πόλεων ὁ λόγος. Perhaps we should read, ὅτι οὐ περὶ τίνος κ.τ.λ., for he adds, ἐκπέρσωσιν ἀντὶ τοῦ ἐκπέρσουσιν. His explanation in this case agrees with Mr. Trollope's, who however is certainly wrong in saying that ἔχω is for ἔξω, and Τρώων πτολίεθρον here means Troy itself. The Schol. rightly explains ἔχω by ἔσχον, 'I am in the habit of getting.'—Zenodotus read οὐδ' ὅτ' Ἀχαιοί. The meaning is, that Agamemnon always claimed the largest share, as general-in-chief, though he had little or nothing to do with the actual capture. So ancient abuses in distributing prize-money.—These exploits of Achilles were probably treated of in the pre-Homeric ballads.

165. πολυαῖξ (αἰσσω), impetuous, ever restless, causing much exertion and motion hither and thither; as κάματος πολυαῖξ, v. 811.

166. Hesychius, διέπουσιν' ἐνεργοῦσι' κατορθοῦσι' διαπονοῦσι.

167. τὸ γέρας, apparently the ordinary use of the article.—ὀλίγον τε κ.τ.λ., 'small indeed, yet dear to me,' and not rudely to be taken away. Cf. Od. vi. 208, δόσις δ' ὀλίγη τε φίλη τε.

168. ἐπὶν κεκάμω, Spitzner, Trollope, Doederlein. ἐπεὶ κε κάμω is the reading of Aristarchus. Render, 'When I am wearied (or, have impaired my strength) with fighting.'

169. ἦ πολὺν should be taken together, this being a frequent combination. Cf. 156. Others read ἐπειῆ = ἐπειδή.

170. σ' for σοί, by a rare, but legitimate elision. Cf. vi. 165. 'I have no idea of staying here, myself dishonoured, to drain from others riches and wealth for you.' If we read ἀτιμον ἐόντ', the words might mean, 'Nor do I expect that you, left alone and destitute of the honours which your allies procure for you, will amass wealth.' And so Schol. Ven., οὐχ ὑπολαμβάνω δέ σε, φησὶν, ἔμοῦ ἀπόντος καταστρέψαι τὴν ἴλιον καὶ πλοῦτον πολλὸν σχεῖν, and Lord Derby, "nor like, I deem, to fill thy coffers with the spoils of war."—ἀφύσσειν, a metaphor from drawing out wine to fill smaller vessels.—ἔφενος (ὁ or τὸ) is from the old word ἔνος, or ἔνος, annus, connected, probably, with εἶς (φέως) like μὴν (μεῖς), from the notion of unity and totality. Buttman most improbably derives it from ἐφθονος. It properly means 'the produce of the year'

ἐνθάδ' ἄτιμος ἔων ἄφενος καὶ πλοῦτον ἀφύζειν."

τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται. οὐδέ σ' ἐγὼ γε
 λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἐμοί γε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν ξὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσι ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε.
 ὥς ἔμ' ἀφαιρεῖται Χρυσήίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηρον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' ἐν εἰδῆς 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
 ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην."

in kind,' πλοῦτος and χρήματα being wealth and property generally.

173. φεῦγε μάλ', 'run away, by all means, if your mind is bent upon it.'— "He calls the going away *flight*, on purpose to disgrace him," Schol. Ven. See on ix. 46. But φεύγειν is used in the simple sense of 'departing' in ii. 74 and 140.—ἐπέσσυται, ὁρμᾶται, 'is set upon it.' From σεύω, root σεϕ, came a perfect ἔσσυμαι, or ἔσσυμαι, and a verbal συτὸς, as from χέω, κέχυμαι, χυτὸς (χεϕτός). There was a reading preserved in the Scholia, ἐέλδεται.—οὐδέ σ' ἔγωγε, 'I am not the man to *implore* you to stay (merely) on *my* account.'

174. πάρ' ἐμοί γε, *adsunt mihi*, viz. βέβαιοι, οὐ φυγαδικοί.

175. μάλιστα δέ. Because ἐκ Διὸς βασιλῆς, as the saying was.

176. ἔχθιστος. Here the real feeling of rivalry and hatred is plainly avowed. There can be no true friendship between Achilles and Agamemnon,—the hero who does the fighting, and the chieftain who engrosses the rewards. Tacitus said with truth, *ducis boni imperatoriam virtutem esse*. Military kings cannot afford to let others be better warriors than themselves.—A distich nearly identical occurs v. 890—891.

178. θεὸς που. 'It was the god, I trow, who made you *that*,' i. e. no credit to yourself.

180. Μυρμιδόνεσσι, ironically said, perhaps, since Agamemnon himself was *εὐρυκρέων*.

181. οὐκ ὄθομαι, οὐ φροντίζω, 'I reckon not.' Cf. v. 403.

182. ὥς, 'since,' *quoniam*, ἐπεὶ. He purposely says *Apollo* has taken the maiden from him, as if he were compelled to yield to the demands of a god, though he might have resisted those of men (Schol.). Doederlein observes that nowhere else in Homer does ὥς mean 'since;' and he renders it "ut mihi Apollo Chryseida, sic ego vicissim tibi Briseida auferam."

184. ἔγω κε, ἔγοιμ' ἄν. See on 137. Agamemnon repeats his threat in v. 138, and adds insult to it by again saying he will come to enforce the claim in person.

185. ἐν εἰδῆς, i. e. ἐν Φειδῆς (*Fidēs*).

187. ἶσον φάσθαι, *ισοφαρίζειν*, 'to say he is equal to me.' This however, according to the regular idiom, should be *ἶσος*. It seems that we must supply *ἐαυτὸν* and *εἶναι*,—but the expression is rather obscure. Hesych. *ἶσον ἐμοὶ φάσθαι ἶσον ἐμοὶ εἰπεῖν*. The Schol. also and

ὥς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
 ἦ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
 εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὅπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷφ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δὲ τράπετ', αὐτίκα δ' ἔγνω
 Παλλὰδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν. 200
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 "τίπτ' αὖτ' αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;
 ἦ ἵνα ὕβριν ἰδῇς Ἀγαμέμνονος Ἀτρεΐδαο;

others explain it of the equality of speech, *ἰσηγορία*, in the assembly. Mr. Newman gives, "To hold pretensions side by side, and think to play my equal." Mr. Gladstone, "Or to vie with me in honour, or to hold me for their peer."

189. *λασίοις*, 'shaggy,' ii. 851. The idea seems to have been, that the glowing spirit within produced a crop of hair outside. Schol. ἡ θέρμη γὰρ αἰτία τῆς ἐκφυσιέως τῶν τριχῶν. Plato, perhaps playfully, interprets *λάσιον κῆρ* as a synonym of *τραχὺν*, Theaet. p. 194, E.—*μερμήριζεν*, 'doubted between two alternatives.' Cf. viii. 167. The Schol. Ven. rightly refers it to *μερίζω* (of which the root is reduplicated), like *δαρδάπτω* from *δάπτω*. Hence, as *μερ* meant 'division,' *διάνδιχα* is added, as *διπλῇ μέριμνα* is similarly used in Aesch. Pers. 167.

191. *τοὺς μὲν*, the company present.—*ἀναστήσειε*, put to the rout, cause to get up from their places. Hesych. *ἀναστάτους ποιήσειεν*. The valour and strength of the man seem to be described, as well as his impetuosity.

193. *εἶος*. So Bekker and Doederlein for *ἔως*. It was originally *ἄφος* (*New Crat.* § 248, 257).

194. *ἔλκετο δ'*, 'and was in the act of drawing,' &c., viz. to carry out the

former of his two schemes.—*ἦλθε δ'*, "Lo! Athene From heaven descended," Mr. Newman. The *δὲ* marks the apodosis. Schol. Ven. *περισσὸς ὁ δὲ σύνδεσμος*. A favourite ancient interpretation was the allegorical one, that wise thoughts suddenly came into the hero's mind.

196. *ἄμφω ὁμῶς*. She loved Atreides as being king of her own Argive land, and Achilles also as an Achæan of upper Argos, i. e. equally Pelasgic. In 55, Hera appears as the friend of Achilles.

198. *ὄρατο*, *ἑώρα*, as sup. 56.

199. *αὐτίκα*. Schol. *ὅτι τοῖς διογενέσι δηλοῦνται οἱ θεοί*.

200. *δεινὸν δὲ κ.τ.λ.* 'And terrible to him her eyes appeared,' viz. as *γλαυκῶπις*, and perhaps as excited by anger. In *φάανθεν* = *ἐφάνθησαν* for *φαF-νθεν*, the root *φαF* appears; for *φαίνω* and *φάος*, and even *φημί*, are closely allied. Thus, we have *ἥως φῶς ἐρέουσα*, for *φανούσα*, in ii. 49. So too there is a substantive *ἀπόφασις* both from *ἀποφαίνω* and from *ἀπόφημι*. The digammated form is preserved in *ὑποφαύτιες*, Pind. Pyth. ii. 76, in *φανσίμβροτος*, ib. Ol. vii. 39, and *ἄμα ἡμέρῃ διαφανσκοῦση* Herod. ix. 45.

203. Note the *F* omitted from *ἰδῇς*: *prudential* by the side of *providential*

ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι οἶω
ἧς ὑπεροπλήησι τάχ' ἂν ποτε θυμὸν ὀλέσση." 205

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, εἴ κε πίθηαι,
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210

ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδίσουν ὥς ἔσεται περ.
ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται
καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὑβριος εἵνεκα τῆσδε. σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
"χρὴ μὴν σφωίτερόν γε, θεά, ἔπος εἰρύσασσθαι, 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.

seems to show that both modes of pronunciation anciently prevailed.—Achilles' unconsciousness that the fault may possibly be on his own side, is very naturally put. Hence τὸ σὸν μένος in the reply, v. 207, 'it was *your* rage (not his *ὑβρις*) that I came to stop.'

205. Hesych. ὑπεροπλῆαις ὑπερηφανῆαις ὑπερφροσύναις.—τάχ' ἂν—ὀλέσση, 'some day, and that soon, he will lose his life by his own overbearing actions' (or words; cf. xv. 185). The subjunctive, which virtually = ὀλέσειε of the Attics, implies that the contingency is probable, and that the result will be known by experience. Cf. sup. 137. 184. We see here the early use of τάχ' ἂν, which came to mean 'perhaps.' The Schol. observes, a threat is implied that Achilles himself will kill Agamemnon.

206. γλαυκῶπις may originally have referred to the fierce and *feline* expression of eye, as γλαυκιῶν is said of the lion in xx. 172; γλαυκόμματος of a savage horse, Plato, Phaedr. p. 253, E.; γλαυκῶπες and γλαυκοί of snakes, Pind. Ol. vi. 45; viii. 37. Hence also γλαυξ, a large-eyed owl, and the connexion of that bird with the goddess Athena. But this is one of the many personal epithets of gods and goddesses in Homer, the true meaning of which can only be guessed at.

209. ἄμφω κ.τ.λ. Cf. vii. 280. This and the preceding read rather like an addition, viz., from 195 sup. Zenodotus rejected them here. (Schol. Ven.) How-

ever, σφωίτερον in v. 216 shows that Achilles himself was aware that both goddesses gave their advice in the matter.

210. ἔλκεο. The *threat* to draw was implied by the imperfect ἔλκετο, sup. 194.

211. ὥς ἔσεται περ, for ὥσπερ ἔσεται, 'as in fact will be the case,' viz., as is sure to happen again, and as it may happen, without any serious harm. The clause however is variously explained. It occurs twice in the Odyssey, xix. 312, ἀλλὰ μοι ὦδ' ἀνὰ θυμὸν ὀίεται, ὥς ἔσεται περ; and xxi. 212, σφῶιν δ', ὥς ἔσεται περ, ἀληθείην καταλέξω. Mr. Newman renders it, "But wrangle thou with words alone, which, troth! will not be wanting." Mr. Gladstone, "For the time be words thy weapons; They in plenty shall be poured." Lord Derby, "In words, indeed, assail him as thou wilt." The simple meaning perhaps is, 'even as it shall be.'

213. καὶ ποτε, for ποτὲ καὶ κ.τ.λ., 'some day, even thrice the amount will be placed at your disposal.' For the gifts offered by Agamemnon to Achilles, see ix. 120, seqq.

216. σφωίτερόν γε, 'the advice of you two at least,' if not of any mortal. For Hera had sent Athene (195), who therefore speaks the sentiments of both.—εἰρύσασσθαι, for ἔφρ or ἔφ-φερύσασθαι, i.e. φυλάσσειν, 'to observe and keep.'

217. "Better so; the gods of heaven hear the man that them has heard,"

ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.”

ἦ, καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν,
ἀψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκει
δώματ' ἐς αἰγίοχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξ᾽ αὐτῆς ἀταρτηροῖσι ἔπεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο.
“οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225
οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἦ πολὺν λῳιὸν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντία εἶπη. 230
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσι ἀνάσσεις·
ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
οὐδ' ἀναθληθήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλειψεν
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν

Gladstone. The τε merely introduces the apodosis: ἔκλυον has the aoristic sense (*audire solent*).

221. βεβήκει. This may mean either ‘went,’ or ‘had gone.’ Mr. Newman takes the latter, “But gone was she aloft into Olympus.” Perhaps this is better; he intended to say more, but found she had vanished.—μετὰ, ‘to rejoin’ &c.

223. ἀταρτηροῖς, a form of ἀτηροῖς, as the Schol. rightly perceived. As ἄτη was ἀφάτη (αὐάτα in Pindar), so ἀτηρὸς was ἀφατηρὸς, which passed euphonically into ἀταρτηρὸς.

224. οὐ πω, viz., in spite of his promise to the goddess, v. 216, who had said λῆγ' ἔριδος, 210.

225. ἐλάφοιο. Stags were proverbially timid, the reason of which Lucretius attempts to explain, iii. 299.—Plato condemns this verse, as addressed by an inferior to a superior, Resp. iii. p. 389 fin. Lord Derby, “Thou sot, with eye of dog, and heart of deer.” A ‘dog’s look,’ as appears from the Homeric κύντερον, meant ἀναιδές.

227. λόχονδε, ‘to an ambuscade.’ The Schol. compares xiii. 277, ἐς λόχον, ἐνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν.—κῆρ, ὀλεθρος: ‘this seems to you to be destruction.’ (Mr. Gladstone misses the sense here.)

229. κατὰ στρατὸν, sc. ἰόντα. Lord Derby’s “girt with thy troops” introduces a wrong idea.

230. Probably this was read δῶρ' ἀποφαίρεσθαι, as inf. 275, ἀποφαίρεο κούρην.—ὅστις, ἐκεῖνον ὅστις.

231. δημοβόρος. ‘A king who preys on his own people, for they are a worthless set whom you rule over, else be assured this would be your last insult.’

235. τομὴν, ‘the stump,’ the part it was cut from. It is so used in Aesch. Cho. 221, where other examples are given. These verses are well rendered by Virgil, Aen. xii. 206, seqq. For ἐπειδὴ λέλοιπεν, ‘now that it has left,’ we should expect ἐξ οὗ ἔλειπεν.

236. ἀναθλέω for ἀναθάλλειν seems ἀπαξ εἰρημένον. It is probable that 236—9 are a later addition. Neither

ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
 πρὸς Διὸς εἰρύαται· ὃ δέ τοι μέγας ἔσσεται ὄρκος·
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240
 ξύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχρύνερός περ
 χραιομεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 χωόμενος ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός.
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250

φλοῖς, 'bark,' nor λέπειν, 'to peel,' occur elsewhere in Homer. The sense seems to be, 'as sure as this dry wood will not again put forth leaves, so surely will the Greeks some day require my aid.'

238. θέμιστας εἰρύαται, 'protect the laws,' i. e. see that they are rightly observed. See xii. 454; xxi. 230.—πρὸς Διὸς, scil. τεταγμένοι, as kings were from Zeus. Doederlein compares πρὸς ἄλλης, vi. 456. On θέμιστες see ix. 99.

239. ὄρκος, properly used, the object by which the oath is taken.

241—244. These verses also are very likely to have been added by a rhapsodist. The narrative would have been sufficient in itself, and far more dignified, if only these lines had been read; καὶ μὰ τόδε σκῆπτρον—λέλοιπεν, ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν. The shrewdness of the Alexandrine critics made them object to the epithet ἀνδροφόνοιο applied to Hector so early in the narrative, and also to θνήσκοντες πίπτωσι for θνήσκωσι πεσόντες.

243. ἀμύξεις, 'shall vex,' lit. 'rend.' Aesch. Pers. 163, καὶ με καρδίαν ἀμύσσει φροντίς. Theocr. xiii. 71, ἔσω θεὸς ἦπαρ ἀμύσσειν.

245. σκῆπτρον βάλε. A token of impatience and disgust. Similarly in Aesch. Agam. 1238, Cassandra flings her prophetic σκῆπτρον to the ground; and ibid. 194, the Atridae are said χθόνα βάκτροις ἐπικρούειν. In Od. ii. 80, Telemachus ὥς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, δάκρυ' ἀναπρήσας.—αὐτὸς, as opposed to the sceptre.

246. πεπαρμένον, 'studded,' properly 'pierced through,' from πείρω. Cf. xi. 29, ξίφος—ἐν δὲ οἱ ἥλοι χρύσειοι πάμφαινον. Ib. 632—3, δέπας περικαλλές—χρυσείοις ἥλοισι πεπαρμένον. The object perhaps was to represent the projecting knobs left after cutting the twigs away. Thus the club of Hercules was κεχαρσμένον ὕζοις, Theocr. xvii. 31.

247. ἐτέρωθεν, 'on the other side.' Schol. ἐκ τῆς ἐτέρας στάσεως. Cf. xi. 647, Πάτροκλος δ' ἐτέρωθεν ἀναίνετο, and ix. 666.—ἐμήνιε, 'sulked:' cf. sup. 1.

248. λιγὺς ἀγορητής (ἀγορᾶσθαι, iv. 1), 'the clear-voiced orator.' The idea of λιγὺς (root *liq* or *lig*) is amplified in the next line, *ex cuius lingua melle dulcior fluebat oratio*, Cic. de Senect. x. 31. Doederlein construes καὶ with γλυκίων, which is clearly wrong. The καὶ is rather exegetical.—Πυλίων, the people of Triphylia in the Peloponnesus.

250. Nestor, the aged councillor and favourite orator of the Grecian host, rises to counsel peace and mutual concession, pointing out the evils of disputes arising between friends. Characteristically, as a very old man, he dwells on his own exploits when a youth, though it was not much in place to recount them here.

250. δύο γενεαί, two generations or average lives of men. This is generally placed at thirty years (Schol. δύο τριακοντίαετηρίδες), so that Nestor would be seventy or eighty; but perhaps the poet meant to express a greater age than that. Mr. Trollope thinks the two generations are to be dated from his accession to the

ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γέγοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισι ἄνασσαν.
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει.
 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶιν τάδε πάντα πυθοῖατο μαρναμένοιιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμεῖο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷόν Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον 264
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοισι μάχοντο,
 Φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.

throne; but ἅμα τράφεν must refer to his boyhood.—“The poet ascending from the aged Nestor to his past life (πρόσθεν), arrives at the education of his contemporaries sooner than their birth.”—*Arnold*. Perhaps ἐγένοντο here means *fueraut*, ‘had passed away.’

252. This reads not unlike an interpolation.—ἡγαθέῃ, ἄγαν θείῃ, Lexil. p. 323.

254. ὦ πόποι. ‘O heavens!’ An exclamation formed by rapidly closing and opening the lips, analogous to παπαῖ, πόπαξ, and πύπαξ, which latter is our *pish, pish!* That the gods were called πόποι is not impossible (cf. πάππα); but it is more likely an invention of later writers, who thought ὦ πόποι must mean ὦ θεοί.

257. σφῶιν, ‘about you two.’ The genitive may depend either on τάδε πάντα, or directly on πυθοῖατο. See on xvii. 102. —περὶ μὲν, sc. περίεστε, ‘are superior to,’ viz. one in war, the other in council.

260. ἀρείοσιν, more warlike, μαχίμω-τέρους. See on iv. 171.

261. ἀθέριζον, ‘slighted,’ ἐφαύλιζον. Od. xxiii. 174, δαμόνι, οὐτ' ἔρ τι μεγαλίζομαι οὐτ' ἀθέριζω. Ib. viii. 212, οὐ περ τιν' ἐναίνομαι οὐδ' ἀθέριζω. Hesych. ἀθε-

ρίζειν· ἀποδοκιμάζειν, ἀτιμάζειν.—ἀθέρισ-τος· ἀφρόντιστος. Probably from α and the root θερ in θέρειν, ‘to cherish.’

262—273. Probably an addition to the ancient text. The verse containing the mention of Theseus (265) has been ejected by Bekker. It may be remarked that Caeneus and Exadius are mentioned in Hesiod, Scut. 179, 180, (where 265 also occurs,) among a list of other Lapithae.

262. οὐδὲ ἴδωμαι. ‘Nor am I likely to see.’ The epic aorist subjunctive is sometimes used thus as a future, but of things merely contingent. So ii. 488, πληθύν' δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω. Od. vi. 201, οὐκ ἔσθ' οὗτος ἀνὴρ διερδ' βροτὸς οὐδὲ γένηται.

266. This line, or the next distich, would suffice; and perhaps the present text has resulted from the blending of two ancient readings.

268. Φηρσὶν, the Centaurs. So Cheiron is called Φῆρ by Pindar, Pyth. iii. 4, and ib. iv. 119. The word is commonly considered an Aeolic form of θῆρ, with which the Lat. *fera* is compared. But the Φῆρες proper were not ‘monsters;’ on the contrary, old Cheiron was δικαιοτά-τος, a human being of higher civilization

καὶ μὴν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
 τηλόθεν ἐξ ἀπῆς γαίης (καλέσαντο γὰρ αὐτοί), 270
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις
 τῶν οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.
 καὶ μὴν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 275
 ἀλλ' ἔα ὥς οἱ πρῶτα δόσαν γέρας υἱὲς Ἀχαιῶν·
 μήτε σὺ Πηλεΐδῃ ἔθειλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτουῆχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν."
 [εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσι ἀνάσσει.

than others, learned too in music and the healing art. It is true, they are called *Φῆρες λαχρήεντες*, inf. ii. 743, which is probably the later and post-Homeric notion. The *Φῆρες* seem to have been a real pre-historic people, possibly not different from the *Φεραῖοι*, or people of Pherae in Thessaly. That *φῆρ* or *Φῆρ* is the Latin *vir* has been elsewhere remarked; see on ii. 711; viii. 332; xii. 128. Compare *φέριστος*, *φέρτατος*, *φέρτερος*, from an old word *φερεῦς*. The connexion of the *Φῆρες* with the *Lapithae*, or 'stone men' (see on xii. 128), is easily explained on the theory that there was a conflict between the superior race of *φῆρες* and the indigenous savages who were supposed to have sprung from the earth.—*ὄρεσκόοισι*, from the crude form of *ὄρος*, combined with the root *κοφ* = *cav*, and meaning 'the dwellers in mountain caves.' We have *κοφ* in *κοῖλος*, for *κοφ-ελος*, in *Κοῖλος*, the Titan, in 'Juno Covella,' an ancient term for the sky, and in our word *coffer*, if not in *κόφινος* and *coffin*. Here the old form was *ὄρεσκόφοισι*. Cf. Aesch. Theb. 527, τόδ' αὐδ' ἀμὲν μητρὸς ἐξ ὄρεσκόου βλάστημα καλλίπρῳρον.—ἀπόλεσαν, διέφθειραν, ἀπέκτειναν αὐτούς.—ἐκπάγλως, for ἐκπάλγλως, 'with frightful slaughter.' Cf. sup. 146.

269. καὶ μὴν. 'And yet (as I tell you, brave as they were), I played my part among them.'—ἀπῆς γαίης, 'the distant land,' probably from ἀπό. The derivation from the prophet *Apis*, given in Aesch. Suppl. 258, is probably a later legend.

271. κατ' ἑμᾶντον, 'by myself,' 'on my

own part' (viz. as well as being *σύμβουλος*, 273, I took part in the action). So κατὰ σφέας γὰρ μαχέονται, ii. 366. Mr. Newman follows a less correct explanation, κατ' ἑμᾶντον δύναμιν, and renders it "And in my measure I too fought." (So also Doederlein, *pro virili parte*.) We must supply *Φηρσίν*.—κείνοισι, 'with those others' (the *Φῆρες*), opp. to τοῖσιν, 'these Lapithae.'

272. μαχέοιτο, 'could fight with,' i. e., they would be instantly crushed. So a man is often called *ἄμαχος*, *ἀπόλεμος*, e. g. Aesch. Pers. 851. Cho. 48. It is needless to render (with Trollope), 'would be equal in fight.'—The form *μαχεῖσθαι* for *μάχεσθαι* is notable: cf. inf. 344. The future *μαχήσομαι* occurs along with *μαχέσσομαι*.

273. καὶ μὴν, 'and indeed,' 'and further.'—ξύνιεν, ξυνέειπον, 'they attended to.' Nestor seems to have acted as a leader and adviser to the Lapithae, of whom *Καινεὺς*, son of *Elatus*, was the king.

275. ἀποαίρεο (*F*), see sup. 230.

277. ἔθειλ', the true Homeric form, makes a crasis with the δῆ.

278. οὐ ποτε—τιμῆς. 'For never does a king possess an equal honour (i. e. but a greater than others), since to him Zeus has given renown.' See sup. 239. Some less correctly translate, 'Never did king attain such honour as Agamemnon.' But οὐποτε ἔμμορε is rather strange. We should expect οὐπω, as ἔμμορε is a perfect, not an aorist. But 278—9 may be an addition, or at least 279. Qu. οὐ τοι ὁμοίης κ.τ.λ.?

Ἄτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἐγὼ γε
λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.]

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
“ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες. 286
ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
τύνεκά οἱ προθέωσιν ὀνείδεα μυθήσασθαι;”

τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διὸς Ἀχιλλεύς
“ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλοῖμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κε εἵπης.
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἐμοί γε 295
[σήμεν· οὐ γὰρ ἐγὼ γ' ἔτι σοὶ πείσεσθαι οἶω.]
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
χερσὶ μὲν οὗ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·

282. Ἄτρεΐδῃ, σὺ δέ. For σὺ δέ, Ἄτρεΐδῃ, the ordinary formula in *suddenly* addressing another party.—αὐτὰρ, implying some ellipse: ‘(You won’t?) nay, then, I do implore you to relax your anger against Achilles,’ &c. From not seeing this, Mr. Trollope renders αὐτὰρ ‘and then;’ Doederlein, μεθέμεν χόλον, ‘to make allowance for his anger,’ to be μεθήμων in respect of it; as if this were a tautology of παῦε μένος. But μένος means ‘high spirit,’ *ferociam*, as sup. 207.

289. This verse, if not the preceding, is probably an addition. Not only is it a mere repetition, but πᾶσι follows πάντεσσι not very euphoniously, and ἄτινα is improperly used, if for ἃ, while ἃ οὐκ οἶω τινα πείσεσθαι (πέιθωμαι, not πᾶσχω) is awkwardly transposed to ἃ τινα οὐκ, &c. Doederlein’s method is better, by which τινα is *unum quendam*, ‘somebody that I know of,’ viz. Agamemnon himself. Or it may be indefinite, ‘which I don’t think people will be disposed to assent to.’ Mr. Newman has, “but this I do not think to suffer.” Mr. Gladstone, “claims like these, I say them nay.”—For πᾶς four times repeated we might compare κάρτιστος sup. 266, 267. The preceding line also, in which

the digamma in ἀνάσσειν is violated, is hardly free from suspicion (πᾶσιν δὲ *Fa-nάσσειν*, Bekker, ed. 2).

291. Vulg. προθέουσιν, apparently for προτιθέουσιν, though no other example appears to occur in the sense of ‘to permit,’ or ‘to ordain,’ ‘dispose’ (so Trollope): προθέωσιν Bekker, for προθήσουσιν. Doederlein, following Eustathius (and apparently Schol. Ven., who merely remarks, ὅτι συνήθως ἐαυτῷ προθέουσι τὰ ὀνείδῃ), renders it *procurrunt* (προτρέχουσι), and makes ὀνείδεα an adjective, governing μυθήσασθαι, *verba dictu contumeliosa*. A better interpretation would perhaps be, ‘do they set him before all others, merely to utter reproaches against them?’ In this sense compare Aesch. Prom. 247, θηητοὺς ἐν οἴκῳ προθέμενος, ‘assigning them the first place in my feelings of pity.’

292. ὑποβλήδην, ‘putting in a word,’ i. e. interfering in the conversation between Nestor and Agamemnon. Hesych. ὑποβλήδην· ὑποβάλλων τὸν λόγον πρὶν σιωπῆσαι τὸν λέγοντα. ἄλλοι, ὑπολαμβάνων. Schol. ὑποβαλὼν τὸν ἴδιον λόγον. Others render it ‘interrupting,’ or ‘rejoining.’—τὸν δέ, viz. Agamemnon, not Nestor.

299. ἐπεὶ—γε. ‘Since you have (only)

τῶν δ' ἄλλων ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μήν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
 αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί.”

ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας
 ἦιε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρῃον 310
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,

taken away from me what you gave.' He acknowledges a kind of right in the people generally, if not in Agamemnon in particular, to retract a gift. But he adds, that any other property of his he will defend against all attempts to take it. Schol. ἐπειδὴ δὲ δωκότες μοι αὐτὴν ἀφείλεσθε καὶ ὑβρίσατε ἑαυτοὺς, οὐκ ἐμέ. Accordingly, he gives up the girl at v. 337, having in view the opportunity of annoying Agamemnon by withdrawing his aid on a plausible pretext. Cf. 343.

301. Hesych. ἀνελὼν ἀναλαμβάνων, 'taking up' (as xxiii. 551), not 'retracting.'

302. ἵνα γνῶωσι. This was a common form of threat; see the note on Aesch. Cho. 297.—καὶ οἶδε, sc. μὴ μόνον σὺ, ἀλλὰ καὶ οἶδε οἱ ἀκούοντες γνῶωσι.—εἰ δ' ἄγε, perhaps short for εἰ δὲ βούλει, ἄγε, πείρησαι.

303. ἐρώήσει. Schol. παρὰ τὴν ἐρώην, ἥτοι δρμήσει. The notion of ἐρώέω was that of *retiring to a remote place*, 'withdrawing,' e.g. ii. 179; xxiii. 433. Here it is thought to be connected with ῥέω, which is probably an error. The blood trickling from the spear-point down to the other end is graphically described; and περὶ δουρί will thus refer to the spiral course the blood would take round the shaft.

305. λῦσαν, sc. οἱ ἡγεμόνες. As soon as the two principals had risen to go, the people were dismissed.

306. εἶσας, the usual Homeric epithet of ships, sometimes of δαῖς, 'a banquet,' is for ἐφίσας, as ἐείκοσι is for ἐ-φίκασι (φίκαντι, *viginti*), εἰκόως for ἐφικόως, &c. The meaning appears to be 'equally balanced,' 'trim.' Doederlein adopts one of the older interpretations (εἶσον, ἀγαθόν, Hesych.), supposing the word to refer to *ideal* excellence, or likeness to an abstract notion. The laws of the digamma however account for the form, and "equal" in all cases gives a simple sense.

307. ἦιε. This then was the final separation. Achilles with his Patroclus retires, and the Greeks may now fight as they best can without him.

308. προέρυσσεν, launched it by pushing or propelling it forward, Hesych. καθ-εἰλκυσεν.—ἐς—ἔκρινεν, ἐκκρίτους ἐρέτας ἐγκατέλεγεν.—ἐκατόμβην, see inf. 438.

311. εἶσεν (ἵζω), placed her on board, seated her on deck, i.e. in a seat of honour, ἀναβήσας καθίσεν.

313. ἀπολυμαίνεσθαι, ἀφοσιοῦσθαι, to perform a ceremonial and symbolic cleansing of themselves, viz. from the crime incurred by the detention of Chryseis; on the same principle that the χέρνιψ was used before sacrifices.—εἰς ἄλα, viz. as the most effectual way of getting rid of the offscourings, which were always reverentially disposed of, as if carrying with them a stain of moral

ἔρδον δ' Ἀπόλλωνι τελεέσσας ἑκατόμβας 315
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἄλὸς ἀτρυγέτοιο·
κνίσῃ δ' οὐρανὸν ἵκε ἑλισσομένη περὶ καπνῷ.

ὧς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος τὴν πρῶτον ἐπηπείλησ' Ἀχιλῇι,
ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε.

“ἔρχεσθον κλισίην Πηληιάδew Ἀχιλῆος
χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον.
εἰ δέ κε μὴ δώσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν ξὺν πλεόνεσσιν· τό οἱ καὶ ρίγιον ἔσται.” 325

ὧς εἰπὼν προΐη, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε
“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.
ἄσσον ἵτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,

guilt. Schol. ἀπεκαθαίροντο καὶ εἰς τὴν θάλατταν τὰ περιττώματα καὶ καθάρματα ἔβαλλον.

315. τελεέσσας, τελείους, sup. 66.

317. Pind. Isthm. iii. 84, φλὸξ ἀνατελομένα — αἰθέρα κνισσάντι λακτίζουσα καπνῷ. The meaning is, that the offering was favourably received, as was inferred from the omen of the ascending smoke, which carried with it the savour of the burnt sacrifice to gratify the god in heaven.

319. ἐπηπείλησε. See sup. 138.

321. ὀτρηρῷ, ‘active.’ See vi. 381.

322. ἔρχεσθον ἀγέμεν, ‘go to bring.’ So Doederlein, who removes the colon usually placed after Ἀχιλῆος. But Schol. Ven. τὸ δὲ ἀγέμεν ἀντὶ τοῦ προστακτικοῦ ἄγε.

324. ἐγὼ δέ κεν. Viz. λέγετο ὅτι.

325. ρίγιον, ‘more to be dreaded,’ as a greater display of authority, or more discreditable, viz. to have his property seized in the presence of many witnesses.

Schol. βδελυρότερον τὸ ἐπὶ πλειόνων ἀσχημονεῖν.

326. προΐη, he dismissed them on the mission, sent them forward, προὔπεμψεν, inf. 442, with stern injunctions to perform the duty required.—κρατερὸν, sup. 25.—ἀέκοντε, either because Achilles was popular, or because they felt the act was unfair and invidious. On ἀτρύγετος see xvii. 425.

331. The combination of αἰδῶς and δέος was so familiar to the Greek mind, that the two separate emotions would hardly apply to separate objects, ταρβήσαντε Ἀχιλλέα καὶ αἰδομένω Ἀγαμέμνονα, as Mr. Trollope explains it. They feared Achilles, because they knew his temper, and his power to injure if they offended him; they were abashed at his presence because he was himself a king.—The scene is very naturally and artistically drawn. The heralds, who themselves behave with courtesy, are held blameless, and their demands complied with under a simple protest.

ὁ σφῶι προΐη Βρισηίδος εἵνεκα κούρης. 336
 ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην
 καὶ σφωιν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε 340
 χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἦ γὰρ ὁ γ' ὀλοιῇσιν φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.”
 ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ, 345
 ἐκ δ' ἄγαγεν κλισίης Βρισηίδα καλλιπάρηον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,
 ἣ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
 θῖν' ἔφ' ἀλὸς πολιῆς, ὀρόων ἐπ' ἀπείρονα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς.
 “μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἑόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.”

336. σφῶι, 'you two.' See sup. 8. But inf. 338, σφωιν is 'to them.'—εἵνεκα, to take possession of. He politely anticipates the object of their mission to save them from embarrassment.

338. μάρτυροι, more common in the compound ἐπιμάρτυροι. Cf. ii. 302.—πρὸς, 'in the sight of,' where πρὸς=πρό.

340. καὶ πρὸς τοῦ κ.τ.λ. 'And also before that ruthless king' (lit. 'him, the ruthless king'). Here, as sup. 11, τοῦ is very different from the article, which would have required τοῦ ἀπηνέος βασιλῆος. Vulg. εἴ ποτε δ' αὖτε, Bekker δὴ αὖτε, but it is easy to assume an aposiopesis, which well suits the speaker's excited feelings. 'And if ever there should be need of me, for to ward off disgraceful defeat (or, terrible destruction) from the rest,—(let him ask my aid, and see if he will have it;) for truly he rushes madly on with fatally-possessed mind.'—ὀλοιῇσι, for ὀλοFFῇσι. See xxii. 5; v. 461, and on ii. 6.

343. πρόσσω καὶ ὀπίσσω, 'at once for-

ward and backward,' viz. to judge of the future by the analogy of the past. See iii. 109. He has not the prudence nor the caution of a good general, for conducting this war with safety for his troops.

344. ὅπως μαχέονται. See sup. 272. We should expect ὅπως ἂν μαχέοιντο, ὅπως μαχέσονται, or ὅπως μάχωνται.

347. αὖτις, for πάλιν, 'back again' (iterum for rursus).

348, 349. In the simple words ἀέκουσα and δακρύσας a whole tale of affection is contained.—λιασθεῖς, νοσφισθεῖς, ὑποχωρήσας.—θῖν' ἔφ', ἐπὶ θῖνα, as Od. vi. 236; ib. xvi. 365, cited by Spitzner. See Mure, vol. i. p. 314.

352. περ, καίπερ, 'though but short-lived.' In the next line it has the force of ἔμπηξ, 'at least.'—ἐγγυαλίζαι (γυαλον), like ἐγχειρίσαι, 'to have given me.' But the Schol. explains it by ἐγγυῆσαι.—ὄφελλεν, for ὄφελε, not to be confounded with ὀφέλλω (ii. 420).

356. αὐτὸς, not with his own hands, but for his own use, αὐτὸς ἑαυτῷ, as

ὥς φάτο δάκρυ χέων, τοῦ δὲ κλύε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἄλως παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδν πολιῆς ἄλως ἡὺτ' ὁμίχλη,
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἐξαύδα, μὴ κεῦθε νόω, ἵνα εἶδομεν ἄμφω.”

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “ οἶσθα· τί ἦ τοι ταῦτα ἰδνίη πάντ' ἀγορεύω ; 365
 ὠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηγον.
 Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος 370
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶ ἐκηβόλου Ἀπόλλωνος
 χρυσέω ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίη, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χωόμενος δ' ὁ γέρων πάλιν ὥχετο. τοῖο δ' Ἀπόλλων
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν, 381
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο

Doederlein remarks. Or we might combine αὐτὸς ἔχει.

358. πατρὶ, Nereus. — ὁμίχλη. Her form seemed shadowy and indistinct, as being wrapped in a mist, ἡέρι.

360. καὶ ῥα, ‘and then,’ ‘and straight-way.’

361. κατέρεξεν (ῥέξω), stroked, soothed; see v. 424.

365. ἀγορεύω, deliberative subjunctive; ‘why should I tell this to you who know all?’ — ἰδνίη, *Fi*δ = *ει*δ. In other places, as inf. 385, it was pronounced *Fi*δδῶς.

366. Θήβην. *Viz.*, that mentioned in

vi. 396, 397, and ii. 691, as Θήβη ὑποπλακίη. Eetion, the father of Andromache, was king of this city.

367. ἤγομεν. ἄγειν is peculiarly used of bringing away captives, who are here specially meant. — τὰ μὲν, the spoils generally, λείαν, but including the captive women. Cf. ii. 228.

369. ἐκ δ' ἔλον, *viz.* as a γέρας ἐξείρετον. *Od.* vii. 10, Ἀντινόῳ δ' αὐτὴν γέρας ἐξέλον. Cf. *Thuc.* iii. 114.

370. δ' αὖτ' = αὖτε, *autem*.

372—9. These lines occurred sup. 12—25.

383. θνήσκον, κ.τ.λ. ‘Kept dying off

πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπείλησεν μῦθον ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοί
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἑῆος·
 ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἡέ τι ἔργω. 395
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφεί Κρονίωνι
 οἷη ἐν ἀθανάτοισιν αἰκέα λαιγὸν ἀμῦναι,
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαιο δεσμῶν,
 ὦχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,

one after the other.' The Schol. Ven. derives ἐπασσύτερος from ἄσσαν, *quasi* ἐπασσότερος, like ὕνυμα for ὕνομα. But see on iv. 427.

385. ἐκάτοιο, ἐκηβόλου, ἐκατηβόλου, as Artemis his sister is *ιοχέαιρα*, 'arrow-pourer,' from the sudden deaths attributed to both. Mr. Newman thinks it meant ἀποτροπαίου, the averter of diseases,—precisely the opposite sense. Here the epithet refers to the κῆλα just mentioned.

386. ἐγὼ πρῶτος. See sup. 127.—ἰλάσκεσθαι, viz. by restoring the maid.—ἠπείλησεν, sup. 138.

393. εἰ δύνασαι γε can hardly imply doubt of her power. Schol. οὐ διστάζων ἀλλὰ σχετιάζων φησίν. It is therefore = εἵπερ δύνασαι, Lat. *namque potes*.—περίσχεο (περι—σχοῦ), 'protect;' properly, 'hold in your embrace.'—ἑῆος, brave, ἀγαθοῦ (so Spitzner). From εἶς or ἥς (root ἄφ), whence εἶδ. See on iii. 167. Zenodotus wrote ἐοῖο. Bekker formerly gave ἐῆος, apparently agreeing with those grammarians who held that it may stand for σοῦ. See xv. 138; xxiv.

422. 550. Lexil. p. 247. Mr. Newman, "But thou around thy bonny child enfold thy arms, if able."

394. λίσαι, εἴ ποτε κ.τ.λ. 'Implore him, if ever —,' i.e. conjure him by the services you have rendered.

396. πατρὸς ἐνὶ μεγάροισιν, in the house of my father Peleus. Construe σέο ἄκουσα.

397. εὐχομένης, declaring, asserting, boasting.

399. The use of ὅπποτε for the simple ὅτε is remarkable. See inf. 610; ix. 646.

400. Ἥρη κ.τ.λ. These three gods were the supporters of the Greeks, so that there is special reason for Thetis again consenting to take part against them (Schol.). For Παλλὰς Ἀθήνη Zenodotus wrote Φοῖβος Ἀπόλλων.

402. ἐκατόγχειρον, 'him with the hundred hands.' This legend is somewhat differently told in Hes. Theog. 617 seqq., where Briareus and his compeers Cottus and Gyes (or Gyges) are said to have been summoned to the aid of Zeus by the advice of Gaia, against the Titans. It is

ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὃ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων·
 ὅς ῥα παρὰ Κρονίῳνι καθέζετο κύδεϊ γαίων. 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 εἴ κέν πως ἐθέλησιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

also varied in Aesch. Prom. 225 seqq., where Prometheus is said to have rendered to Zeus the same services in the sedition, as Thetis here arrogates to herself, ἐκόνθ' ἐκόντι Ζητὴν συμπαραστατεῖν. It is probable that 403, 404 were a later addition. The name Αἰγαίων, originally perhaps from αἰτσω, like αἶγλις, was connected with the name (Aegean) of the sea, and thus it was assumed as a reason why he should be summoned by Thetis. Compare Virg. Aen. x. 565 seqq., and see on Hesiod, Theog. 149. 734. The *divine* language said to be opposed to the human, has been interpreted (see Goettling on Hes. Theog. 831) of the old Pelasgic dialect as differing from the autochthonous. See on xiv. 291; xx. 74.—On the combination δέ τε see ix. 593.

404. ὃ γάρ. The γάρ does not explain why he was called Αἰγαίων, but why he was called Βριάρεως, viz. ὁ βριαρὸς, 'the strong one.' According to the Schol., Aegaeon was the son of Poseidon. The Schol. Ven. says he was οὐ τῶν Τιτάνων, ἀλλ' ἐνάλιος δαίμων. There seems some connexion between the name, and the worship of Poseidon at Aegae, viii. 203.

405. παρὰ Κρονίῳνι, viz. as his defender. He sate, as it were, *in terrorem* by the side of Zeus, to deter his adversaries from any attempt against him. It is worthy of note, that Zenodotus rejected as spurious the whole passage from 396 to 406. And this line may have been made up from v. 906, πὰρ δὲ Διὶ Κρονίῳνι καθέζετο κύδεϊ γαίων. On the play on ἔδεισαν—ἔδησαν see Mure, Bk. ii. chap. xiv. § 7.—τὸν, sc. Αἰγαίωνα.—ἔδησαν, sc. Κρονίωνα.

407. μνήσασα, reminding him of these services, and claiming as a right that he should do you a favour in return.

409. ἔλσαι (F), 'to hem in,' εἶλιν. See Lexil. p. 254. ἔλσαι or ἐέλσαι occurs also xviii. 294; xxi. 225. 295. Beside *φέλλειν* there appears to have been a form *φέλλω*, *φέλσω* (whence ἔλλω), like *κέλλω*, *κέλσω*.—κατὰ πρύμνας καὶ ἄμφ' ἄλα is obscure. Mr. Trollope, who thinks *ἔλσαι* is for *ἐλάσαι* (as indeed it might seem to be in Od. v. 132), assumes a tmesis for *ἀμφιέλσαι*, adding that *ἀμφι* does not govern ἄλα, but not explaining the words. Mr. Newman, "And hem against the galley's poop and water edge, the Achaeians." Mr. Gladstone, "And in rout the Danaan army to the ships and strand to bring." By κατὰ πρύμνας we may understand 'opposite the sterns of their ships,' viz. in their naval camp, where the ships were drawn up with the sterns ashore. By ἄμφ' ἄλα, 'close to the sea,' the driving them from the open plain, and keeping them to the coast appears to be meant.

410. ἐπαύρωνται, ironically, 'may reap the benefit of their king Agamemnon,' ἀπολαύωσιν αὐτοῦ. Aesch. Prom. 28, τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου. —In καὶ, 'even,' and εὐρὺ κρείων, the same irony is kept up.

412. ἦν ἄτην, his infatuated folly (ii. 111).—ὅτ', perhaps for ὅτε, 'the folly he showed when' &c.—The appeal of Achilles to his mother to intercede with Zeus to aid the Trojans and injure his own countrymen is not a favourable trait in his character. Clearly, he gives way to a selfish pride, holds patriotism secondary to personal feelings, and prefers private revenge to public duty. Yet Alcibiades, an historical character, acted precisely in the same way to the Athenians (Thuc. vi. 92). In fact, the conduct of Achilles is well conceived for showing the intensity

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 " ὦ μοι, τέκνον ἐμόν, τί νύ σε τρέφον αἰνὰ τεκοῦσα ;
 εἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὗ τι μάλα δὴν.
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο. τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἴμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, εἴ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυνόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γάρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425

of the *μηῆς*. For the same Achilles had been the first to insist on the restoration of Chryseis in order to stop the plague, sup. 127. See Grote, i. p. 556—60.

413—17. Thetis assents to his request, and advises him to keep a sullen resentment for a time, till she can obtain an interview with Zeus.

414. *τρέφον* is the imperfect.

415. *αἴθ' ὄφελες*. 'Would that you had sate in your tent near the ships, without tears or griefs, since your allotted term of life is for a short time only and not for long; but now (i. e. consequently on this wrong) you are short-lived, besides being unhappy beyond all; wherefore by an evil fate it was that I bore you in your father's hall.' This seems the general sense of *ἦσθαι*, which can hardly refer to a slothful inactivity. Mr. Gladstone's version here is very elegant :—

"Him, in weeping, Thetis answered,
 'Ah, my son, what woe is me!

Wherefore did I rear thee upward,
 dreadful birth, why bore I thee?

Would that, since thy fate assigns thee
 but a little while to be,

Thou hadst rested by the vessels, tear-
 less, and from outrage free.

Now thy lot, of all men mortal, shortest
 both and saddest falls;

Evil was the doom that made me bear
 thee in thy father's halls.' "

417. *νῦν δέ*, viz. since you have desired that Zeus should aid the Trojans, which

will result in your own untimely death. Thetis knew from Zeus the destiny of her son, that either he should live long and happily, but ingloriously, at Phthia, or should sail to Troy and have a short but brilliant career (Schol.).

418. *τῷ*. Schol. δι' ἃ δὴ πάρεστι συλλογίσασθαι ὅτι ἐπὶ κακῇ σε μοίρᾳ ἐπὶ τὸν οἶκον ἔτεκεν.

419. *τοῦτο*, viz. your desire that he should assist the Trojans, sup. 408.

421. *νῦν*, 'for the present,' till I can have an interview with Zeus.

422. *μήνι*, go on indulging your anger, 'sulk on,' as we should say.

423. *ἐς Ὀκεανὸν*, in *Oceani dei aedes*, Doederlein.—*ἀμύμονας*. Schol. *ἀγαθούς*. Probably he means *δικαίους*, *εὖσεβεῖς*. It would be curious to investigate the real grounds of this early opinion, and whether the Egyptians and their worship at *Διόσπολις* are meant, as the Schol. supposes.—The ancient idea of Aethiopia was, that it extended from far west to far east, i. e. from the ocean-stream on one side of the flat circular world to that on the other. This view explains Od. i. 23, 4: *Αἰθιοπας τοι διχθὰ δεδαίταται, ἔσχατοι ἀνδρῶν, οἱ μὲν δυσσομένου Ὑπερίονος, οἱ δ' ἀνιόντος*. They lay, as was thought, along the path of the sun, and were made black by the scorching rays. See Mure, vol. i. p. 465.—*δωδεκάτῃ*, perhaps in reference to the term of the summer solstice.

424. *κατὰ δαῖτα*, i. e. *διὰ* or *ἐπὶ δαῖτα*. Aristarchus read *ἐπὶ δαῖτα*. Spitzner μετὰ δαῖτα.—*μετ' Αἰθιοπας* is 'to join the

καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
καί μιν γουνάσομαι, καί μιν πείσεσθαι οἶω.”

ὥς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐζώνοιο γυναικός,
τὴν ῥα βίη ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς 430
εἰς Χρύσην ἵκανε νῆα γαίην ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. 435
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι.
ἐκ δὲ Χρυσῆος νηὸς βῆ ποντοπόροιο.
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
πατρὶ φίλῳ ἐν χερσὶ τίθη, καί μιν προσέειπεν 441

Aethiopians; μετὰ δαῖτα, ‘to attend (in quest of) a banquet.’

426. χαλκοβατὲς, floored with brass. The ‘firmament,’ according to primitive ideas, was a solid metallic vault, on the outside of which was the abode of the gods. Hence it was χάλκεον οὐδαν, θεῶν ἔδος ἀσφαλές, &c. in the early poets.

428. ἀπεβήσετο. See v. 46.

430. ἀπηύρων, ‘they were taking away,’ or perhaps, as an aorist, ‘had taken away.’ The vexation, says the Schol., resulted more from the insult than from the loss of the woman.—Ὀδυσσεὺς, see sup. 311.

432. πολυβενθέος, not uniformly deep, but having many depressions in the sea-bottom. “Deep-bayed port,” Mr. Wright. For ἐντὸς Aristarchus read ἐγγύς, which is clearly inferior. Cf. Od. xvi. 324.

433. στείλαντο, ἔστειλαν, ‘furlled.’ The active is more commonly used, Aesch. Suppl. 703; Od. xvi. 353. The Greeks always shortened sail when near land, and rowed ashore.—ἰστοδόκῃ (δέχομαι), a groove or channel (crutch) in the middle of the stern, which received the mast when laid down. Schol. τὸ κατὰ τὴν πρύμναν ἐξέχον ξύλον, καθ' οὗ κλίνεται ὁ ἰστός. It was lowered by slackening the forestays (as is done in modern barges in passing under a bridge). The πρότονοι (halyards or forestays) are

commonly explained as ropes from the mast-head extending to each side of the bows. But as their use was to keep the mast erect under press of sail, they must have also extended from the mast to the stern, since the strain would be in the direction of the prow with the wind abaft. And so the Schol. correctly explains, τὰ ἀπὸ πρύμνης εἰς πρῶαν διήκοντα σχοινία.—ὑφέντες Zenodotus. ἀφέντες Aristarchus.

435. εἰς ὄρμον, to the moorings. As the harbour was πολυβενθής, this would be a spot of moderate depth.—προέρεσαν, ‘they rowed forward.’ Hesych. προέρεσαν προήλασαν.—προέρυσαν, προείλκυσαν (προέλυσαν cod.). See sup. 308. Voss explained it, ‘pushed forward by the oars,’ which, as Spitzner observes, is not the correct meaning.

436. κατὰ δὲ κ.τ.λ. “And bound to them (the εὐναὶ) the stern-ropes,” Newman. Rather, the πρυμνήσια, or stern-ropes, were bound down on land to some post or tree (see sup. 409; inf. 476), the εὐναὶ (heavy stones tied to a rope) being thrown out on either side of the prow to keep the ship's head to the sea. These are the δὴ ἄγκυραι of Pindar, Ol. vi. 101, where Dr. Donaldson's note is incorrect.

438. ἑκατόμβην, the living animals for the sacrifice. Perhaps interpolated.

440. ἐπὶ βωμὸν, to attest the solemn

“ὦ Χρῦση, πρό μ’ ἔπεμψε ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοῖβω θ’ ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὅφρ’ ἱλασόμεσθα ἄνακτα,
ὅς νῦν Ἀργείοισι πολύστονα κῆδε’ ἐφῆκεν.” 445

ὥς εἰπὼν ἐν χερσὶ τίθη, ὃ δὲ δέξατο χαίρων
παῖδα φίλην. τοὶ δ’ ὦκα θεῶ ἱερὴν ἑκατόμβην
ἐξείης ἔστησαν εὐδμητον περὶ βωμόν,
χερνύσαντο δ’ ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρῦσης μεγάλ’ εὖχετο, χεῖρας ἀνασχών. 450
“κλῦθί μεν, ἀργυρότοξ’, ὅς Χρῦσιν ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις.
ἡμὲν δὴ ποτ’ ἐμεῦ πάρος ἔκλυνες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ’ ἵψαο λαὸν Ἀχαιῶν
ἦδ’ ἔτι καὶ νῦν μοι τόδ’ ἐπικρήνηον ἐέλδωρ· 455
ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ὥς ἔφατ’ εὐχόμενος, τοῦ δὲ κλύε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεὶ ῥ’ εὗξαντο καὶ οὐλοχύτας προβάλοντο,
αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

and formal surrender of the maid as a religious act.

442. πρό μ’ ἔπεμψε. See sup. 326.

445. νῦν, under present circumstances, incensed and unpropitiated.

448. ἐξείης (ἐξέφης), in a row (or rather, circle), ranged abreast, so as to be sacrificed in regular succession. The notion of ἐξῆς, from ἔχεσθαι, is that of an unbroken series, e. g. like the letters of the alphabet. Aesch. Ag. 1024, ἔστηκεν ἡδὴ μῆλα πρὸς σφαγὰς πυρός.

449. οὐλοχύτας, ii. 410, the handfuls of meal or bruised barley, ὀλαί, which were dashed upon the head of the victim; a ceremony which appears to have symbolized the union of fruit-offerings with blood-offerings. Ar. Pac. 960—2, σὺ δὲ πρότεινε τῶν ὀλῶν,—καὶ τοῖς θεαταῖς ῥίπτε τῶν κριθῶν. (This explains also Nub. 262, καταπαττόμενος γὰρ παιπάλῃ γενήσομαι, where some meal is thrown on Strepsiades, as on a victim.) The word ὀλαί, which Buttmann not very probably considers identical with *mola*, contains the root ὀλ, which occurs in ὀλῦρα, v. 196, a kind of grain, and in many words implying growth by nourishment, *elementum*, e. g. *suboles*, *proles*

(*pro-oles*), *adolescens*, *coalescere*. It may be the same in *oleum* and *olere*. It had another form, ἄλ, whence *alescere*, *alere*, *altus* (ἀλτὸς, ἀναλδής), *alimentum* (= *elementum*), ἄλευρον (for ἄλεφρον), ἄλειν, ἄλετριβανος (Ar. Pac. 259), ἄλφιτον. Similarly ζεῖα, a kind of grain, from ζεφ (ζῆν). Photius, ὕλας· οὐχὶ ἄλας λεκτέον. Read, ὀλάς· οὐχὶ ἄλας κ.τ.λ. Both were ancient forms; but he considered the former more correct. Perhaps we may hence account for the custom in later times of *salt*ing the meal (*mola salsa*). With this form probably *albus* and ἀλφός are connected (from the *whiteness* of flour). Hesych. ἄλαιθρα· ἄλευρα. Probably a corruption of ἄλεφρα. The form οὐλαί is changed from ὀφλαί or ὀλφαί, whence ὀλβιος meant ‘rich in corn’ (*New Cratylus*, § 116).

451, 2. Sup. 37, 38.

454. μέγα ἵψαο, ἔβλαψας, viz. by sending the plague. Cf. 42. 50. Both objects, he means, have been fully attained. The verse is parenthetical, and exegetical, as Doederlein remarks.

458—69. Repeated in ii. 421 seqq. with slight variations.

459. αὖ ἔρυσαν is less correct than

μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀ καὶ σπλάγχνα πάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 466
 ὥπτησάν τε περίφραδέως, ἐρύσαντο τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470

αἰέρουσαν, but it is doubtful if the word is really from αἰ, 'back;' Schol. εἰς τοῦ-πίσω ἀνέκλων τὸν τράχηλον τοῦ θυομένου ἱερείου. It is probable (as suggested inf. xii. 261) that the word was ἀπΦερύω. Compare αἰλαχος, xiii. 41; εὐᾶδε for ἔφαδε, αὐάτη for ἄτη, and especially *aufferre* for *ab-ferre*. The Schol. gives the remarkable information, that αἰερεύειν was used by the Cumaeans in their νεκρομαντεία:—Κυμαίων δὲ ἔθος τὸ αἰερεύειν, αἰτούντων τὸν θεὸν ἀπὸ τῶν κάτω ἐπὶ τὰ ἄνω αὐτοὺς ἔλκειν.—ἐσφάζαν, 'cut the throats.' The root is σφαγ, implying the junction of the windpipe and the gullet. It occurs in διασφάξ, the point of separation between the two branches of a gorge, or perhaps, a forked valley.

460. μηροὺς ἐξέταμον is rightly explained by Mr. Trollope, 'cut slices out of the thighs.' The slices from the μηροὶ were called *μηρία*, as χρυσίον, 'coin,' differs from χρυσός, 'bullion.' The technical words were ἐκτεμεῖν and ἐξελεῖν, which some wrongly refer to the detaching the thigh-bone from the socket. Cf. Ar. Pac. 1021, θύσας τὰ μηρὶ ἐξελών δεῦρ' ἔκφερε. Each slice was laid in a piece of the fat caul, *omentum*, and so being doubled together, as it were, it was said to be *δίπτυχον*. This was done to make the pile of meat burn, to which great importance was attached. See xxiii. 168. On the top they laid ὠμά, bits of raw meat, which seem to have been taken from various parts of the victim. The Schol. cites Od. xiv. 427, ὁ δ' ὠμοθέτησε συβώτης, πάντοθεν ἀρχόμενος μελέων, ἐς πλώνα δημόν.

462. ἐπὶ σχίζῃς, on pieces of split wood. ὁ γέρων, viz., Chryses himself. This was

also a technical term. Ar. Pac. 1032, ἡ σχίζα γοῦν ἐνημμένη τὸν Στιλβίδην πιέζει. See ii. 425, καὶ τὰ μὲν ἄρ σχίζῃσιν ἀφύλλοισιν κατέκαιον.

463. πεμπώβολα. A five-pronged fork (probably representing a hand), for placing the half-burnt meat on the flame till it was entirely consumed. The roasting for the banquet is a distinct and subsequent process.

464. κατεκάη, were burnt up, consumed. (Not "roasted well," as Mr. Newman renders it. The cookery for the feast was a subsequent affair.)—σπλάγχνα, 'the inwards' (not *entrails*, *έντερα*), i. e. the liver and heart, which they tasted, *pro forma*.—ἐπάσαντο, πατέομαι, not πάομαι or πάσσομαι (Trollope). The root is παφ, as in παλεῖν and παννί.

466. ἐρύσαντο, sc. ἀπ' ὀβελῶν. Martial's well-known joke on the preceding line is in Ep. i. 51.—μίστυλλον, 'they cut into smaller pieces,' i. e., convenient in size for roasting or broiling.

467. πόνου, Schol. τοῦ τῆς ἱερουργίας.—τετύκοντο, a transitive medial aorist = ἐτεύξαντο (τεύχω).—εἴσης, εἴσεως, equally and fairly apportioned. Cf. iv. 262.

469. ἐξ ἔντο, ἐξέισθαι, 'had put off,' dismissed from themselves. Cf. xxiv. 227, ἐξ ἔρον εἶην. Theognis 1060, ἐξ ἔρον ἰέμενος.

470. κούροι, 'the young men of birth.' See on ii. 562; xii. 196. That this is the true sense is also clear from Od. iii. 471, ἐπὶ δ' ἀνέρες ἐσθλοὶ ὕροντο οἶνον οἶνοχοεῖντες. It was evidently the custom to select those of good birth and good looks to hand the cups to the company; and hence probably arose the Roman custom of employing the hand-

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·
οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
[καλὸν αἰδόντες παιήονα, κοῦροι Ἀχαιῶν,]
μέλποντες Ἑκάεργον· ὃ δὲ φρένα τέρπετ' ἀκούων.
ἦμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἵκμενον οὖρον ἱγ' ἐκάεργος Ἀπόλλων.
οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
στεῖρῃ πορφύρεον μέγα ἴαχε νηὸς ἰούσης·
ἦ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οὔ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,

somest slaves as 'Ganymedes.' — ἐπεστέφαντο, Schol. ὑπὲρ τὸ χεῖλος ἐπλήρωσαν, ὥστε δοκεῖν ἐστέφθαι τῷ ὕγρῳ. He well compares κρητῆρας ἐπιστεφίας οἶνοι, viii. 232. The genitive therefore depends on the notion of filling up, not directly on κρητῆρας. In later times, perhaps from a different interpretation of the ancient phrase, real crowns of ivy or myrtle were put round the bowl or mixer (κρητῆρ), and finally such crowns were carved or painted, and the bowls were thence called κισσύβια.

471. ἐπαρξάμενοι, Schol. σπονδὴν τοῖς θεοῖς, i. e. pouring a little from each cup by way of libation to the gods. The ἐπὶ implies the act of doing it for all in succession, like ἐποίχεσθαι.

472. μολπῇ, with dancing and singing, viz. in cyclic or dithyrambic choruses. Either one or the other of the two next lines seems interpolated. The Schol. says the latter was rejected by the critics. — μέλποντες κ.τ.λ., 'celebrating him as the Darter,' the title he had earned by sending the pestilence. Thus his power was at once acknowledged, and a prayer that he would withhold his hand was added or implied. Very similarly the god is addressed in Aesch. Ag. 493, τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλην. ἄλις παρὰ Σκέμανδρον ἦσθ' ἀνάρσιος. — πανημέριοι, 'for the remainder of the day.'

Schol. Ven. on x. 1, "Ομηρος τὸ παννύχιοι καὶ πανημέριοι εἶωθε τιθέναι καὶ ἐπὶ τῶν κατὰ μέρος, citing this passage and vii. 476.

476. παρὰ πρυμνήσια. On the shore by the stern-ropes, to be ready to embark without delay in the morning.

478. μετὰ στρατόν. Thus we say, 'set sail for the camp.'

479. ἵκμενον, a very uncertain word, found only in this formula. It is generally referred to ἱκμάς, 'moisture,' like ἀνέμων μένος ὑγρὸν ἀέντων. Like δέγμενος, it may be a contracted form of participle that has lost the aspirate (inf. 532). Mr. Gladstone renders it a toward gale (coming to-ward), perhaps rightly.

481. πρῆσεν, 'inflated.' See on ix. 433.

482. στεῖρῃ, 'the keel,' στέρην, connected with στιφρός, our word *stiff*, from its rigidity; and quite unconnected with στεῖρα, 'barren,' root *ster*, as in *sterilis*, *στερέω*, &c. But *στερεός* and *στυφρός* are from the former root.

483. διαπρήσσουσα. The root is the same as in *περάω*, and the meaning is precisely *διαπερῶσα*. See iii. 14.

484. μετὰ στρατόν Spitzner with the Schol. Ven., who attributes κατὰ στρατόν to Aristarchus. See sup. 424.

486. ἔρματα, ἐρείσματα, 'stays,' 'shores' (but not of wood). Cf. ii. 154; and on D

αὐτοὶ δὲ σκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μήνι νηυσὶ παρήμενος ὠκυπόροισιν,
διογενὴς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς.

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490

οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοιοῦ δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται ἐφετμέων 495
παιδὸς ἐοῦ, ἀλλ' ἣ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.

εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων
ἀκρότάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο,
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα.

“ Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἣ ἔπει ἣ ἔργω, τόδε μοι κρήνον ἐέλδωρ.

τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἡτίμησεν. ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητιέτα Ζεῦ,

iv. 117. The word (root *φερ*, *σφερ*, as in *εἶρω*, *sero*) means ‘stones placed in a row,’ so as to form at once a support to hold the ship erect, and a breakwater to keep off the force of the waves. Hence also *ὄρμος*, ‘a bracelet.’ It is well described in Hes. Opp. 624, *νῆα δ' ἐπ' ἡπείρου ἐρύσαι, πυκάσαι τε λίθοισι πάντοθεν, ὄφρ' ἴσχωσ' ἀνέμων μένος ὑγρὸν ἄντων*. See also inf. xiv. 410, where stones are called *θαῶν ἔχματα νηῶν*. Hence *ὑποτανύσσειν* is here used of the long row of stones extended from stern to prow. Mr. Newman, “underneath long buttresses extended.” Conversely, *ὑφαιρεῖν* is ‘to remove them,’ ii. 154.

489. This weak verse is probably interpolated.

492. *αὐτὴν, βοήν*, ‘the war-shout.’ See on iii. 167.

493. *δυωδεκάτῃ*. See sup. 425.—*καὶ τότε δὴ*, ‘then indeed as Thetis had said,’ &c.

495. *πάντες ἅμα*. They had *all* gone to the Aethiopian feast, sup. 424.

496. Though *ὃ γε*, *ἣ γε*, are rarely used unless where the subject is changed, the sense here is, ‘but *she* (differently from the rest),’ &c.. Cf. ii. 3.

497. *Οὐλυμπόν τε*. Perhaps *Οὐλυμπόνδε*.—*ἡερίῃ*, ‘in the morning.’ See iii. 7. Some, comparing *ὁμίχλη* sup. 359, explain it ‘like a mist,’ or ‘enveloped in mist.’

500. *καὶ ῥα*, ‘and accordingly,’ viz. because she found him alone.

501. *ἀνθερεῶνος*, the chin. It may mean (as Doederlein suggests) ‘the place where the hair grows,’ from *ἄνθος* (crude form *ἀνθεσ* = *ἀνθερ*).

503. *ὄνησα*. See sup. 395. Aristotle cites this verse, Eth. N. iv. p. 73, ed. Jelf.

505. *υἱόν*. Originally *φυῖόν*, or even *φεφφόν* (*ἐφδς* sup. 489). See on iv. 473; v. 612.—*ἔπλετο, ἐστί*. See ii. 480.

508. *περ* seems to mean *ἐμπης*, ‘do

τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος ὄφρ' ἂν Ἀχαιοὶ
νιὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ." 510

ὥς φάτο· τὴν δ' οὗ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,
ὥς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτῖς.

"νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνενσον,
ἢ ἀπόειπ', ἐπεὶ οὗ τοι ἔπι δέος, ὄφρ' ἐν εἰδῶ 515
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς

"ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις

Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείοισι ἔπεισον.

ἦ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520

νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

ἀλλὰ σὺ μὲν νῦν αὐτῖς ἀπόστιχε, μή τι νοήσῃ

Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται ὄφρα τελέσω.

εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθήσῃ

you at least.'—τίσων, from τίειν, the same as τίμησον, 'do him honour.' Mr. Newman's rendering gives but little sense, "set thou the price upon him," and below, 510, "till the Achaeans set value on my son." Lord Derby renders it "avenge his cause."

509. ἐπὶ, in the hands, or the power of the Trojans.

512. ὥς ἤψατο κ.τ.λ. The sense is ὥσπερ (or ἐπεὶ) ἤψατο, οὕτω καὶ εἶχετο αὐτῶν ἐμφῦσα. Cf. xix. 15, αὐτὰρ Ἀχιλλεύς ὡς εἶδ', ὥς μιν μᾶλλον ἔδυν χόλος. Mr. Gladstone, "But Thetis, as upon his knees she hung, So again she questioned, clinging closer than before she clung."—ἐμπεφυυῖα, a changed form, the oldest verb being φέφεμι = φέφω or φέω (Lat. *fenus*, *fetis*, &c.). The perfect πέφυκα is later than πέφνα, the κ representing either σ or ϕ, either of which was dropped in the epic perfect. The Aeolic form was φύφω, i. e. φέφω, as we have in Plautus *fui* as well as *fui*.

514—516. Mr. Gladstone: "Either grant it, and confirm it with the nod that all commands, Or deny; that I may know, (for 'tis not fear that binds thy hands,) How among Immortals Thetis last and least in honour stands."—ἀπόειπε, 'say no at once.'

517. μέγ' ὀχθήσας. Mr. Gladstone's

phrase, "in mighty dudgeon," is a quaint but rather happy one. See inf. 570.

518. λοίγια ἔργα, 'sad work,' scil. ἔσται, (cf. inf. 573,) ὅτε ἐφήσεις, i. e. εἰ νῦν ἐπαίρεις με, ἐπιθωύσσεις, ἀπεχθάνεσθαι Ἥρῃ.—ἐχθοδοπεῖν, a doubtful word, referred by Buttmann, without much probability, to ὑπτομαι. Perhaps ἐχθοδοπὺς was for ἐχθοδαπὺς, and meant 'from the enemy's country,' formed like ἡμεδαπὺς, from ἀπό. Cf. Ar. Ach. 226, οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὺς αὐξεται τῶν ἐμῶν χωρίων. The word does not elsewhere occur in Homer. See *New Cratylus*, § 254.

520. καὶ αὐτῶς, 'even as it is,' even under present circumstances, and without this new provocation.

523. ἐμοὶ κ.τ.λ. Schol. μελήσει δέ μοι πῶς ταῦτα τελέσω. Mr. Trollope renders ὄφρα 'until.' Rather, ὥς, 'that I may accomplish them.' The vagueness of the answer is meant to deter Thetis from pressing the point. Cf. Aesch. Ag. 947, μέλοι δέ τοι σοι τῶνπερ ἂν μέλλῃς τελεῖν, where there is also an intentional ambiguity. We might expect ἐγὼ—μελήσομαι. But μέλεται is sometimes impersonal as well as μέλει, e. g. in Theocr. i. 53, μέλεται δέ οἱ οὔτε τι πῆρας.

524. πεποιθήσῃ, from a secondary present πεποιθῶ, like δεδοίκα, πεφύκα.—εἰ δ' ἄγε, 'or come (if you still doubt),' &c.

τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλόν
οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω."

ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
εἰς ἄλλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστην
ἐξ ἐδρέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535

ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
ἡγνοίησε ἰδοῦς· ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα.
"τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 540
αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἀπονόσφιν ἔοντα
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι

526. τέκμωρ, πίστις, solemn pledge, sanction, assurance. See Lexil. p. 501. Aeschylus had this passage in view, Suppl. 85, πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νότῳ, κορυφῇ Διὸς εἰ κρανθὴ πρᾶγμα τέλειον.—παλινάγρετον, 'to be retracted,' 'revocable.'—ἐμὸν, sc. βούλευμα,—a remarkable ellipse. Qu. ἐμοί? It is not certain that 524—7 are of genuine antiquity. κατανεύσομαι does not again occur in Homer, and the grammarians (see Spitzner) attribute the form to the Attic period. Mr. Gladstone's version is again excellent: "In the face of the Immortals greater token none is mine; It recedes not, it misleads not, it shall stand accomplished, Whatsoever I assever with the nodding of my head."

528. ἐπένευσε, 'nodded assent.' The same as κατανεύω above, ἀνανεύω expressing dissent (our *shake* of the head).

529. ἀμβρόσιαι, for ἀμβρόττιαι, immortal, or befitting an immortal.—ἐπερρώσαντο, 'moved,' 'shook,' 'started.' Generally, 'to set a firm active foot on the ground,' like a dancer. Cf. xxiii. 367, χαῖται δ' ἑρρώοντο. Hes. Theog. 8 (of the dance of the Muses), ἐπερρώσαντο δὲ ποσσίν.

531. διέτμαγεν, 'separated,' διετμά-

γησαν. From a form τμήσσω, as ἐπλάγην from πλήσσω,—the roots τμε and τεμ being convertible.

532. ἄλτο. Here the *F* is well marked, the root being *φαλ* = *sal* (salio). See on v. 592, vii. 166. According to Schol. Ven. this word has lost its aspirate (read ἀπέβαλε for ἀπέλαβε), and this is known to have been the case in some words, e.g. ἐλπίς, ἰάλλω (Ἐφιάλης).

533, 4. ἐὼν and σφοῦ are only different pronunciations of *suus*, *φεός* and *σφεός*, the sibilant digamma being analogous to the sibilant aspirate.

535. μεῖναι, sc. καθήμενος.—ἀντίοι ἔσταν, 'stood up in his presence.'

536. ὥς, i.e. στάντων τῶν ἄλλων καὶ ὑποχωρούντων αὐτῷ.

537. οἱ, sc. αὐτῷ, as sup. 325.—συμφράσσατο, συνεβουλεύσατο, cf. ii. 282.—ἰδοῦσα, 'having seen her,' cf. 522. 557; or perhaps, 'seeing his anxious look,' and inferring it from thence.

540. δολομήτης, as ἀγκυλομήτης ii. 205, ποικιλομήτης Od. xiii. 293.

542. δικαζέμεν, ironically, to sit as judge in causes brought before you. Schol. πράττειν, 'to transact business.' 'With secret purpose to decide,' Mr. Newman. Less correctly Mr. Wright,

πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε
“Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῃ περ ἐούσῃ.

ἀλλ' ὃν μὲν κ' ἐπικεικὲς ἀκούμεν, οὐ τις ἔπειτα
οὔτε θεῶν πρότερός τὸν εἴσεται οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μὴ τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετὰλλα.” 550

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;
καὶ λήν σε πάρος γ' οὔτ' εἵρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσος' ἐθέλῃσθα.
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μὴ σε παρείπῃ 555
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·
ἡερίῃ γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560
“δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω,

‘to devise clandestine plans.’—For τοι—
ἐόντα cf. iv. 341.

543. πρόφρων, voluntarily, freely.—
ἔπος, ‘any subject,’ design, μῦθον, 549.

546. εἰδήσειν, for εἴσεται, a rare use.
Cf. Od. vi. 257. Theocritus uses ἰδῶν,
videbo, as if from *Fiδέω*. Equally un-
usual (and probably late) is ἄσσα for
ἅτινα in 554,—a verse which may be
due to a rhapsodist.

547. ἐπικεικὲς, sc. ἐστὶ, it is right and
reasonable that you should hear.—ἔπειτα,
‘then, in that case.’

553. καὶ λήν, ‘most assuredly here-
tofore,’ &c. Schol. ἔθος γυναιξὶν ἀρνεῖσ-
θαι ὅτι ποτὲ παρηνώχλησαν τοῖς ἀνδράσιν.
—εἵρομαι, apparently for ἔφρομαι = *φέρω*-
μαι, (like εὐκηλος for *φέρηλος*, 554,) though
ἔρομαι in the present does not
occur. The combination μεταλλῆσαι καὶ
ἐρέσθαι is common in Homer.—φράζειαι,
βουλεύει. “But troth! in much tran-
quillity whate’er thou wilt, thou plan-
nest,” Mr. Newman.

555. παρείπῃ, ‘should cajole,’ talk you
over, or perhaps, ‘should have cajoled,’
ne tibi persuaserit.

557. ἡερίῃ, sup. 497.—λάβε (σε) γούνων.

558. τῇ. ‘To her I do believe you
surely promised,’ or pledged yourself.
ἐτήτυμον, viz. τέκμωρ sup. 526.—τιμήσης,
in the later dialect, would be *τιμήσεις*,
‘that you would honour.’ Here it may
be regarded as *praesens historicum*,
nearly equivalent to *τιμήσεις*, if this be
not the true reading; cf. ii. 4.—Hera,
as the Argive goddess, is afraid the
counsels of Zeus are going against the
Greeks; and she is also personally jealous
of the silver-footed goddess being closeted
with her spouse.

561. δαιμονίη κ.τ.λ. ‘My good dame,
it is always “*I think*” with you; I can
never do any thing without your know-
ing it. However, you will not be able
to effect any thing (by interfering); you
will only be the more disliked by me,
and that will be the worse for you.
Well, if this is as you suppose, you may
be sure it is my pleasure.’ A clever
passage, in which Zeus takes the high
hand, and yet appears to reason with
and pacify his wife. Some (with the
Schol. νῦν κακῇ κεφαλῇ) render *δαιμονίη*
a term of reproach. Mr. Gladstone’s
version is so good, that we must add it

πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεται τὸ δέ τοι καὶ ρίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ
ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

ὥς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ.
ᾧχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ.
"ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575

here:—"Moonstruck! thou art ever throwing; never I escape from thee: After all, it boots thee nothing; leaves thee of my heart the less; So thou hast the worsor bargain. What, if I the fact confess? It was done, because I willed it: Hold thy peace: my word obey."

562. ἀπὸ θυμοῦ. ὥς τὸ ἐκ θυμοῦ πεσσεῖν, (xxiii. 595,) Schol.

564. μέλλει, Schol. ἔοικεν.

565. ἀκέουσα, as if from a participle ἀκέων, *silens*. See sup. 34.—ἐμῷ = μεῶ.

566. χραίσμωσιν, ἀπαλέξωσιν, ἀμύνωσιν σοι ἐμὲ ἄσπον ἰόντα, πελάζοντά σοι. Here χραίσμειν has the ordinary syntax of active verbs of *aiding*, as ἀμύνειν τινά τινι = ἀπὸ τινος. Compare vii. 144, xi. 120. See Buttmann, *Lexil.* in v., who remarks that χραίσμειν is the obsolete form of the present, fut. χραίσμῃσω, aor. χραίσμειν and χραίσμῃσαι. But it may be doubted if he rightly derives it from χράω and χρήσιμος. Rather perhaps from the root χραφ (explained on v. 138), meaning 'to touch a person's side in close succour,' like χράφειν (but see *New Cratylus*, § 284). The scholiasts did not see the construction, and took ἰόνθ' either for ἰόντε or for ἰόντι.—ἄσπον ἰέναι is here used of a hostile aggression.—ἐφείω, ἐφῶ, aor. 2 of ἐφίεναι.—ἀάπτους, ἀφάπτους, ἀμάχους, 'not to be held or restrained in fight.' So χεῖρες ἀάπτοι Hes. Opp. 148, Theog. 649.

569. ἐπιγνάμψασα, controlling, subjecting to his will; "curbing her stubborn soul," Mr. Wright. Schol. κατα-

μαλάξασα. τὴν ἀκουσίως πεισθεῖσαν δηλοῖ. Aesch. Prom. 168, ὁ δ' ἐπικτότως ἀεὶ τιθέμενος ἀγναμπτον νόον. See ii. 14.

570. ᾧχθησαν (ὀχθεῖν, ἄχθος), 'were indignant.' Doederlein thinks it is a form of ἔχθεσθαι, to conceive enmity or dislike. The verb mostly occurs in the formula τὸν δὲ μέγ' ὀχθήσας προσέφη κ.τ.λ., as sup. 517.

572. ἐπὶ ἦρα φέρων, χαριζόμενος, or (as the Schol. Ven. explains) τὴν μετὰ χάριτος ἐπικουρίαν, 'kindly and timely succour.' With Buttmann (*Lexil.* in v. ἦρα, p. 335 seqq.) the Schol. decides in favour of ἐπὶ ἦρα φέρειν, not ἐπὶ ἦρα, which he says was the false reading of Aristarchus. The derivation of ἦρα has been well investigated in the *New Cratylus*, § 285. It takes the digamma, and therefore does not seem connected with ἄρω or ἔρω. Probably an old root *Fhr* existed, seen in *war*, *vir*, *Φhr* (sup. 268), ἦρος, 'a warder off,' ἀρετή, Ἄρης, &c. In the *Iliad* the phrase occurs again only xiv. 132, inf. 578. Connected with it is ἐρίηρες ἔταιροι in xxiii. 6, iii. 378, viii. 332, where the form ἦρ is more conspicuous. This investigation throws some light on the ἀπαξ ἐιρημένον word ἄρος, which is explained ἐπικουρία in Aesch. Suppl. 862.

575. κολῶν, a noisy din. Cf. ii. 212, Θερίτης δ' ἔτι μόνος ἀμετροεπὴς ἐκολῶ. Properly κολοῖς is 'a jackdaw.' The phrase is a singular one, not to say semi-comic, especially connected with ἐλαύνειν (κινεῖν, ἐπιτείνειν, ὀφέλλειν). Mr.

ἐσθλῆς ἔσται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δίί, ὅφρα μὴ αὐτε
 νεικεῖνσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραΐξῃ.
 εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
 ἐξ ἑδρέων στυφελίξαι· ὃ γὰρ πολὺν φέρτατος ἐστίν.
 ἀλλὰ σὺ τὸν ἐπέεσσι καθάπτεσθαι μαλακοῖσιν
 αὐτίκ' ἔπειθ' ἱλαος Ὀλύμπιος ἔσσεται ἡμῖν."

ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χειρὶ τίθη, καὶ μιν προσέειπεν 585
 "τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
 μή σε φίλῃν περ εἰοῦσαν ἐν ὀφθαλμοῖσι ἰδῶμαι
 θεινομένην. τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 ῥῦψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 κάππεσον ἐν Δήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."
 ὥς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρῃ, 595

Newman's version is rather too quaint, 'and mid the gods propose a match of cawing.' Mr. Gladstone, "If ye twain, for mortals wrangling, strife and din in heav'n prepare."

576. Vulg. ἔσσεται ἦδος. See xi. 318.

577. παράφημι, 'I advise,' 'try to talk over.' This word is not used elsewhere in Homer except in the medial aorist (πάρφασθαι and παρφάμενος).

581. στυφελίξαι, sc. ἡμᾶς, to thrust us rudely from, to push us out of our seats, viz. while feasting. Supply ῥαδίως δύναιτ' ἂν, which is suppressed by apocope. The ancient critics had various ways of explaining the passage. Some made ἀλλὰ σὺν κ.τ.λ. the apodosis, and supplied ὀφείλεις before καθάπτεσθαι. Others thought the apodosis was at 583. The Schol. Ven. gives this exposition:—εἰ θέλοι καταβαλεῖν ἡμᾶς ὁ Ζεὺς (δυνήσεται γὰρ), σὺ δὲ θαυπέυσεις αὐτὸν, εὐθέως ἡμερωθήσεται.

582. καθάπτεσθαι, Schol. καθάπτειν, 'touch,' 'lay hold of,' i. e. 'address him.' Elsewhere in a bad sense, ὀνειδίζειν, as Hes. Opp. 332, χαλεποῖσι καθαπτόμενος

ἐπέεσσιν. What follows shows the meaning to be, 'drink his health in a conciliatory speech.'—ἱλαος (ἱλαΐφος), for ἱλεως, as λαός for λεός, &c. It is so used in Aesch. Eum. 992.

588. οὐ δυνήσομαι, viz. as being lame and disabled (Schol.).

589. χραισμεῖν. See sup. 566. Supply σοι, and also with ἀλεξέμεναι.—ἀντιφέρεσθαι, ἐναντιοῦσθαι, ἢ ἐξισοῦσθαι, Schol.

591. τεταγών, 'seizing me.' From an old verb τάγω, like ἀγαγών from ἄγω. The root ταγ is seen in integer and tactus. The word occurs also in xv. 23, where the same legend is mentioned. See Apollodor. i. 3, 5, ii. 7, 1. Hymn. ad Apoll. Pyth. 139.

593. ὀλίγος θυμὸς, little energy or life was in me.—ὀλιγηπελέων, xv. 24.

594. Σίντιες. They were a Thracian and Pelasgic people, skilled in metallurgy, and thence called the friends of Hephaestus. From the (perhaps fancied) etymology from σίνεσθαι they are said by the Schol. to have been pirates.—κομίσαντο, κόμισαν, 'took me up and cared for me.'

595. μείδησεν. Combined with γέλως

μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὃ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥελιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης,
 οὐ μὴν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὅπῃ καλῇ.
 αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡέλιιοι, 605
 οἳ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυῆεις
 Ἥφαιστος ποίησε ἰδυίησι πραπίδεςσιν,
 Ζεὺς δὲ πρὸς ὃν λέχος ἦ' Ὀλύμπιος ἀστεροπητῆς,
 ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610
 ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

in 599, and with the nature of the story above, this word shows Hephaestus in a new aspect in the heavenly assembly. He was the droll character,—the 'fool,' so to say, of the party. So ancient is the custom of keeping a jester, especially if distinguished for some natural defect, (for his lameness is implied by the story,) as were the *moriones* of the Romans. The Schol. on 588 rightly remarks, *κωμικῶς τὴν ἰδίαν πῆρωσιν προτίθησιν*.

596. Construe (with Doederlein) *παίδος χειρὶ*, 'at the hand of her son,' as *δέξατο οἱ σκῆπτρον* &c., though the omission of *παρὰ* might be defended by xxiv. 305.

597. *ἐνδέξια*, 'from left to right.' See Lexil. in v. Mr. Newman gives "from right to left proceeding," and so Mr. Wright. See vii. 184. Arnold, "all round, beginning from the right." If Buttmann be right, the *ἐν* appears to represent *ἐς*.

598. *ἀφύσσω*, drawing from the *κρητῆρ* with the *κύαθος*. So Theoc. vii. 65, *τὸν Πτελεατικὸν οἶνον ἀπὸ κρατῆρος ἀφύξω*.

600. *ποιπνύοντα*, 'bustling,' 'busied,' properly 'panting,' 'breathing hard.' From the roots *ποι* or *ποιφ* (*puiff*) and *πνέφ* (*pnéw*). Buttmann, Lexil. in v., seems to regard it as a reduplication of *πνέω* only. Cf. *παιφάσσω* and *ποιφύσσω*. Plato

criticizes this passage as unworthy of the dignity of the gods, Resp. iii. p. 389, A.

603, 4. These lines seem an addition, and are probably a late one.—*ἔχε*, 'held,' viz. as *exarch* or leader of the dithyramb.

606. *κακκείοντες*, 'to lie down,' is a difficult form to explain. It is uncertain whether it is a desiderative or a true future. As *κείμεαι* makes *κείσομαι*, *κῆω* would make *κείσω* for *κεέσω*. But the root may be *κεF* = *cub* in *cubare*. The *κακ* (*κα*) is a short form of *κατά*. The simple form *κείων* occurs in Od. xix. 48, quoted by the Schol., who says the ancient copies here agreed in reading *οἳ μὲν δὴ κείοντες ἔβαν κ.τ.λ.*

607. *ἦχι*. Like *ναιχι*, *οὐχι*, the *χι* may be a termination only. But, as the grammarians expressly say that it does not take the *ι* subscript (*ῆχι*), it is more likely a dialectic form of *ῆφι*.—*ἀμφιγυῆεις*, *ambidexter*, 'skilful with both hands.' So Doederlein, who compares *ἔγχεα ἀμφίγυα*, 'suitable for either hand,' in xiii. 147. It is generally translated 'lame in both feet.' In this sense Homer uses *γυιώσω* and *ἀπογυιώσαι* (vi. 265). "Doubly dextrous," Mr. Newman.

609. *πρὸς ὃν*. One of the few passages where *ὅς*, *suus*, has no digamma.

610. *ὅτε*, for *ὅποτε*, as in iii. 216. sup 399.

ΙΛΙΑΔΟΣ

B.

* Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὡς Ἀχιλλῆα

The second book was anciently inscribed Ὀνειρος, 'the dream' sent to Agamemnon, and Βοιωτία ἢ κατάλογος τῶν νεῶν, where Βοιωτία seems taken generally for the whole eastern coast of Upper Hellas. (See however on 493 inf.) The genuineness of book ii. has been questioned by modern critics. An elaborate and ingenious critique on certain discrepancies between it and other parts of the Iliad will be found in K. O. Müller's Hist. Gr. Lit. chap. v. § 9. He concludes that "the rhapsodists who composed these parts (the two catalogues of Greek and Trojan forces) had not the Iliad before them in *writing*, so as to be able to refer to it at pleasure; and that they did not retain the entire Iliad in their memory, but allowed themselves to be guided by the parts which they themselves knew by heart and could recite." A careful study of the book must convince any one, that whatever be its real date, it is a work of venerable antiquity. Col. Mure says (Crit. Hist. i. p. 264), "The composition of the Catalogue, whensoever it may have taken place, necessarily presumes its author's acquaintance with a previously existing Iliad. It were impossible otherwise to account for the harmony observable in the recurrence of so vast a number of proper names, most of them historically unimportant, and not a few altogether fictitious; or of so many geographical and genealogical details as are condensed in these few hundred lines, and incidentally scattered over the thousands which fol-

low." Mr. Grote observes (Hist. i. p. 537) that "we can hardly conceive the catalogue in the second book except as a fractional composition, and with reference to a series of approaching exploits; for, taken apart by itself, such a barren enumeration of names could have stimulated neither the fancy of the poet nor the attention of the listeners. But the Homeric catalogue had acquired a sort of canonical authority even in the time of Solon, insomuch that he interpolated a line into it, or was accused of doing so, for the purpose of gaining a disputed point against the Megarians, who on their side set forth another version."

1. ἵπποκορυσταί, Schol. ἢ ἐφ' ἵππων ὀπλιζόμενοι, ἢ ἵππους κορύσσοντες. Hesych. ἵππους ὀπλίζοντες, πολεμικοί. 'Horse-arming' or 'chariot-armed' seems the true sense. Cf. inf. 273. χαλκοκορυστής, 'brass-armed,' is an epithet of Ares (Hymn εἰς Ἄρεα, v. 2).

2. οὐκ ἔχε. Above, i. 611, Zeus was said to sleep. Here sleep did not *continue* to hold him, but left him.—νήδυμος, a corruption, probably, from Φήδυμος (ἡδύς), by the ν ἐφέλκυστικόν of the preceding verb attaching to it. See Lexil. p. 414.

3. ὃ γε is perhaps here emphatic; 'he at all events was pondering how he might honour Achilles,' viz. in accordance with his promise to Thetis, i. 524.—μερμήριζε, see on i. 189.—ὡς, for ὅπως, 'how;' or it may be a particle of purpose, 'he was anxiously pondering the matter, in order that he might.' The scholiasts recog-

τιμήσει', ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον.
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “βάσκ' ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν
 ἔλθων ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω. 10
 θωρήξαι ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
 πασσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγνιαν
 Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.” 15
 ὧς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,

nize another reading *τιμήση*, ὀλέση δέ, and so Heyne and Trollope read. Cf. i. 559. By destroying (through Hector's valour) many of the Greeks, Zeus would indirectly honour Achilles, because his aid would become the more necessary.

6. οὐλον, 'mischievous,' 'deceitful,' and so bringing evil. There are reasons for assuming a root ὀλF or ΦολF (pronounced *wolf*), 'destructive,' lengthened into ὀλεF or ὀλοF (ὀλοδς, ὀλοιδς, ὀλοφάιος), and forming οἶλος or Φοῖλος (inf. 8) by a common hyperthesis of the F. Hence οὐλόμενος and ὀλόμενος (i. 2). Probably ἔλλυμι represents ἔλφεμι. So οὐλος Ἀρης, v. 461 (where see the note). Others explain it 'real,' 'actual,' ἐναργές, as if for ἔλον, 'entire and complete,' which is less satisfactory. See Lexil. p. 458. Doederlein remarks that ὄνειρον is not here the god of dreams, but a dream created or conjured up for the special occasion.—ἐπὶ, 'to,' without any notion of hostility (as it has in ἐπ' Ἀλεξάνδρῳ πέμπει κ.τ.λ. Aesch. Ag. 61), but for ἐπιπέμψαι, or πέμψαι ὥστε ἐφίστασθαι Ἀτρεΐδῃ, cf. 20. Plato objects (Resp. ii. fin.) to this device, as charging on the gods the crime of fraud and falsehood.

8. βάσκ' ἴθι, for ἴθι βάσκε, 'off with you, hie to the tent.' So *vade age, nate, voca Zephyros*, for *age, vade*, Virg. Aen. iv. 223. Arnold. Cf. xi. 186.—οὐλε ὄνειρε. Both words seem here to take the initial F (as perhaps ὕναρ does in i. 63), though it is Φοῖλον ὄνειρον sup. 6.

12. πασσυδίῃ, πάσῃ σπουδῇ (σειώ, σεF. See xi. 709). Hesych. ὁμοῦ πάντες. It appears from v. 37 inf. that Agamemnon understood νῦν of that very day. Zeus purposely used an ambiguous term. His object by this delusion was to bring about calamity to both sides, inf. 39, though the development of the scheme is rather involved, as Agamemnon, instead of arming the men for the fight, proposes (as a preliminary at least, inf. 72. 74) their return home. See on 50 inf. Mr. Grote calls this "a childish freak" (i. p. 561); it has, however, a poetical purpose.

13. ἀμφίς, 'apart.' Schol. οὐκέτι διχογνωμονοῦσι, διάφορα φρονοῦσι.—ἅπαντας (emphatic), 'all without exception.' This, of course, was but a fiction to deceive Agamemnon. Zeus pretends that, though he hitherto hesitated, he has yielded, like the other gods, at length, to the entreaties of the Argive goddess in favour of the Grecians. The Schol. thinks some real compact of the gods against the Trojans is alluded to in v. 832.—ἐπέγναμψεν, see i. 569.

15. ἐφήπται, 'are secured to,' lit. 'are fast fixed to.' A metaphor from the tying of a knot (Soph. Antig. 40, inf. xxi. 513). See on vi. 211. Hesych. ἐφήπται περιήπται, πρόσκειται, ἐπὶκείται.

16. τὸν μῦθον may be rendered 'that speech.' Perhaps τοῦ μῦθον. But cf. i. 33, inf. 80.

βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ υἱ ἰοικώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων.
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος ὄνειρος
 “ εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο·
 οὐ χρὴ παννύχιον εὖδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελος εἰμί,
 ὅς σευ ἄνευθεν ἔων μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευε κάρη κομόωντας Ἀχαιοὺς
 πασσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρναγυῖαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.”
 ὥς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,

18. ἐπ' Ἀτρεΐδην, i. e. μετὰ, ‘to’ or ‘in quest’ of him.

19. ἀμβρόσιος ὕπνος, ‘divine sleep.’ So νῦξ ἀμβροσίη inf. 57. See i. 529. Lexil. p. 81—3.

20. ὑπὲρ κεφαλῆς. Schol. ὡς ταῖς αἰσθήσεσι φθεγγόμενος. Arnold compares Herod. vii. 17, ὕνειρον—ὑπερστὰν τοῦ Ἀρταβάνου.

22. μιν. The accusative after προσεφώνεε. See inf. 59. 791.—εἰσάμενος (ἐF), ὁμοιωσάμενος ἑαυτόν.

23. δαΐφρονος, ‘warlike,’ φρονοῦντα δῆλτα. Some here explain συνετοῦ. See xi. 450.

24. βουληφόρον ἄνδρα. Cf. i. 144.—ἐπιτετράφεται, ἐπιτετραμμένοι εἰσι.

27. This line occurs also xxiv. 174. The ancient critics seem to have doubted its genuineness here; but it increases the deception to be put on Agamemnon.—ἄνευθεν, καίπερ ἄνω ὄν.

28. ἐκέλευε. See on vii. 386.

33, 4. This distich was perhaps added; but if so, 70—1 are liable to the same doubt. For μὴ αἰρείτω we should

rather expect μὴ ἔλῃ. It is not usual in messages of this kind to exceed the actual words of the message enjoined, cf. sup. 15.—ἔχε, φύλασσε, sc. τὸν μῦθον.—ἀνήῃ, a lengthened form of ἀνέῃ (ἀνῆ), very common in Homer. Spitzner (Excurs. i. on this passage) has collected most of the Homeric forms, as φθήῃ, στήῃ, θήῃ, φανήῃ, some of which are written also in -είῃ. The early words probably had the F, as in θέῃ, or the η was repeated, as in ἡβώωσα, &c. These two forms involve precisely the same question of orthography as τεθνηὼς and τεθνειῶς, which are perhaps dialectic varieties. See on these subjunctives *New Cratylus*, § 389, where they are regarded as ancient future tenses. ἀνίημι is the usual term for the departure of sleep.

35. ἀπεβήσετο, a peculiar aorist = ἀπέβη, like δύσετο δ' ἡέλιος, &c. Mr. Trollope wrongly calls it the imperfect of ἀποβήσομαι.

37. φῆ (ἔφη) αἰρήσειν, viz. as the dream had said, sup. 29.—νήπιος, Schol. ὅτι τὸ νῦν (sup. 12) ἐπὶ μιᾷς ἡμέρας ἐνό-

νήπιος, οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μήδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὁμφή.
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον, 45
 εἶλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ.
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἦως μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.

μισεν. Hence ἡματι κείνῳ has a special emphasis. "For Priam's city that same day he thought To take, poor fool! nor knew the plans of Zeus," Mr. Green.

39. θήσειν κ.τ.λ. This passage has been imitated by Aeschylus, Agam. 66, where for θήσων Δαναοῖσιν it is probable that, for grammatical reasons, we should restore Δαναοῖς ἐπιθήσοντας. — ἐμελλεν. Prof. Max Müller (Lectures on Language, i. p. 231) remarks on the close analogy of μέλλω and μέλω, both meaning 'to have in mind,' 'to intend.' He cites this passage (with sup. 36) and xxiii. 544, and might have added Plato, Theaet. p. 148, E., οὐ μὲν δὴ αὖ οὐδ' ἀπαλλαγῆναι τοῦ μέλλειν, 'but neither on the other hand can I rid myself of the hope and intention (of some day speaking well)', where the best MSS. read μέλειν. The sense in 36, as explained by Prof. Müller, is 'which were not meant,' i. e. did not mean, 'to be accomplished.' — ἔτι, i. e. before the capture was effected.

41. ὁμφή, 'the supernatural voice.' See viii. 250. ἀμφέχυντο, the epic aorist, whence χύμενος, always in a passive sense.

42. ὀρθωθείς, sitting up, x. 80. — μαλακὸν, his soft (woollen) frock, or tunic; cf. x. 21. — νηγάτεον, according to the Schol. and Buttmann, is for νεήγατον, 'newly made' (γίνομαι). Doederlein derives it from νῆ intensive and ἄγαμαι, quasi νήγαστον. Neither derivation is

quite satisfactory. The word occurs also xiv. 185. Hesych. νηγάτεον νεωστὶ γεγονότα, ἢ εὖ νενησμένον. — φᾶρος, the outer mantle or robe, ἱμάτιον, χλαῖναν.

46. ἀφθιτον, viz. because ἠφαιστότευκτον, inf. 101.

47. κατὰ, 'through,' 'over,' or 'among the ships,' i. e. near them.

48. προσεβήσετο, sup. 35.

49. ἐρέουσα. See on i. 200. "The ideas of *speaking* and *light* both belong to the more general one of *manifestation*." (*New Cratylus*, § 460.)

50. ὁ, scil. Agamemnon. The intention of the king in summoning the council of chiefs was to propose the arming of the troops. Cf. 72. This object is avowed and supported by Nestor, inf. 83. But when the royal βουλή has been superseded by a popular ἀγορή (inf. 93), the sole subject there discussed is the *ruse* which Agamemnon first tries upon them (73),—apparently to test their devotion to him,—of returning home. He feared lest the rupture between him and Achilles should cause the men to distrust him as the general in chief; and so, before he puts to the trial their obedience in arming for a new attack, he resolves to sound their disposition whether, now that Achilles has retired, they are still anxious to continue the war. Mr. Grote's remarks on this passage (i. p. 561) should be consulted: they are too long to be cited in a note. See also *ibid.* p. 464—5.

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

Βουλὴ δὲ πρῶτον μεγαθύμων ἔζε γερόντων

Νεστορέῃ παρὰ νηὶ Πυλοιγενέος βασιλῆος.

τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν. 55

“ κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος

ἄμβροσίνην διὰ νύκτα, μάλιστα δὲ Νέστορι δίω

εἰδός τε μέγεθός τε φυνὴν τ' ἄγχιστα ἐώκει.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν.

‘ εὐδεις, Ἀτρεὸς υἱὲ δαΐφρονος ἵπποδάμοιο· 60

οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα,

ὧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.

νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελος εἰμί,

ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.

θωρήξαι σ' ἐκέλευε κάρη κομόωντας Ἀχαιοὺς 65

πασσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες

ἄθανατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται

ἐκ Διός. ἀλλὰ σὺν σῆσιν ἔχε φρεσίν.’ ὥς ὃ γε εἰπὼν 70

ᾧχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.

ἀλλ' ἄγετ', εἴ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

πρῶτα δ' ἐγὼ ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,

53. πρῶτον, viz. before holding an ἀγορὴ of the people generally. βουλὴν Bekk. ed. 1. βουλῇ Spitzn. Heyne, with Aristophanes and the most authentic (αἱ χαριέσταται, Schol.) copies. Zenodotus βουλὴν, Agamemnon being the subject of ἔζε.—βασιλῆος, agreeing with Νέστορος implied in Νεστορέῃ. This was perhaps done because the dream had taken the form of Nestor, sup. 21 (Schol.). “Nestor is in fact, throughout, the presiding genius of the Greek councils. Hence the vision which exhorts Agamemnon to resume martial operations assumes the form of Nestor. The council held for considering the import of that vision is convened at his quarters.” (Col. Mure, i. p. 331.)—Πυλοιγενέος, ‘Pylos-born,’ formed like ὀδοιπόρος, χοροῖτύπος.

55. πυκινὴν, ‘prudent,’ viz. composed of the ξυνετοί. Hesych. ἡρτύνετο· παρ-εσκευάζετο, ἡτοιμάζετο.

56. ἐνύπνιον, used adverbially (Schol. ἐνυπνίως, κατὰ τοὺς ὕπνους), like the Attic ὄναρ, ‘during sleep.’ Doederlein well compares Ar. Vesp. 1218, πρὸς τῶν θεῶν, ἐνύπνιον ἐστιώμεθα;

58. ἄγχιστα, ‘very closely,’ from an obsolete ἀγχὺς, perhaps, though ἀγχι is said (*New Cratylus*, § 271) to be the dative of ἀγξ = ἀγκάλη. The comparative is ἄσσον for ἄγκιον, like θάσσαν for ταχίων, μείζων for μεγίον, &c. See on iv. 171.

70, 1. See above on v. 33.

73. ἣ θέμις ἐστίν. The king is entitled by general custom and right to sound the minds of his subjects, if even by a fraud. He has absolute authority in the assembly, and can say and do what he pleases. He now instructs his chieftains to oppose the scheme, viz. should the people embrace it with readiness. On the peculiar Homeric sense of

καὶ φεύγειν ξὺν νηυσὶ πολυκλήισι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.” 75

ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν
 “ ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, 80
 ψεῦδος κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δὲ ἴδ' ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', εἴ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”

ὧς ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι,
 οἳ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν 85
 σκηπτοῦχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
 ἥντε ἔθνεα εἷσι μελισσάων ἀδινάων
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων
 βोटρυδὸν δὲ πέτονται ἐπ' ἀνθεσι εἰαρινοῖσιν·

πειᾶσθαι, 'to sound by an insidious proposal,' see Mure, vol. ii. p. 53. He adds, "It is difficult to see what possible advantage could ever have accrued from such an experiment, while, if successful, it was certain, as the event showed, to be attended with serious inconvenience."

74. φεύγειν, ἀποχωρεῖν. See on i. 173.

75. ἐρητύειν, ἐρητύετε, restrain them by your words as I encourage them to it by mine (73). The Schol. says, οὐκ ἐκείνους φεύγοντας, ἀλλ' ἐμὲ ταῦτα λέγοντα.

77. Νέστωρ. He spoke next, for the council was held by his ship, sup. 54.

80. τὸν ὄνειρον. See on 16.—ψεῦδος, the dream itself we should pronounce a deception, and should the more hold off, or stand aloof from it. Schol. ἐχωρίζομεθα τῆς πίστεως. There is a poetic irony in this, as the dream was in fact a falsehood and a deception from Zeus, sup. 38. In what follows the poet says νῦν δὲ ἴδεν, not νῦν δ' ἔφη ἰδεῖν, which makes all the difference. In the latter case, ψεῦδος would have meant, that the assertion of having seen the dream was a falsehood. And in this sense one of the Scholiasts appears to understand it; while another remarks, ἀληθὴ γὰρ δοκεῖ ὅσα ἢ θεοὶ ἢ ἀξιόλογοι ἄνδρες δοκοῦσι λέγειν. 'He has seen the dream, who is the chief; it comes from the highest authority, and it was also sent to the prin-

cipal man.' Accordingly, Nestor simply advises that the purport of the dream should be complied with; he gives no opinion upon the proposed fraud of Agamemnon. But we learn from the Schol. Ven. that the whole passage from 76—83 was rejected by some of the critics (probably Zenodotus).

83. αἴ κέν πως, if perchance we can succeed in arming, i. e. ἄγετε θωρήξομεν.

85. ἐπανέστησαν, rose up to him to show their respect, viz. as the senior. Nestor, not Agamemnon, appears to be meant.

86. ἐπεσσεύοντο, 'moved after them,' viz. followed the chiefs who led the way to the ἀγορή. So ἐπεσσεύοντο ἀγορήνδε inf. 207. The simile following (the first in the Iliad) is doubtless ancient, and it is certainly appropriate and beautiful; nevertheless, it may be doubted if it held a place in the passage originally. The syntax ἐπεσσεύοντο δὲ λαοὶ ἰλαδὸν εἰς ἀγορὴν (inf. 93) satisfies both sense and construction.—εἷσι (which Mr. Trollope seems to mistake for εἰσι), for ἔξεισι, or rather for ἐξίῃ.—ἀδινάων, 'thick,' Lexil. p. 32. On ἥντε, which appears to represent ὥς ὅτε, see on iii. 3. (The hiatus might be avoided by reading ἥντε δ'. Without the δ', it might seem better to place only a comma at λαοί. See however on xvii. 680, inf. 455. 469.)

αἱ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἱ δέ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορήν. μετὰ δέ σφισι ὅσσα δεδήκει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἑδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἡφαιστος κάμε τεύχων.

90. μὲν τε, 'some, it may be.' See on iv. 341.—ἄλις (F), 'in quantities,' allied to the primitive sense from ἄλῃς, 'crowded.' Eustath. ἡθροισμένως. See on iii. 384.

91. ὥς τῶν κ.τ.λ. As swarms of close-flying bees issue from a hollow rock, ever fresh coming, and then in clusters alight on the spring flowers, so the Greeks and their allies came pouring in dense masses (lit. came marching in regiments) from out the ships and the encampment to the agora. The Romans also called clusters of bees *uvæ*, when they settled thick upon any object.—βοτρυδὸν, for βοτρυφδὸν, like κλαγγῆδον inf. 463. The word only occurs in this place.

92. βαθείης, *spatiosae*, Doederlein, who compares βαθεία αὐλή in v. 142. 'Deep sand' is however a familiar notion that may be poetically transferred to a shore. Mr. Newman also renders it "along the ample bosom of sandy beach."—προπάροιθε seems to mean 'on the shore in front of the sea,' the 'front of the shore' being the foremost part of it furthest from the main land.

93. δεδήκει (δαίω), was kindled. See xii. 466. "And Rumour blazed among them," Mr. Newman. Schol. ἐν αὐτοῖς δὲ θεία τις φήμη ἐξήπτο καὶ διηγείρετο, παρορμῶσα τὸν λαὸν ἐπὶ τὴν ἀγορὴν. Buttman shows (Lexil. p. 446) that ὅσσα meant *vox populi*, not *vox Dei*. "This passage, with the figure of Ossa, commonly dignified with the title of Fame, but who may rather be considered as the personification of popular garrulity flitting from group to group, is a

spirited picture of the genius and habits of the giddy populace." Col. Mure, vol. ii. p. 47.

95. τετρήχει. Schol. ἐκ τοῦ ταράσσω. ἐτεθορύβητο καὶ ἀσύμφωνος ἦν, 'was all in commotion.' Buttman also derives this word, which occurs again vii. 346, from θράσσω (Lexil. p. 508). It would probably be more correct to say, that it is an epic perfect from the root τραχ, connected with several guttural words bearing a cognate primary sense, and which will be discussed on v. 138.

98. σχοίατο, 'might desist from their clamour.' "To quell the storm of tongues," Lord Derby. Cf. inf. 275. iii. 84, οἱ δ' ἔσχοντο μάχης. xiv. 129, αὐτοὶ μὲν ἐχώμεθα δημοτήτος. Literally, 'to keep oneself away from,' *abstinere se*. The heralds used the formula σιγάτε λαοί, &c. See inf. 280, σιωπᾶν λαὸν ἀνάγει.—The number of heralds required, and the loud tones they used, suggest both the size and the noisy brawl of the multitude.

99. σπουδῇ, 'at last,' *vix tandem*. Schol. μόγῃς. Cf. v. 893. Mr. Newman gives "right earnestly." Mr. Wright, "at last the clamour ceased, and all were seated." Mr. Green, "In haste they sat." On this custom of *sitting* at the agora (which is still common with rude peoples) see Grote, i. p. 462.—καθ' ἑδρας, viz. in the seats they had taken; they were prevented from leaving them for others.

101. κάμε τεύχων. Schol. καμὼν ἔτευξεν. Cf. vii. 220, σάκος—ὃ οἱ Τυχίος κάμε τεύχων.

Ἥφαιστος μὲν ἔδωκε Διὶ Κρονίῳνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντη·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὃ αὖτε Πέλοψ δῶκ' Ἀτρεί ποιμένι λαῶν 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὃ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεϊσάμενος ἔπε' Ἀργείοισι μετηῦδα.
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρεῖν,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει 115
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.

104. Πέλοπι. The sceptre came into the hands of Pelops through the son of Hermes and charioteer of Oenomaus, Myrtilus. He was thrown into the sea during the chariot-race with Oenomaus by Pelops, who was called *πληξίππος* because he then took the reins himself. (Schol.) On the hereditary rights of these primitive Greek kings see Grote, i. p. 457.

106. Θυέστῃ. The poet seems here to speak of Thyestes as the son of Atreus and the father of Agamemnon; at all events, he does not recognize the quarrel that the tragic writers represent between Atreus and Thyestes his brother.—*πολύαρνι*, ‘rich in flocks’ (lit. ‘in rams’). The Schol. refers it to *πολυάρην*, as if for *πολυάρηνι*. See on x. 216. The wealth of Agamemnon in flocks is alluded to in Aesch. Ag. 1389 (1416 Dind.).

107. *φορῆναι*, for *φορημέναι*, which occurs vii. 149, x. 270, xv. 310, i. e. *φορέειν*. So also Od. xvii. 224, *σηκοκόρον τ' ἔμεναι*, *θαλλόν τ' ἐρίφοισι φορῆναι*.

108. This verse is quoted by Thucydides, i. 9; and yet it may be questioned if 102—8 were part of the original poem. It is at least remarkable that neither the story nor the name of Pelops is elsewhere mentioned in the Iliad or

the Odyssey. The unusual form *Θυέστα*, for *Θυέστης*, is noticed by the Schol. It occurs in the phrases *νεφεληγερέτα* and *μητιέτα Ζεὺς*. Thucydides calls this scene the *σκήπτρον παράδοσις*.

109. *ἐρεϊσάμενος*. Schol. *ἀπερείδων ἑαυτὸν καὶ ἀποπαύων*.

110—18. See on ix. 17. *ἥρωες*, ‘fighting men,’ is here a complimentary title of the *λαός*.

111. *μέγα, μεγάλως*, as in i. 78, xvi. 172.—*ἄτῃ βαρεῖν*, ‘grievous folly,’ viz. in refusing to restore his daughter to Chryses, and in quarrelling with Achilles. Mr. Newman’s “dire annoy” does not give the true sense. Schol. *ἄτῃ, ἡ ἐκούσιος ἁμαρτία*. See Lexil. p. 6. Mure, i. p. 318. The Homeric *ἄτῃ* embodies the notion of temptation to sin, or what we call Satanic influence.

112. *σχέτλιος*. See on x. 161.

114. *ἀπάτην*, disappointment of my hopes.—*δυσκλέα*, see on vii. 100. xi. 395.—*ἐπεὶ ὤλεσα, ὄλεσαντα*, after losing (as I now have), &c.

117. *ὃς δὴ, qui jam*, Arnold. Rather (see i. 6), ‘who, as we all know,’ &c. Whether the sentiment is general, or there is a reference to the cities already captured by the Greeks in the Troad, is uncertain, as the Schol. remarks.

αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πνθῆσθαι,
 μὰψ οὐτῶ τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμιζέμεν ἡδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἴ περ γάρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῳῆς τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῳῆς μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρῳῶν δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἰνοχοεύειν,
 πολλαὶ κεν δεκάδες δεινοῖατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱᾶς Ἀχαιῶν
 Τρῳῶν, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔνεισιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλιον ἐκπέρσαι, ἐν ναϊόμενον πτολίεθρον.
 ἐννέα δὴ βεβῆασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δούρα σέσηπε νεῶν καὶ σπάρτα λέλνυνται, 135

119. γάρ. This refers to δυσκλέα in v. 115.

122. τέλος δ' κ.τ.λ. ('I say, to go on fighting,) for as yet no end of the war has presented itself.

124. This verse was rejected by the critics, on the ground that the statement of numbers by decads is only a poetical exaggeration, and the mention of ὄρκια is out of place. (Schol. Ven.) Another scholiast (Vict.) has ὄρκια πιστὰ πρὸς τὸ συνελθεῖν, 'to enable us to meet.'

125. λέξασθαι. Schol. Ven. λέξασθαι νῦν ἐπὶ τοῦ συλλεγῆναι καὶ ἀθροισθῆναι ἐν τῷ αὐτῷ. Mr. Newman, "If Trojans severally culled the hearthmen of the city." Bekker (ed. 2) gives Τρῳῆς (vulgo Τρῳᾶς), sc. εἰ θέλοισιν, 'the Trojans to count themselves.' But the Schol. well compares a similar syntax in i. 133. For this use of λέγειν, 'to reckon in,' see Od. iv. 451, λέκτο δ' ἀριθμὺν, and Pind. Pyth. iv. 336, λέξατο πάντας Ἰάσων. —ἐφέστιοι, 'who have homes,' viz. the πολῖται as opposed to the ἐπίκουροι. Schol. Ven. ὅσοι ἐστίας, τουτέστιν οἰκίας, αὐτόθι διανέμουσιν. Aristarchus explained ἐφέστιοι to mean, ἐὰν καὶ τὰ παιδία καὶ τοὺς πρεσβύτεας ἀριθμῶσιν, οὐ μὴ γένωνται ὅσοι ἡμεῖς. The sense would thus be, 'even including those not on active

service, but keeping at home.' Cf. 130, and the note on x. 417.

127. ἕκαστοι, viz. οἱ ἐν ἑκάστῃ δεκάδι. This method of counting seems primitive, and implies a scant use of figures. In viii. 562 the number of the Trojan army is distinctly given as 50,000. But calculations of this sort are mere poetical statements.

128. δεινοῖατο (δεF), carerent.

129. τόσσον πλέας, 'so numerous,' lit. 'so full in number.' Cf. xi. 395, οἰῶναι δὲ περὶ πλέες ἡὲ γυναῖκες. It is clear that this word is not "by syncope for πλέονας" (Trollope), but the positive of πλείων, πλείστος, viz. πλῆς, after the analogy of δυσκλής, sup. 115. See the note on the above passage. Yet (unless 130—3 are spurious) Τρῳῶν must depend on a sense at least of a comparative. See on iv. 400. The old form πλεFs (= πλῆς, whence πλῆν) is the Latin *plebs*.

130. ἐπίκουροι. On the meaning of the word see iv. 316. The Schol. defines ἐπίκουροι οἱ τοῖς πολεμουμένοις βοηθοῦντες, σύμμαχοι δὲ οἱ τοῖς πολεμοῦσιν.

132. πλάζουσι, distract, perplex, ἀποσφάλλουσι τῆς ὁρμῆς, Schol.

135. σπάρτα. Some interpret this 'the caulking' of the ships, others (and so

αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 φεύγωμεν ξὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυνάγνιαν." 140

ὧς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι νῶρινεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὥρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν

Aeschylus, Ag. 188, who renders it *πέισματα*), 'the ropes,' 'cordage,' which have become loose, unravelled, and insecure, as being made of some coarse vegetable material, perhaps. "Sapped are the timbers of our ships, and rotted is the tackle," Mr. Newman.

137. *ποτιδέγμεναι*, 'expecting.' Cf. inf. 794. The sense requires this to be the present participle: and it seems shortened from the old form *δεχόμενος* (like *τιθέμενος*). See on iv. 107. So *καταλέγμενος* Od. xxii. 196. Aeschylus imitates this passage, Pers. 63, *τοκέες δ' ἄλοχοι θ' ἡμερολεγδὸν τείνοντα χρόνον τρομέονται*.

138. *ἀκράαντον*. Lengthened from *ἄκραντον* (*ā*), on the analogy of *ἡβώωσα* for *ἡβῶσα*, *κρααίνω* for *κραίνω*, &c.

140. *φεύγωμεν*. The proposal seems purposely put in a sudden and startling way. The purport of the preceding remarks (especially 119—122) rather tended to suggest greater energy, which is Agamemnon's real object. The Schol. adds, *τῷ αἰσχυρῷ ὀνόματι* (viz. *φεύγωμεν*) *ἀποτρέπει τοῦ ἀπόπλου*.

141. *οὐ γὰρ ἔτι*. A later writer would have said *οὐκέτι γάρ*. But this verse was not found in some old copies. (Schol.)

143. *μετὰ πληθύν*. If this verse be genuine (and the Schol. Ven. says that some rejected it), it may be questioned if we ought not to read either *μετὰ πληθυῖ*, or *κατὰ πληθύν*. The passage cited by Arnold in defence of *μετὰ* with an accusative where no motion is implied, xvii. 149, is not in point, for there *σαῶσαι μεθ' ὅμιλον* means 'to bring safe to one's own company.'—*ἐπάκουσαν*, 'had overheard.' Cf. inf. 194. Schol. *ὅσοι τοῦ προβουλεύματος οὐκ ἤκουσαν*

τῶν ἡγεμόνων. Lord Derby, "the crowd, that had not heard The secret council, by his words was moved."

144. *κινήθη*, "sway'd and heav'd," Lord Derby.—*φή*. So Bekker, after Zenodotus. Spitzner retains the vulgate *ὥς*, the sense being precisely the same. It is possible that *φή* is an old form of *φή*, i. e. *ῥή*, *qua*. See xiv. 499, *ὁ δὲ φῆ κώδεϊαν ἀνασχών*. Hymn. εἰς Ἑρμ. 241, *φή ῥα νεόλλυτος*. That *ὅς* had the digamma seems certain from a comparison of *quī*, *qualis*, and *ῥλικος*, and also from the forms *ῥου* (*δφου*) for *οῦ*, inf. 325, *ἐης* for *ῥς*, xvi. 208. The aspirate is a remnant of it; and *ὥς* was occasionally *ῤῶς*. Cf. iii. 2. iv. 482. vi. 443. Buttmann (Lexil. p. 535) doubts if *ὅς* ever took the digamma, and regards *φή* as a form of *πῆ*, as *φανὸς* is a form of *πανός*. Dr. Donaldson (*New Crat.* § 199) with more probability says it is the Sanscrit *vá*, 'like.'

146. *ὥρορε*. This is considered a transitive aorist of *ὤρνυμι*, 'is wont to arouse.' Hesych. *ὥρορεν ὥρσε διήγειρεν ἐτάραξεν*. The accusative would equally depend on *ἐπαΐξας*, 'which the wind comes rushing over,' or the reading may have been *ἐπαΐξαι*, 'rises to set in motion.' Cf. Pind. Isthm. iii. 23, *ἄλλοτε δ' ἄλλοιός οὐρος πάντας ἀνθρώπους ἐπαΐσων ἐλαύνει*. As a critical question, however, it is worth considering whether 144—6 is not a later addition, or at least a *διπτογραφία* or various recension for 147—8. At present the repetition *κινήθη—κινήση—κινήθη* is displeasing; (see however iii. 2—5;) and though both similes are appropriate, the poet would hardly have taken both from the effects of wind; one on the sea, the other on

[ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν,]
 ὧς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν.

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων”

corn. Bekker ejects 147—8.—Διὸς ἐκ νεφελῶν, because Zeus was νεφεληγερέτης.

148. ἐπαιγίζων, ‘sweeping fiercely over it.’ See Aesch. Theb. 63. Prom. 813, where καταγίγειν has the same sense.—ἡμύει, viz. the corn nods with its ears. See inf. 373. viii. 308. xix. 405. Some took the word transitively. Schol. Ven., ἐπιμύει τοὺς ἀσταχύας, οἷον ἐπικλίνει. And so Mr. Newman, “the West wind rushing sudden Bestirreth it with squally plunge, and every ear depresseth.” Lord Derby, “as some deep field Of wavy corn, when Zephyr briskly sweeps Along the plain, and stirs the bristling ears.” Doederlein thinks the simile is intended to consist of two parts; the comparison of the rising people with the moving ears of corn, and the bending of the people in one direction to the ships with the bending of the ears to the blast.

150. ἐπὶ νῆας, to take possession of the ships for the return.

151. ἴστατο, ‘stood (in the air) as it was raised,’ or ‘stood suspended in air,’ not being blown away by any blast.

152. ἄπτεσθαι, to lend a hand to the ships, to help to launch them.

153. οὐρούς, the trenches or cuttings for launching the ships. These

(which appear to have been made when first the ships were drawn high on the beach) had become choked, and were now cleared out afresh. Cf. Theocr. xiii. fin., ἴστια δ' ἡἴθεοι μεσονύκτιον ἐξεκάθαιρον, ‘got clear the sails,’ ready for hoisting.

154. ἔρματα, ‘the props’ (rows of stones). See on i. 486. This was the last process before actually floating the ships; and the poet thereby expresses how nearly the proposal was carried out.

155. ὑπέρμορα, for ὑπερμόρως, ὑπὲρ αἶσαν. Od. i. 34, σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν. Hesych. ὑπέρμορα· ὑπὲρ τὸ δέον, ὑπὲρ τὸ καθήκον.

156—169. Zenodotus omitted the whole intermediate passage, reading only εἰ μὴ Ἀθηναίη λαοσσόος ἦλθ' ἀπ' Ὀλύμπου. Εἶρεν ἔπειτ' Ὀδυσῆα κ.τ.λ.

159. θαλάσσης. Some place an interrogation here, as Spitzner and Heyne. What follows, καὶ δέ κεν κ.τ.λ., will then be the direct consequence of the flight. Doederlein and Bekker have a comma at θαλάσσης, and the former marks an interrogation at αἵης. With Bekker οὕτω δὴ is an ironical statement intended as a reproach,—‘so then they will go and leave,’ &c.

σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδέ τ' ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."

165

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα,
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον

170

έστεῶτ'· οὐδ' ὃ γε νηὸς ἐνστέλμοιο μελαίνης
ἤπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη

"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες,

175

καδ' δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε
Ἀργεῖν' Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδέ τ' ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."

180

ὥς φάθ', ὃ δὲ ξυνέηκε θεὰς ὅπα φωνησάσης,
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπῆδει.

164. ἐρήτυε. Athena is to undertake the office of restraining the Greeks, which Agamemnon had enjoined on the chiefs, sup. 75. Doederlein thinks this verse interpolated from 180. He well remarks, that this was an office Ulysses could do, as a chief, but Athena as a goddess was not likely to do. (But Doederlein's note is entirely from the Scholiast.)—φῶτα, iv. 194.

169. εὗρεν ἔπειτ'. See on iv. 89.—ἀτάλαντον, equal, matched to Zeus in council. This is one of those words where the α seems to be a clipped form of ἄμα, or at least to represent its force, as in ἀθρόος (or ἄθρόος), ἄλοχος, ἄκοιτις, ἀδελφός (δελφός), ἀλέγω. See *New Cratylus*, § 181.

170. ἐστεῶτα, οὐ σπεύδοντα, οὐ ποιπνύοντα. See iv. 90. 328.

171. ἐπεὶ. He was making no preparations to launch *his* ship, because he was vexed at the homeward movement.

175. πεσόντες. Schol. οὐκ ἐμβάντες. ὅ ἐστι σύμβολον ἀτάκτου φυγῆς. Cf. xii. 107.

179. μηδ' ἔτ' ἐρώει Spitzner, (from the lemma of one scholiast,) who renders it *neve diutius cuncteris*. Literally, 'do not retire from the task.' See on i. 303. Lexil. p. 310, where it is rendered 'nor be sluggish.' The word seems primarily to mean distance or separation from, as deduced from the idea of a powerful throw or fling.

180. σοῖς, which Hera had addressed to Athena sup. 164, is here applied by the latter to Ulysses, to whom she gives the same formula of words. See Mure, vol. ii. p. 4.

183. χλαῖναν. The φάρος or χλαῖνα represented the outer cloak or mantle,—the ἱμάτιον of the civilian. See sup. 43. Why Ulysses threw off his cloak was largely speculated on by the old commentators. Perhaps merely for convenience in moving actively among the men.

- αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν 185
 δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεῖ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.
 “δαιμόνι’, οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190
 ἀλλ’ αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς.
 οὐ γάρ πω σάφα οἶσθ’ οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ’ ἵψεται υἷας Ἀχαιῶν.
 ἐν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.
 μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν. 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
 τιμὴ δ’ ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μῆτιέτα Ζεύς.”
 ὃν δ’ αὖ δῆμον ἄνδρα ἴδοι βοόωντά τ’ ἐφεύροι,

186. σκῆπτρον ἄφθιτον. See sup. 46. He received at the hands of Agamemnon the kingly staff as a badge of authority, and a proof that he was acting under his sanction,—ἵνα τῷ βασιλεῖ δοκοῦντα φαίνεται πράττων, καὶ παρὰ τοῦ βασιλέως λαβεῖν τὴν ἐξουσίαν, Schol. The οἶ in this formula seems to be a dative of place, rather than a ‘dativus commodi’ (*quasi eum onere liberet*), as Doederlein explains it. Cf. xv. 87, Θέμιστι δὲ καλλιπαρήφ’ δέκτο δέπας. By ἀντίος ἐλθὼν he describes the natural and convenient position for receiving something at another’s hands. Compare *praebeo* (*prae habeo*).

188. ὃν τινα *κιχείη, *quemcumque offendisset*, ‘whomsoever he found that was either a king or a man of note,’ &c. See iii. 216. The common soldiers, the ὄχλος, he treats as serfs or slaves, and strikes them if insubordinate, inf. 199.

190. οὗ σε. Doederlein suggests οὗ σέ, ‘you’ (who ought to know better, as a chief).—δειδίσσεσθαι, ‘to be scared,’ ‘to be panic-struck’ by the ill success of the war. Schol. ἀντὶ τοῦ εὐλαβεῖσθαι. “To quail as coward,” Mr. Newman. The construction of this address of Ulysses is very artistic: it consists wholly of single and separate lines, each containing an argument more or less complete in itself: it is a string of saws, some spoken to one, some to another, according to the temperament of the hearers.

192. Ἀτρεῖων, a rare patronymic, like Πηλείων, Ἀκτορίων, inf. 621, Δευκαλίων, xiii. 451. Some old copies had Ἀτρεΐδαο.

193. ἵψεται, ‘will do some harm to,’ ‘will punish.’ Cf. i. 454. He intimates pretty plainly that Agamemnon has some ulterior object in the movement, and that it may possibly be to select the cowards for punishment.—πειράται, ‘he is (merely) sounding your feelings.’ Cf. sup. 73.—From this verse to 197 inclusive was rejected by the Alexandrine critics, and it is remarkable that Xenophon, Mem. i. 2. 58, cites 188—191 and 198—202 continuously.

194. ἐν βουλῇ, in the council of the chiefs: cf. ὅσοι οὐ βουλῆς ἐπάκουσαν, sup. 143. Construe, οἶον ἔειπεν ἐν βουλῇ. The sense seems to be, ‘we did not all of us even hear what Agamemnon said; much less do we know what he meant.’

195. μή τι. Schol. λείπει, ὅρα.—χολωσάμενος, vexed at your conduct in this matter. By υἷας Ἀχαιῶν he appears to mean the chiefs in particular.—θυμὸς, the courage, μεγαλοψυχία, not ‘the anger.’ Doederlein thinks this is said rather to encourage the chiefs than to frighten them;—‘Agamemnon cannot really mean return, for he is brave and high-souled and honoured by Zeus.’ And the Schol. says much the same; καλῶς καὶ ταῦτα προστίθεται, ἵνα δεδούκωσι μὲν ὡς μεγαλόφρονα, σέβωσι δὲ ὡς θεοφιλῇ τὸν βασιλέα.

198. δῆμον, the common soldiers as

τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ.
 “ δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἷ σέο φέρτεροι εἰσὶ· σὺ δ’ ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμιος οὔτ’ ἐνὶ βουλῇ.
 οὐ μὴν πῶς πάντες βασιλεύσομεν ἐνθάδ’ Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,
 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάις ἀγκυλομήτεω 205
 [σκῆπτρόν τ’ ἠδὲ θέμιστας, ἵνα σφίσιν ἐμβασιλεύῃ.] ”

ὣς ὁ γε κοιρανέων δῖεπε στρατόν· οἱ δ’ ἀγορήνδε
 αὐτῖς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210
 ἄλλοι μὲν ῥ’ ἔζοντο, ἐρήτυθεν δὲ καθ’ ἔδρας·
 Θερσίτης δ’ ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,
 ὃς ἔπεα φρεσὶ ἦσιν ἄκοσμά τε πολλὰ τε ἦδη,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐρίζεσθαι βασιλεύσιν,
 ἀλλ’ ὅτι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
 ἔμμεναι. αἷσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν.

opposed to the chiefs.—ἴδοι, sc. σπεύδοντα.

201. ἀπτόλεμος. ‘Fighting-man,’ φῶς, ἥρωσ, κούρος, &c., was a complimentary title; the negation of it was a reproach. Such a man was called χερεὺς and βάναντος. (*New Cratylus*, § 262.)

203. οὐ μὴν. See inf. 233.

206. θέμιστας. See on ix. 99. It is not clear to what σφίσι refers. Bekker ejects this verse.

207. ὣς ὁ γε κ.τ.λ. Mr. Newman: “Thus he with princely governance went marshalling the army.” Cf. iv. 250, ὣς ὁ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν.—δῖεπε, Schol. διὰ τοῦ στρατοῦ ἐνήργει, Hesych. διέτασσε, διεξῆλθεν. See i. 166.

208. ἐπεσσεύοντο. See sup. 86. Od. xiii. 19.—αὐτῖς, because at v. 150 they had prematurely left the assembly in their sudden desire to return home.

210. This verse is said to imitate the noise of the waves by the sound of the words employed. “Breaks on the shore, and foams the frothing sea,” Lord Derby. “With crashing surf upon a long beach roars,” Mr. Green. See Col. Mure’s remarks on this subject, Crit. Hist. chap. xiv. § 15.—σμαραγεῖ, ‘roars,’ see xxi. 199.

212. ἀμετροεπῆς, ‘unmeasured in language,’ both as to quality and to quantity.—ἐκολῶα, ‘went on chattering’ like a jackdaw. Cf. i. 575, ἐν δὲ θεοῖσι κολῶν ἐλαύνετον. Hence κλάζειν (for κολοῖζειν) ‘to hoot,’ Dem. Mid. p. 586. Like κολοῖς, the name of the bird, the word is formed from a root κολ or κελ. See Lexil. p. 391. Hesych. ἐκολῶα, ἐθορύβει, ἡτάκτει. Soph. Phil. 442, Θερσίτης τις ἦν, ὃς οὐκ ἂν εἴλετ’ εἰσάπαξ εἰπεῖν ὅπου μηδεὶς ἐφή. There are indications of later writing in this passage. See inf. on 301.

213. The syntax is rather irregular, ἦδη ἔπεα ἄκοσμά, ἐρίζειν οὐ κατὰ κόσμον βασιλεύσιν, or, as the Schol. explains, πολλὰ καὶ ἄτακτα λέγειν ἠπίστατο, ὥστε μάτην καὶ οὐ πρὸς λόγον φιλονεικεῖν τοῖς βασιλεύσιν. Cf. viii. 12, πληγὴς οὐ κατὰ κόσμον ἐλεύσεται Οὔλυμπόνδε.

215. εἴσαιτο, Schol. φανείη, δόξειε.—γελοῖον, ‘droll,’ ‘funny,’ γελόφφιον, like ὁμοίος for ὁμοιος. To complete the sentence, τοῦτο αἰεὶ ἔλεγε should have followed; or ἀλλὰ may refer to οὐ κατὰ κόσμον.

216. αἷσχιστος, ‘the ugliest.’ As bodily and mental grace combined to make the καλὸς κάγαθος, so the Greeks

φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220
 τὼ γὰρ νεικέεισκε. τότ' αὖτ' Ἀγαμέμνονι δίω
 ὀξέα κεκληγὼς λέγ' ὀνειδέα. τῷ δ' ἄρ' Ἀχαιοί
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθω.
 “Ἀτρεΐδῃ, τέο δὴ αὖτ' ἐπιμέμφεαι ἡδὲ χατίζεις ; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοί
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου νῆος ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,

associated moral turpitude with bodily deformity.—*ἀνὴρ*, here *Φανήρ*.

217. *φολκός*, *valgus*, ‘bandy-legged.’ So Buttmann, *Lexil.* in v. The received interpretation of the word (which is *ἅπαξ εἰρημένον*, like *φοξός*) was ‘squinting.’ Hesych. *φολκός· στραβός· οἱ δὲ, λιπόδερμον*.

218. *συνοχωκότε*, ‘contracted.’ The perfect of *συνέχω*, probably for *συνοχωχότε*. Compare *εἰλοχα* from *λέγω*, and *ἐπώχατο* from *ἐπόχω* or *ἐπέχω*, xii. 340. Hesychius gives *συνοκαχότε*, and might be thought to have read it in the plural (as Bentley here proposed), for he explains it by *ἐπισυμπεπτωκότες*.

219. *φοξός*, ‘sharp,’—possibly a dialectic form of *φοξός*, but nothing certain is known about the word. Hesych. *φοξός· λιπόδερμος, ὀξυκέφαλος*. The Schol. says the term was applied to pots that became distorted by collapsing into a peak during the baking, (see the so-called Homeric *Κάμινος ἢ Κεραμεῖς*, v. 10,) and he quotes from Simonides *φοξίχειλος Ἀργεῖη κύλιξ*. The tapering and conoid form of head is said to be meant.—*ψεδνὴ*, ‘scant,’ thin and sparse, or downy, not clustering and thick. Doederlein explains it ‘dry and harsh;’ in this case the word is connected with the roots *σαθ*, *ψαθ*, *ψαφ* (*ψαφαρός*). Hesych. *ψεδνὴ ἢ θρίξ. ἢ ἀραιόθριξ· ψεδνὴ δ' ἐπενήνοθε, μαδαρὰ ἐπήνθει· λάχνη* is

‘fur’ rather than hair: cf. inf. 743.—*ἐπενήνοθε*, ‘grew upon it,’ *ἐπήνθει*, Hesych. Buttmann, in his long discussion on this word, tells us nothing but what was known to the ancients, viz. that it is probably an aorist from *ἐνέθω* or *ἀνέθω*, connected or identical with *ἀνθέω*. Doederlein says it is a shortened form for *ἐπενανηνόθεε*. See xi. 266.

220. *ἐχθιστος*, ‘most odious to.’ This and the next three verses were rejected by Zenodotus.—*Ἀγαμέμνονι*, the dative after *ὀνειδέα*.

221. *αὖτ'*, *autem*, as frequently.

224. *νείκεε*, ‘went on abusing.’

225. *τέο, τοῦ*, sc. *τίνος ἔνεκα*. (The genitive may depend on *χατίζεις*.)—*ἐπιμέμφεαι*, ‘are you dissatisfied about.’ See i. 93. We may supply *ἡμῖν* to bring out the force of the compound. On these tributary presents to conciliate kings, see Grote i. p. 458.

226. *πολλαὶ γυναικες*. Agamemnon is *Χρυσήϊδων μείλιγμα τῶν ὑπ' Ἰλίου*, Aesch. Ag. 1414. Zenodotus read *πλείαι δὲ γυναικῶν*, rejecting the two next lines.

228. *δίδομεν*. See i. 163 seqq.

229. *καὶ χρυσοῦ*, ‘even gold.’ This *ὀνειδος* refers to his avarice in addition to his luxury and his use of a harem of captives.—*ἦ, i. e. ἦ που* or *ἦ τοι*.

231—4. Zenodotus rejected these four verses.—*ἐγὼ*, a ridiculous boast, whereby

ἥε γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει. οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχέ', Ἀχαιίδες, οὐκέτ' Ἀχαιοί, 235
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἑῶμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται
 ἦ ῥά τί οἱ χῆμέϊς προσαμύνομεν ἦε καὶ οὐκί.''
 [ὅς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἡτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλλῇ χόλος φρεσὶν, ἀλλὰ μεθήμων
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.]
 ὥς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
 Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἡνίπαπε μῦθον. 245
 "Θεροσίτ' ἀκριτόμυθε, λιγύς περ ἔων ἀγορητῆς
 ἴσχεο, μῆδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.

the speaker prefers himself in valour before the other Greeks.

232. γυναιῖκα depends by a kind of attraction on the preceding ὃν κε, whereas it should have been the genitive after ἐπιδεύεαι. Briseis is meant: see inf. 689. xix. 295.

233. κατίσχει appears to be the subjunctive, (*quem solus detineas*,) the relative representing the particle of purpose.—οὐ μὲν, for οὐ μὴν, as above, 203, *nec tamen decet*, &c.—ἀρχὸν, Schol. τῶν Ἀχαιῶν.—ἐπιβασκόμεν, ἀντὶ τοῦ ποιεῖν ἐπιβαίνειν, *id.* Cf. viii. 285.—κακῶν, διὰ τὸν λοιμὸν καὶ τὴν Ἀχιλλεύως ἀπόστασιν δι' αὐτὸν, Schol.

235. ὦ πέπονες, 'ye soft ones,' here (as in xiii. 120) a term of reproach, elsewhere a ὑποκόρισμα, as in vi. 55. So πέπων and πεπαιτέρα in the sense of 'mild,' Aesch. Eum. 66. Ag. 1336, and opposed to ὦμδος in Ar. Equit. 260.—ἐλέγχεα, probably the substantive, in the sense of ἐλεγχέες, iv. 242. Cf. xxiv. 260.

236. οἴκαδέ περ. The περ represents ὅμως, in the sense of 'whether he like it or not.'—νεώμεθα, 'let us return.' He cunningly avoids the invidious term (sup. 140) φεύγωμεν. (Schol.)

237. πεσσέμεν, 'to digest at his leisure,' 'brood over the solitary enjoy-

ment of.' So ἄλγεα, χόλον, ἔλκεα πέσσειν elsewhere, and γῆρας ἔψειν, Pind. Ol. i. 83, αἰῶνα πέσσειν Pyth. iv. 486.

238. προσαμύνομεν. 'Whether we too (the commonalty) are any assistance to him, or not,' viz. whether he can do without our aid.—ἡμεῖς, again including himself, though most contemptible as a fighter.

239. ἀμείνονα. This is not said in compliment to Achilles, whom he used to abuse (sup. 221), but simply to spite Agamemnon.—φῶτα, πολέμιστῃν, sup. 164.

240. ἡτίμησεν. See on i. 11. Aristotle quotes this line, Rhet. ii. chap. 2.

241. χόλος, 'he has no anger in his disposition,'—a poetic irony, as the μῆνις had shown him to be otherwise.—μεθ-ἡμων, remiss, apathetic.—The next line occurred i. 232. Schol. τοῦτο δὲ πρὸς τὸ ἀτελὲς τῆς ξιφουλκίας (i. 220) φησὶν.

241. παρίστατο, προσῆλθε. See sup. 199 seqq.

245. ἡνίπαπε, ὠνείδιζε, from ἐνίπτω, a reduplicated aorist. See Lexil. p. 124. For ὑπόδρα see xi. 251.

246. ἀκριτόμυθε, 'reckless babbler,' 'indiscriminate in the use of words.' Cf. inf. 796, αἰεὶ τοι μῦθοι φίλοι ἀκριτοὶ εἰσιν. The same as ἀμετροεπῆς sup. 212.

οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἧ εὖ ἦε κακῶς νοσθήσομεν υἷες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν · 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ᾧδε,
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθεν ἀεικέσσω πληγῇσιν.”

248. *χειριότερον, viliozem*. From a positive *χέρειος* = *χερὺς* or *χέρης* (i. 80), as we have *ταρφεῖς*, xii. 158, by the side of *ταρφύς*.

250. τῷ, 'wherefore,' i.e. because of that inferiority, 'you should not talk having kings ever on your tongue.' So Sophocles, *ἀνὰ στόμ' αἰεὶ καὶ διὰ γλώσσης ἔχειν*. Some condition, like *εἰ σωφρονολῆς*, may be supplied. (Our idiom perhaps is, 'I would not, if I were you, talk about kings.') Doederlein proposes to transfer 250—1 after 264.

251. *προφέροισ*, 'bring forward reproaches,' (or, 'their foibles as reproaches,') or quote discreditable practices, e.g. sup. 229 seqq. Cf. iii. 64, *μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης*.—*νόστον φυλάσσοις*, 'be ever on the watch for the return.' Schol. *τὴν πρὸς τὴν φυγὴν εὐκαιρίαν παρατηροῖς*. Mr. Trollope perverts the sense by his explanation, "You observe and catch at the opportunity, afforded by the eagerness of the army to return, in order to heap reproaches upon them." For the following line only refers to *νόστον φυλάσσοις*, the *ὀνειδέα* being quite distinct. Thersites had said above *οἴκαδε νεώμεθα*, v. 236. Ulysses here replies, that it is by no means certain as yet whether they

will set out with the favour or disfavour of the gods.—*εἶδ*, as in i. 19, *εἶδ' οἴκαδ' ἰκέσθαι* (so vulg.). There seems here a reference to the legends embodied in the Cyclic poem of the *Νόστοι*.

252—6. These verses were rejected by the Alexandrine critics, or, as one Schol. states, 254, 5. Bekker has ejected 254—6. It is evident, from τῷ, 'wherefore,' commencing 250 and 254, that the passage had two distinct readings, which have been wrongly combined in one.

258. *ὥς νύ περ ᾧδε*, for *ᾧδε ὥσπερ νῦν*.

259. *κάρη*. Mr. Trollope well compares Propert. ii. 7. 7, 'nam citius paterer caput hoc discedere collo.'

260. The Schol. explains this line as an imprecation on the life of Telemachus, 'may my son die if' &c. It may however be questioned if the verse be not a later addition.—*εἰ μὴ ἐγὼ κ.τ.λ.* Compare v. 214, *αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς*, *εἰ μὴ ἐγὼ τάδε τόξα φαιινῶ ἐν πυρὶ θείην*,—the former of which lines occurs also in Od. xvi. 101.

262. *αἰδῶ, αἰδοῖα*.

263. *ἀφήσω*, 'dismiss you in ignominy to go,' &c.

264. For the spondaic ending see i. 11. This verse also reads like an interpolation.

ὥς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἤδὲ καὶ ὦμῳ 265
 πλήξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκφυγε δάκρυ,
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκήπτρου ὑπο χρυσεύου. ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺν γέλασσαν. 270
 ὦδε δέ τις εἶπεςκε ἰδὼν ἐς πλησίον ἄλλον.
 “ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπесβόλον ἔσχ' ἀγοράων. 275
 οὗ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικείειν βασιλῆας ὀνειδείοισι ἐπέσσειν.”
 ὥς φάσαν ἡ πληθὺς, ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεύς
 ἔστη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν

266. ἰδνῶθη, ‘writhe,’ ‘bent backwards,’ Schol. ἐπεκάμφθη. See xii. 205. xiii. 618.—ἐκπεςσε Spitzner. ἔκφυγε Bekker, with Aristarchus.

267. σμῶδιξ, ‘a weal.’ Schol. ὁ ἐκ πληγῆς ὕψαιμος μῶλωψ. Hesychius gives another form σμῶδιγξ, but with the same explanation as above.—χρυσέου, viz. with projecting studs of gold, as in i. 246.

269. ἀχρεῖον, according to Doederlein, is the masculine, ‘looking the idiot.’ In Od. xviii. 163, ἀχρεῖον δ' ἐγέλασσε may mean ἀχρεῖον γέλωτα. ‘Looking foolish’ seems the best rendering. “With horrible grimace,” Lord Derby.

270. ἀχνύμενοι. Schol. λυπούμενοι διὰ τὴν ἀναβολὴν τῆς ἐπὶ τὸν οἶκον ἀνακομιδῆς.

273. ἐξάρχων, ‘taking the lead in,’ ‘suggesting.’ So ἐξάρχειν ὁδοῦ, γόοιο, xviii. 51, &c. This seems the only Homeric passage where it takes an accusative, as ἐξηγεῖσθαι does in Thucydides.

275. τὸν λωβητῆρα, ‘this insolent talker’ (“this ribbald-blurting rascal,” Mr. Newman. “This scurril babbler,” Lord Derby).—τὸν γὰρ τοῦτον. See on i. 11, τὸν Χρύσην ἡρητῆρα.—ἐπесβόλον, lit. ‘a putter in of words,’ from the crude form of the substantive; cf. κερασβόλος, ἐγχέσπαλος, σακесφόρος. Od. iv.

159, ἐπесβολας ἀναφαίνειν. Hesych. ἐπесβόλος· λοῖδορος· πρόγλωσσος· τοῖς ἐπеси βάλλων (so Schol. τὸν ἐπеси βάλλοντα τοὺς πολλούς. ‘To tongue-bang’ is an expressive vulgarity in Lincolnshire).—ἀγοράων, ‘from harangues,’ as inf. 788, or perhaps ‘from assemblies.’ For the genitive cf. xvii. 182, ἀλκῆς—σχῆσω. Sup. 97, εἶποτ' αὐτῆς σχοίατ'. That Thersites was generally unpopular appears from 222 sup.

276. ἀνήσει, ‘allow him,’ i. e. incite him. See v. 422.—ἀγῆνωρ is perhaps ironical; but the Schol. explains αὐθαδῆς, ὕβριστῆς, καὶ θρασύς. And so in ix. 699. “His headstrong spirit,” Lord Derby.

278. This line contains two instances of the transition of the demonstrative pronoun into the article; ‘it, the assembly,’ and ‘he, the city-rieving’ (Newman). See i. 11. xv. 305. Some of the old critics read ἀνὰ δὲ πτολίπορθος Ὀδ.—ἡ πληθὺς = οἱ πολλοί. The allusion is to 271 sup. Ulysses is called πτολίπορθος by an anticipatory title, according to the Schol., in allusion to his invention of the wooden horse. But it may refer to his exploits generally. See on this epithet, which is nearly confined to Ulysses and Achilles, Col. Mure, chap. xiv. § 6.

281. ἅμα θ'. The τε results, as Doe-

μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλὴν.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν
 “Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοί
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεςσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν
 ἐνθάδ’ ἔτι στείχοντες ἀπ’ Ἀργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ’ ἐντείχεον ἀπονέεσθαι
 ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὲν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι.
 καὶ γὰρ τίς θ’ ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάα σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι

derlein observes, from a confusion between *ἅμα τε πρῶτοι καὶ ὕστατοι* and *ἅμα πρῶτοί τε καὶ ὕστατοι*.

282. *ἐπιφρασσαίατο*, ‘might consider well.’ Cf. xiii. 741. Some explain ‘might become acquainted with.’

284. The speech of Ulysses is craftily directed to favour the real intention of Agamemnon, viz. not to return. But to make it the more effective, he speaks *at* the people, ridiculing their desire to depart, and addresses himself to Agamemnon, at least at the outset. He affects to sympathize with the natural desire of the army, and yet encourages them to hold out, and not incur the disgrace of an avowed failure in the expedition. But “neither Odysseus nor Nestor animadverts at all upon Agamemnon, either for his conduct towards Achilles, or for his childish freak of trying the temper of the army.” Grote i. p. 465.—*ἐλέγχιστον*, see iv. 242.

287. *ἐνθάδ’ ἔτι στείχοντες*, ‘even then when they were coming here.’ The Schol. well compares Od. iv. 736, *ὅν μοι ἔδωκε πατήρ ἔτι δεῦρο κιούσῃ*.—*ἐκπέρσαντα*, scil. *σε*.

289. *ἡ—τε* as in Aesch. Eum. 524, *ἡ πόλις βροτός θ’ ὁμοίως*. Doederlein suggests *εἰ* for *ἡ*, comparing ix. 648.

290. *ὀδύρονται, ὀδυρόμενοί φασι θέλειν*.

291. This verse, the meaning of which appears to be, ‘truly, it is bad enough to return vexed,’ i. e. without success, may have been inserted in the wrong place; for what follows, *καὶ γὰρ τίς κ.τ.λ.*, seems rather to give a reason for

290. ‘For when a man stays away from his wife even for one month with his many-benched galley, he gets uneasy, shut up in port by wintry storms and a disturbed sea; but *we* have now been nine returning years staying here; for which reason I do not blame the Achaeans for fretting impatiently by their beaked ships; but nevertheless it is discreditable, after remaining so long, to return unsuccessful.’ The fact, that both 290 and 291 end with *νέεσθαι*, favours the supposition that the latter verse is either interpolated or wrongly placed. It might indeed follow *νέεσθαι* in 298. The truth appears to be that 291 in a manner anticipates 298. Ulysses means, ‘if it is *πόνος* to remain here, it is also a *πόνος* (of another kind, but equally severe) to return unsuccessful.’ Mr. Trollope thinks a line may have dropped out. Doederlein’s explanation is this: ‘They are wrong in wishing to return; for to return unsuccessful is no pleasure, but merely a vexation, since the sense of shame would more than counterbalance the delight.’ Mr. Wright renders it, “Yet it is hardship for a man worn out By toil and sorrow, baffled to return.” Mr. Newman, “And homeward, verily! the toil might drive us in vexation.” Lord Derby, “’Tis hard indeed defeated to return.”

293. Schol. *τὸ ἐξῆς ἐστὶ, Καὶ γὰρ τίς θ’ ἓνα μῆνα μένων σὺν νηὶ πολυζύγῳ ἀπὸ ἧς ἀλόχοιο, ἀσχαλάα*.—*ὅν περ*, equivalent to *ἐάν περ εἰλέωσιν κ.τ.λ.* On *εἰλέωσιν* = *κωλύωσιν*, *ἐξείργωσι τοῦ πλεῖν*, see Lexil. p. 261.

- χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοι' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχροὺν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἢ ἐτεὸν Κάλχας μαντεύεται ἥε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι.
 χθιζά τε καὶ πρωίζ' ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,—
 ἡμεῖς δ' ἀμφιπερὶ κρήνην ἱερούς κατὰ βωμούς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,—
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφινός,

295. περιτροπέων. Schol. τροπὰς λαμβάνων, τουτέστι συμπληρούμενος. From τρέπω both τροπέω and τρωπάω are cognate secondary forms.—μιμνόντεσσι, cf. σπενδόντεσσι, xvii. 745.

298. Doederlein regards this verse as virtually parenthetical, as if the poet had said αἰσχροὺν γὰρ τοι κ.τ.λ., and he connects ἀλλὰ καὶ ἔμπης τλήτε.

299. ἐπὶ χρόνον, 'for a time.' Od. xiv. 193, εἴη μὲν νῦν νῶιν ἐπὶ χρόνον ἡμὲν ἔδωδ' ἡδὲ μέθυ γλυκερόν.

300. μαντεύεται. A short way of saying, εἰ ἐτεὸν ἐστιν ὃ Κάλχας ἐμαντεύεσθαι, viz. inf. 322.

301. τόδε, the following circumstance about the omen. It is not improbable that the account of it which follows was interpolated into the Homeric text from one of the Cyclic writers. The style is certainly different, and many of the words and phrases seem to belong to a later period. The same may probably be said of the description of Thersites, sup. 212 seqq. This passage (299–330) is ejected by A. Koechly.

302. οὓς μὴ, i. e. εἰ τινὲς εἰσιν οὓς μὴ κ.τ.λ. But this looks like a later Grecism. So Theocr. xxii. 55, χαίρω πως, ὅτε γ' ἄνδρας ὀρώ, τοὺς μήποτ' ὕπαπα;—κῆρες θανάτοιο, the demon-powers of death, viz. the pestilence (Schol.) and the war. The plural Κῆρες occurs inf. 834. See Hesiod, Scut. 249; Od. xiv. 207, ἀλλ' ἦτοι τὸν κῆρες ἔβαν θανάτοιο φέρουσαι.

Here there may be a reference to the deaths from any cause during the nine years preceding. Cicero renders the verse (de Divin. ii. 30) 'Qui non funestis lique-runt lumina fatis.'

303. χθιζά τε καὶ πρωιζά (like χθὲς καὶ πρῶην, 'some,' i. e. a long 'time ago,' Herod. ii. 53), lit. 'be it yesterday, or be it at an earlier time,'—an unique expression, which the Schol. says was purposely employed to make the nine years seem short. In Theocr. xviii. 9, πρωιζά means 'early in the evening.' Hesychius explains the phrase by χθὲς καὶ πρωτ' (or πρῶην). The words are euphonically changed from πρωῒδιος and χθιῒδιος, as μείζων from μεγίωv (New Cratylus, § 216).—ἐς Αὐλίδα. Some pre-Homeric ballad on the setting out of the expedition seems alluded to.

305. κατὰ βωμούς, 'throughout,' 'over all the altars,' or 'at the altars,' as we say, though κατὰ is properly distributive.

307. ὕδωρ. The *platanus orientalis*, as the Schol. remarks, loves to grow on the water's edge. Pliny, Ep. v. 6. 20, 'inter has marmoreo labro aqua exundat circumjectasque platanos et subjecta platanis leni aspergine fovet.' Plat. Phaedr. p. 230 B., ἢ τε αὖ πηγῇ χαριεστάτῃ ὑπὸ τῆς πλατάνου ῥεῖ μάλα ψυχροῦ ὕδατος.

308. μέγα σῆμα. Cicero renders this prodigy in verse, De Divin. ii. 30, and Virgil partly copies it, Aen. v. 84 seqq.

σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκνα φάγε στρουθοῖο καὶ αὐτὴν,
 τὸν μὲν ἀρίζηλον θῆκεν θεὸς ὃς περ ἔφηνεν·

—δαφονὶς, 'ruddy-brown.' Perhaps connected with φοῖνιξ rather than with φόνος (for δαφόνιος). Hesych. δαφονόν. μέλαν. δεινόν. ποικίλον. ἐρυθρόν. πυρρόν. Pind. Pyth. iv. 249, ποικιλόνωντον ὄφιν. Cf. Hymn. ad Pan. 23, λαῖφος δ' ἐπὶ νῶτα δαφονὸν λυγκὸς ἔχει. But in Hymn. ad Ap. Pyth. 126 the serpent, as having killed many, is called πῆμα δαφονόν. It is an epithet of an eagle, Aesch. Prom. 1043, of a glowing brand, Cho. 596, of lions, Eur. Alc. 598.

309. ἦκε φώωσδε, 'sent into light,' i.e. suddenly brought into being as a portent. Accordingly it was as suddenly turned into a stone, inf. 319. The legend probably arose from some sculptured form of a snake; just as in the middle ages ammonites were mistaken for snakes turned into stone.

311. στρουθοῖο. This cannot mean 'a sparrow,' as the Translators agree in rendering it; for that bird does not build in trees, or at least, not on the top branches. It is remarkable that Aeschylus, Ag. 143, (if the text be right,) calls vultures στρουθοί. In Ar. Vesp. 207 and Av. 578 some small bird of the sparrow kind seems to be meant. Psalm civ. 17, ἐκεῖ (sc. ἐν ταῖς κέδραις) στρουθία ἐννοσσεύσουσι.—ὑποπεπτηῶτες, 'crouching down,' "nestled among the leaves," Mr. Wright. Compare Hes. Scut. 265, λιμῶ καταπεπτηῖα. Said to be inflected from ὑποπτήσσω, but possibly, like πεπτεῶτα in xxi. 503, λιμένος ποτιπεπτηῖαι in Od. xiii. 98, κείμεν πεπτηῶς ib. xiv. 354, it is a regular perfect from the root of πίπτω.

313. ὀκτώ. The number, including the parent bird, indicates the years of the war. Cf. 327—9.

315. ἀμφεποτᾶτ' ὀλοφυρομένη Briggs,

approved by Doederlein. We might also read μήτηρ ἀμφεποτᾶτο δ' κ.τ.λ.

316. ἐλελιζάμενος, Schol. ἐπιστραφεῖς, 'turning itself round.' On this word, which properly implies a quick tortuous motion (from the reduplicated root *Fel* = *vol* in *volvo*), see Lexil. p. 287. In Pind. Nem. ix. 19, ἀστεροπὰν ἐλελίξαι is 'to make zig-zag lightning' (ἐλικες στεροπῆς, Aesch. Prom. 1105). In Hymn. Demetr. 183 the garment of the goddess ἐλελίετο ἀμφὶ ποσὶν, 'fell in angular folds round the feet.'—πτέρυγος λάβεν, 'seized by the wing.' It is surprising that Mr. Trollope should adopt Heyne's interpretation, "implicans se ei (κατὰ τῆς) πτέρυγος."—ἀμφιαχυῖαν, as from a perfect ἱαχῶς. See however *New Cratylus*, § 414, and compare ἐπιπλῶς in vi. 291.

318. ἀρίζηλον, 'conspicuous' (ἀρις—δηλον or ἀρι—ιδηλόν. Cf. μέχρι, μέχρις). The critical difficulties of this passage have been discussed by Buttmann, Lexil. in v., and in Spitzner's note. It is enough here to say, that ἀρίζηλον is probably the genuine reading, but that there was a variant αἰδηλον, 'invisible,' which necessitated the omission of the next verse; and hence the Schol. Ven. attributes the addition of it to Zenodotus, though he makes no mention of the reading αἰδηλον. Cicero read αἰδηλον, or interpreted ἀρίζηλον or ἀρίζηλον in that sense, and yet adopted v. 319, thus making nonsense of the passage, De Div. ut sup. 'Qui luci ediderat genitor Saturnius, idem Abdidit, et duro firmavit tegmina saxo.' In favour of the genuineness of 319, Od. xiii. 163 may be cited, where Poseidon turns the ship of the Phaeacians into a stone just as it was returning to the

- λᾶαν γάρ μιν ἔθηκε Κρόνου πάις ἀγκυλομήτεω·
 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἶον ἐτύχθη. 320
 [ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,]
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν
 'τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητιέτα Ζεὺς,
 ὄψιμον ὀψιτέλεστον, οὗ κλέος οὐ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκνα φάγε στρουθοῖο καὶ αὐτὴν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτα ἔτεα πολεμίζομεν αὐθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυνάγνιαν.
 κείνος τῷ ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε μῖμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κε ἄστνυ μέγα Πριάμοιο ἔλωμεν."
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινῆσαντες Ὀδυσσῆος θείοιο. 335
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ
 "ὦ πόποι, ἣ δὲ παισὶ ἐοικότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήια ἔργα.
 πῇ δὲ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὲ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν 340

island,—ὅς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἐνερθεν. Doederlein would read ἀείδῃον, in omne aevum conspicuum, like αἰείως.

321. ὥς οὖν κ.τ.λ. 'When, therefore, the dire portents had come upon the hecatombs of the gods (i.e. upon our sacrificing), then did Calchas,' &c. This verse is perhaps spurious; but it does not appear to have fallen under suspicion. [Bekker ejects it in ed. 2.]—θεοπροπέων, 'interpreting,' see i. 87.

323. ἄνεω (ἀνέω Spitzner), 'silent.' See on ix. 30. Cicero, ut sup., 'quidnam torpentes subito obstupuitis, Achivi?'

325. οὗ. Compare ἔης in xvi. 208, and see on 144 sup.

328. τοσσαῦτα ἔτεα, i. e. τοσσαῦτα φέτη. The interpretation of the omen seems derived from the successive consumption or expenditure of lives (ἀνάλωμα) in the several years of the war.

When the expenditure had ceased, the city would be taken.—αὐθι, Schol. ἐν Ἰλῖῳ, ἀλλ' οὐκ ἐν Αὐλίδι (ἐκεῖ, not ἐν-ταῦθα, in reference to the speaker at Aulis).

333. Perhaps Ἀργεῖοι δ' ἐπιφίαχον, as inf. 394. The next line occurs xvi. 277. Compare xii. 74, ἐλιχθέντων ὑπ' Ἀχαιῶν.

335. Perhaps interpolated. We should expect ἐπαινοῦντες, not ἐπαινῆσαντες, which must mean 'having heard with approval.'

337. ἀγοράασθε. The initial α is made long by the ictus, as in i. 21.

339. βήσεται. Schol. ποῦ ἄρα τελευτηθήσεται τὰ τῶν ὄρκων καὶ τῶν σπονδῶν; The compacts of the suitors with Tyndareus appear to be meant; but the agreements entered into with Agamemnon suffice for the sense.

340. ἐν πυρὶ κ.τ.λ. An ironical wish, 'let them come to nothing.' "Go, cast

σπονδαί τ' ἄκρητοι καὶ δεξιάι, ἧς ἐπέπιθμεν.
 αὐτως γὰρ ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μήχος
 εὐρέμεναι δυνάμεσθα, πολλὸν χρόνον ἐνθάδ' ἐόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ', ὥς πρὶν, ἔχων ἀστεμφέα βουλήν
 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τοῦσδε δ' ἕα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ' (ἄνυσις δ' οὐκ ἔσσεται αὐτῶν)
 πρὶν Ἀργοσδ' ἰέναι πρὶν καὶ Διὸς αἰγιόχοιο
 γνῶμεναι ἧ τε ψεῦδος ὑπόσχεσις ἦε καὶ οὐκί.
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἡματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.

we to the fire Our councils held, our warriors' plans matured," Lord Derby. "Let flames consume them all," Mr. Wright. Mr. Trollope follows Heyne in placing an interrogation at 341, "shall they be thrown into the fire?"

341. ἐπέπιθμεν. Like πέφηνεν for πέφενεν, ἐπέπιθον being a reduplicated aorist with the augment (like ἡγαγον, ἡραρον), from πίθῃμι or πιθέω = πέιθω. Pindar uses πεπιθὼν for πιθόμενος, Isthm. iii. 90. See on i. 100, and iv. 159.

344. ἀστεμφέα. Schol. ἀμετακίνητον, βεβαίαν. See on iii. 219.—ὥς πρὶν, Schol. μηδὲν ἐνδιδοὺς, ὥς νῦν πρὸς φυγὴν ἐν-δέδωκας.

345. ἄρχενε, continue to act as ἀρχός. See v. 200.

346. ἕα φθινύθειν, "abandon to their fate," Mr. Wright. "Leave these to pine and perish," Mr. Newman.—ἓνα καὶ δύο, implying that the number of recusants was very small. Schol. αἰνίττεται Ἀχιλλέα καὶ Πάτροκλον ἕτεροι δὲ ἓνα καὶ δύο αἰ-τὶ τοῦ Θερσίτην καὶ ἕτερον τοιοῦτον.

347. ἄνυσις, 'success,' Schol. ἐντελής δὲ πρᾶξις οὐ γενήσεται αὐτῶν. Doederlein thinks αὐτοῖς would be required in this sense, and makes αὐτῶν refer to βουλευμάτων implied.—For πρὶν—πρὶν, *præius quam*, cf. i. 97—8. vii. 481.

349. ὑπόσχεσις, the promise conveyed by the presage described below.

350. κατανεῦσαι, gave a token of his approbation by nodding down the head. This seems to allude to some well-known event (like the appearance of the eagles on the right hand in Aesch. Ag. 115) connected with the setting forth of the army.

353. Perhaps interpolated from some other poem, the construction being irregular, for ἀστράπτοντα. Possibly the old reading was, (though even this would involve a kind of anacoluthon,) ἀστράπτοντ' ἐπιδέξι' ἐναίσιμα σήματα φαίνειν. See v. 135.

354. τῷ, in consequence of which expressed approbation of Zeus.

355. ἀλόχῳ, viz. as a captive, and as a recompense for the rape of Helen.

356. An obscure verse, recurring inf. 590. Schol. Ven. τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάξαμεν καὶ ἐμεριμνήσαμεν περὶ Ἑλένης. This means 'anxieties about Helen,' which however the Greeks could not properly be said τίσασθαι. Another Schol. has, ὀρμήματα, τὰ μεριμνήματα ὥς αὐτῆς ἀκουσίως παρὰ τοῖς πολεμίοις οὐσης. Mr. Wright renders it, "And Helen's groans and injuries avenge;" Mr. Newman, "On sake of Helen to avenge our scurry and disasters." Buttmann discusses ὀρμήματα in the *Lexilogus*; but he has nothing very definite to say about it. It may mean, he says, 'any violent

εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἥς νηὸς εὐσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ ἄναξ αὐτός τ' ἐν μήδεο πείθεό τ' ἄλλω· 360
 οὗτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κε εἶπω.
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνῶσσαι ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησιν· κατὰ σφέας γὰρ μαχέονται
 γνῶσσαι δ' ἣ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις

emotions of the mind.' Hesychius, ὁρμήματα· μέριμναι. On the whole, it seems best to acquiesce in the sense of 'Helen's cares and sorrows.' Doederlein however prefers the other meaning, "*ante quam acerbas et gemendas pro Helena expeditiones ultus sit.*" To both, perhaps, it may be objected, that *τίσασθαι* is not so much to exact satisfaction *for*, as to execute vengeance *on*.

357. εἰ δέ τις. 'If any one is eagerly desirous to return, let him launch his ship first, that he may die first,' i. e. that he may be killed for his presumption.—ἀπτέσθω, cf. 152.

361. ἀπόβλητον, to be rejected. "The word, which I will speak to thee, shall not deserve rejection," Newman. ἀπόβλητον means 'of no value,' as iii. 65, οὐκ ἀπόβλητα θεῶν δῶρα. He is conscious that the advice he is about to give is worth listening to. Theocr. xvii. 136, δοκέω δ', ἔπος οὐκ ἀπόβλητον φθέγξομαι ἐσσομένοις.

362. κρῖνε 'separate,'—the primary sense of the word, as in *cerno*.—κατὰ φύλα, κατὰ φρήτρας, 'by tribes and families,' or clans. The people are to be so arranged, that those of one nation, e. g. Phocians or Locrians, may fight together, and also those of one family, that so there may be a chivalrous spirit of rivalry, and a readiness to give mutual assistance (cf. iii. 9). This is accordingly done inf. 416. But it is difficult to feel confidence in the great antiquity of this passage. One is reminded of the *φυλαὶ* and *φρατρίαι* of Attica; and the word *φρήτρη* is not elsewhere found in Homer, though *ἀφρήτρω* occurs ix. 63. The remark of the Schol. on 371 is important: ἐν-

τεῦθεν τινες νομίζουσιν Ἀθηναίων γεγονέναι τὸν ποιητὴν· τὸ γὰρ Ἀθηναῖον Ἀττικὸν, καὶ ἴδιον εἶναι τὸν ὄρκον φασὶ τῶν Ἀθηναίων. The lateness of introducing so obvious a piece of strategy, after nine years had passed without it, was a difficulty felt and discussed by the old commentators. See Mure, Crit. Hist. i. p. 461. He rightly remarks that "this advice, however appropriate it might have been in the first year of the war, was, historically speaking, quite out of place in the tenth."

366. κατὰ σφέας, 'by themselves.' Schol. διακεκριμένοι. So i. 271, καὶ μαχόμεν κατ' ἑμαυτὸν ἐγώ. Plat. Symp. p. 199 A., εἰπεῖν κατ' ἑμαυτὸν, 'to speak in my own way.' When once it was apparent to the general-in-chief, (who would have a better opportunity of watching his men when separated according to clans,) what troops were brave and what cowardly, he would obviously have a great advantage in handling his army. Doederlein well compares Tac. Hist. iv. 23, 'Batavi Transrhenanique, quo discreta virtus manifestius spectaretur, sibi quaeque gens consistunt.'—Some render κατὰ σφέας *pro virili parte*, as Wolf and Doederlein, and so one Schol. σημαίνει δὲ ἐκ τούτου ἕκαστον καθ' ἑν ἔχει δύναμιν. The future *μαχέονται* seems scarcely a genuine Homeric form: see however xx. 26.

367. θεσπεσίῃ. Schol. λείπει τὸ βουλῇ, ὥς Πίνδαρος (Ol. ix. 110), τόνδ' ἀνέρα δαιμονία γεγάμεν. He suggests also that *θεσπεσίῃ κακότητι* may be construed, i. e. *θεῶν κακότητι*. The sense is, 'whether the cause itself is a bad one, or those engaged in it are inefficient.'—καί, 'even

ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιοι.”

τὸν δ' ἀπαμείβόμενος προσέφη κρείων Ἀγαμέμνων
 “ ἦ μὴν αὖτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
 χερσὶν ὑφ' ἡμετέρησι ἁλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἥρχον χαλεπαίνων
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρρη.
 εὖ μὲν τις δόρυ θηξάσθω, εὐ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶ ἰδὼν πολέμοιο μεδέσθω,

by the decree of heaven,' not only by want of valour in the army.

368. ἀφραδίῃ. Hesych. ἀπειρία, ἀμηχανία.

370. αὖτε, 'again,' i.e. as heretofore in the βουλή, so now too in the ἀγορῇ (sup. 206).

371. εἰ γάρ. See sup. on 362. Here again we seem to have an Attic formula. Dem. Mid. p. 578, ἐμοὶ μὲν νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Ἀθηνᾶν, κ.τ.λ.—τοιοῦτοι κ.τ.λ. Schol. εἰ πάντες συμβουλεύσειαν τὰ αὐτὰ τῷ Νέστορι, τάχα ἂν πορθηθεῖ ἡ πόλις.—ἡμύσειε, 'would nod its head,' 'would bend low.' See sup. 148. iv. 290.

372. Hesych. συμφράδμονες. σύμβουλοι. Aristotle quotes the verse as εὐχῇ Ἀγαμέμνονος, Polit. iii. xi.

376. μετὰ, 'into hopeless and unavailing strifes.'—βάλλει, "obijicere solet, tanquam ad discordias perferendas natum," Doederlein. The idea of motion is combined, 'to fling into so as to live amongst strifes.'

377. μαχησάμεθ'. Compare μαχίσσονται in iii. 137. This is Bekker's reading, after Aristarchus. Spitzner prefers the more Attic μαχεσσάμεθ' (μαχέσσαιτο, Ar. Equit. 1056).

378. ἐγὼ δ' ἥρχον. The fault or ἄτη was

therefore Agamemnon's, and he attributes that ἄτη to the displeasure of Zeus.

379. ἐς μίαν, sc. βουλὴν or μερίδα. (Perhaps however it is rather to be referred to the idiom ἐκ ταχείας, ἐξ ἴσης, ἐκ καινῆς, διὰ κενῆς, &c.) Theocritus has εἰς ἓνα, (χωρὸν or κοῖτον implied,) xx. 39. Agamemnon here freely acknowledges the importance of harmonious co-operation with Achilles.—ἀνάβλησις does not seem a word of the true epic period. Hesych. ἀναβολή, ὑπέρθεσις.

381. δεῖπνον, the principal (properly the middle) meal of the day, irrespective of time.—ξυνάγωμεν, committamus, close or engage in the fight. Cf. xiv. 149. ib. 448, ξυνάγειν ὑσμίνην.

382—3. One or both these lines seem due to a rhapsodist. The medial θήξασθαι seems a word of late character. Besides, θέσθαι ἀσπίδα is not 'to get ready a shield,' but 'to pile it.' (It may here mean, 'place ready to his hand.' Liddell and Scott cite εὖ θέσθαι ὅπλα, 'to keep arms in good order,' from Xen. Cyr. iv. 5. 3. The Schol. explains it ἀντὶ τοῦ περιθέσθω.)

384. ἄρματος ἀμφὶ, 'on both sides of his car,' viz. to see that the wheels are all right. But the words following, ὥς κε πανημέριοι κ.τ.λ., seem to refer to δεῖπνον

- ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηι. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' ἡ χεῖρα καμείται 390
 ιδρώσει δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων.
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.''
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἰαχον, ὥς ὅτε κῦμα 395
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
 προβλήτι σκοπέλῳ τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἡ ἔνθα γένωνται.

in 381. 'Take your substantial meal, that we may be able to fight all day,' i. e. the rest of it. If this be the sense, the intervening lines 382 and 384 seem needless.

385. *πανημέριοι*, Schol. Ven. *παρεληλυθίας τῆς ἡμέρας*—καὶ οὐ πάντως τὸ ἀπ' ἀνατολῆς μέχρι δύσεως λέγει πρόπαν ἡμαρ. See i. 472. xviii. 209.—*κρινώμεθα*, 'contend.' Mr. Trollope says the difference between *κρινώμεθα* and *διακρινέει* in 387 is that the former implies the continuance, the latter the termination of the contest; which is true, but not very correctly put. *κρίνεσθαι* often means 'to quarrel,' lit. 'to be in the course of having a matter decided,' as in Ar. Nub. 66. Equit. 1258. Hes. Theog. 535. But night is said 'to decide the valour of the men' by ending the fight; or simply, 'to part the brave combatants.'

386. *παυσωλή* only occurs in this place. Hesych. *ἀνάπανσις, τελευτή, κατάληξις*.—*ἡβαιόν*, = *βαιόν*, the latter, perhaps, being the clipped or shortened form. It is regularly used with the negative. (May this form have arisen from the double pronunciation of β, οὐδεββαῖον? Or is it lengthened like ἡθεῖος, for θεῖος? See Mure, ch. xiv. § 6.) The γε emphasizes: 'rest there certainly will not be,' &c.—*εἰ μὴ*, for *μέχρι οὐ*.

388. *τεν*, 'many a man's belt,' &c.

389. *ἀμφιβρότης*, protective. See xx. 281.—*καμείται*, sc. *τις*. Cf. xxi. 26, ὃ δ' ἐπεὶ κάμε χεῖρας ἐναίρων. xxiii. 63, μάλα γὰρ κάμε φαίδιμα γυῖα.—*περὶ ἔγχρ'*, it shall grow stiff with grasping the lance.

392. *ἔπειτα*, 'after the fight.' Schol. τῷ θέλοντι φυγεῖν τὸν πόλεμον οὐχ ἱκανὸν οὐδὲ αὐταρκες γενήσεται (sc. τὸ φυγεῖν) πρὸς τὸ μὴ ὑπὸ κυνῶν καὶ σαρκοφάγων ὀρνέων διασπασθῆναι. Doederlein too explains this to mean, that even if he escapes from being killed and torn by dogs and vultures, by slinking from the fight, it will not be a sure prospect for him that he will escape being put to death for his cowardice. On ἄρκιον, 'sure,' see Lexil. in v. Goettling on Hes. Opp. 351.—*οἰωνούς*, 'vultures,' see on i. 5.—*ἐσσεῖται*, a rather unusual Doricism. Cf. xiii. 317. This verse is quoted by Aristotle, Eth. iii. 11. 4, and Polit. iii. 9. 2, where part of a line is added, which is not in our present texts, *πάρ' γὰρ ἐμοὶ θάνατος*. See Grote, i. p. 458 (note).

394. See sup. on 333.—*ὥς ὅτε κῦμα*, sc. *ιάχει*.

395. For the rhythm of this verse see v. 189.—*ἐλθών*, cf. sup. 147.

397. The phrase *κύματα ἀνέμων* is a singular one, 'waves raised by winds from any quarter.' Mr. Trollope wrongly supplies *ἐνεκα*. "Some jutting rock, with never-resting waves, Storm-vex'd by all the shifting winds of heav'n," Mr. Green. Properly *κῦμα* means 'a thing conceived' (e.g. as here by the wind, that as it were causes the *swell* of a wave). Hence the epithets *κῦμα πηγὸν* and *τρόφι κῦμα*, 'grown up to full size.' See iii. 197. Doederlein compares *νότοιο νέφεα* in xi. 305, and he places only a comma at *σκοπέλῳ*, that part of the simile may consist in the *continuance* of

ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετάων, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 αὐτὰρ ὁ βοῦν ἰέρευσσε ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ᾗδῃ γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 βοῦν δὲ περίσθησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον

the noise. See on this simile Col. Mure, vol. ii. p. 95.

398. ὀρέοντο, ὥρουσαν. See on xxiii. 212.

399. κάπνισσαν, ‘they lighted fires.’ In Dem. κατὰ Κόνωνος, p. 1257, it means ‘to blacken with smoke.’ Its use in this passage suggests doubts about the antiquity of it. In the next verse ἔρεξε for ἔρρεξε is again unlike epic usage. Schol. δείκνυσιν ὥς πολύκλητοι ἦσαν ἕκαστος γὰρ τοῖς πατρίοις θύει.

401. θάνατον καὶ μῶλον, for θάνατον ἐκ μῶλου, or in other words, φυγεῖν μῶλον means σωθῆναι ἐκ μῶλου. The Schol. well remarks, that whereas the people prayed only for safety, the king prayed for glory.

402. βοῦν. Schol. καλῶς καὶ βασιλεῖ ὁ βασιλεὺς θύει, καὶ τῷ τελειοτάτῳ τῶν θεῶν, καὶ τὸ μέγιστον τῶν ζώων.

408. αὐτόματος. Plat. Symp. p. 174, B., “Ὁμηρος—ποιήσας τὸν Ἀγαμέμνονα διαφερόντως ἀγαθὸν ἄνδρα τὰ πολεμικά, τὸν δὲ Μενέλεων μαλθακὸν αἰχμητὴν, θυσίαν ποιουμένου καὶ ἐσιτῶντος τοῦ Ἀγαμέμνονος ἄκλητον ἐποίησεν ἐλθόντα ἐπὶ τὴν θοίνην, χεῖρω ὄντα ἐπὶ τὴν τοῦ ἀμείνωνος.”

409. ὥς ἐπονείτο. Schol. ὥς θυσίαν ἐπετέλει. It may also mean, ‘how busy

he was,’ i.e. too busy to summon him. Cf. Od. xvi. 13, ἄγγεα, τοῖς ἐπονείτο κίρνας αἰθοπα οἶνον. Inf. v. 85.

410. οὐλοχύτας, the handfuls of meal; see i. 449.

413. ἐπ’. Doederlein explains this as virtually anticipatory of the ἐπὶ in ἐπελθεῖν.—The prayer, to capture and burn Troy, and slay many of his comrades, before nightfall, was too great, too unreasonable a request for Zeus to grant, when the war had already been protracted so long. Accordingly, Zeus does not as yet comply with the request, inf. 419. Schol. ἀπληστος ἡ ὕρεξις τοῦ πρὸ τῆς τῶν φίλων σωτηρίας τὴν καταστροφὴν αἰτουμένου διὸ ἀνανεύει ὁ Ζεὺς.

414. κατὰ πρηνές, i.e. καταβαλεῖν ὥστε πρηνές κεῖσθαι.—αἰθαλόεν, all discoloured with smoke, i.e. first burned and finally uprooted to the foundations. Doederlein thinks it a mere epithet without reference to its being burned, and compares αἰθαλόεν μέγαρον, the smoke-begrimed house of Ulysses, Od. xxii. 544 (?). But the burning of Troy was clearly an essential part of the old legends; we have it described in Aen. ii., and alluded to in Aesch. Ag. 791, καπνῷ δ’ ἀλούσα νῦν ἔτ’ εὐσημος πόλις. Pind. Pyth. v. 79, σὺν Ἑλένῃ γὰρ μόλον, καπνωθεῖσαν πάτραν

αἰθαλόεν, πρήσαι δὲ πυρὸς δηίοιο θύρετρα,
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
 πρηγέες ἐν κονίησιν ὁδὰξ λαζοίατο γαῖαν."

415

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράεινε Κρονίων,
 ἀλλ' ὃ γ' ἔδεκτο μὲν ἱρά, πόνον δ' ἀλίσστον ὄφελλεν. 420

αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

425

καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον,
 σπλάγχνα δ' ἄρ' ἀμπίραντες ὑπείρεχον Ἡφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀη καὶ σπλάγχνα πάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιβραδέως, ἐρύσαντό τε πάντα.

αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.

430

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ.

"Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι δὴ νῦν ταῦτα λεγόμεθα, μῆδ' ἔτι δηρὸν
 ἀμβαλλόμεθα ἔργον ὃ δὴ θεὸς ἐγγυαλίζει·

435

ἀλλ' ἄγε κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων

λαὸν κηρύσσουντες ἀγειρόντων κατὰ νῆας,

ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἐπεὶ ἴδον. Propert. v. l. 53, 'Ilia Tellus Vivet, et huic cineri Jupiter arma dabit.'

415. πυρὸς, a common Homeric use, though not very easily explained, for πυρί. See on vi. 331. To avoid the difficulty, perhaps, most of the old copies had πλῆσαι, not πρήσαι. (Schol. Ven.)

417. Construe, δαΐξαι χαλκῷ (ᾧστέ) ῥωγαλέον (εἶναι). Schol. ἀντὶ τοῦ χαλκῷ ῥηγέντα. "Cleft with the blade," Mr. Green. Cf. inf. 544.

420. Vulg. ἀμέγαρτον. Schol. ἄφθονον, πολὺν. Cf. inf. 797. xii. 471.

421—32. This passage occurred i. 458 seqq., with the exception of 425—6.

426. ὑπείρεχον, 'held them over the

fire.' They were thus held (stuck on spits) to be broiled rather than roasted, the former being a more rapid process. See on ix. 213, ἀνθρακίην στορέσας ὀβελοὺς ἐφύπερθε τάνυσσεν.

435. λεγόμεθα, for διαλεγόμεθα, 'go on conversing.' See Lexil. p. 398, and xiii. 275. 292. xx. 244. Od. xiii. 296. Zenodotus wrote ταῦτα λεγόμεθα. Others δῆθ' αὖθι λ. Schol. δηθὰ, πολὺν χρόνον. αὖθι, αὐτοῦ. λεγόμεθα, συναθροίζόμεθα.

436. ὃ δῆ, 'which, as you see' (i. 6). —ἐγγυαλίζει, 'is putting into our hands.' See i. 353. Schol. ἐγγυαλίζει· δώσει τὴν πόρθησιν, ἣν διὰ τοῦ ὄνειρου ἐπηγγείλατο.

438. ἀγειρόντων, ἀγειρέτωσαν.

439. ἀθρόοι ὧδε, thus assembled as we

ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξύν Ἄρηα.” 440

ὧς ἔφατ', οὐδ' ἀπίθησε ἄναξ ἀνδρῶν Ἀγαμέμνων
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιούς.

οἱ μὲν ἐκήρυσσον, τοῖ δ' ἠγείροντο μάλ' ὦκα.

οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445

θῆνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη

αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε,

τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,

πάντες ἐυπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος.

σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450

ὀτρύνουσ' ἰέναι. ἐν δὲ σθένος ὦρσε ἑκάστῳ

καρδίῃ, ἄλληκτον πολεμιζέμεν ἠδὲ μάχεσθαι.

τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι

ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

[ἤνυτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455

now are. A twofold incitement to fight is to be tried on the army, who have been clamouring for return: the heralds are to order a levy of the forces at the ships, and the chiefs (*βασιλῆες*, inf. 445) are to visit them in a body, to add such encouragement as their words and their presence may afford.

445. ἀμφί, 'forming the staff of Atrides,' as we should say.

446. θῆνον κρίνοντας, Schol. Ven. σὺν σφοδρᾷ ὀρμῇ ἐκινούντο, κατὰ φυλάς καὶ φρατρίας διακρίνοντας. See sup. 362.

447. αἰγίδα, the aegis (originally, a goat-skin) which formed a flap or appendage to the shield (*κόλπον αἰγίδος*, Aesch. Eum. 382). See Herod. iv. 189, where its nature and its ornamental fringe, or *θύσανοι*, are described. Also inf. iv. 167, αὐτὸς ἐπισσείησιν ἔρεμνῃν αἰγίδα πᾶσιν, and xv. 230. From its connexion, real or supposed, with *αἰγίς*, 'a storm,' (sup. 148,) it was often represented as throwing a dark shadow over objects. So Virg. Aen. viii. 355, 'cum saepe *nigra*ntem aegida concuteret dextra.'

448. ἠερέθονται, 'hang suspended in air,' Schol. αἰωροῦνται. See iii. 108. Zenodotus gave ἠερέθοντο. The verb was ἄφερέθω (*ἀείρω*), like *διωκάθω*, &c.

449. ἐυπλεκέες. They were twisted and knotted like our worsted fringes and tassels.

450. παιφάσσουσα, *coruscans*, flashing it to and fro; literally, perhaps, (intransitively,) 'rapidly gleaming,' i.e. moving. The ancients explained it 'showing herself,' or 'making the eyes to roll.' Schol. Ven. πάντα τὰ φάη αἰσσοῦσα. Another Schol. says, παιφάσσειν δὲ ἔστι τὸ φανεροῦν ἑαυτὸν. Hesychius, παιφάσσουσα (*sic*): παντὶ φαινόμενη. — παιφάσσειν πυκνὰ ἀπ' ἑλλοῦ ἐπ' ἑλλοῦ ὀρμᾶν, ἐν-θουσιαστικῶς ἔχειν, σπεύδειν, θορυβεῖν, πηδᾶν. Mr. Trollope says, "Properly, *fixing the eyes eagerly upon an object*." The supposed derivation from *φάη* misled the commentators. The root is *φα* or *φαF*, as in *φαίνω*, but reduplicated, as in *ποιφύσσω*. The idea seems to be, that the combined waving, rustling, and flashing of the divine aegis in itself inspired a warlike spirit in the men. Compare *ἐκπαιφάσσειν* in v. 803. Mr. Newman, "With this she glancing flashed, and passed through all Achaia's people."

452—4. These verses occur xi. 12—14, where however the two last are rejected by Bekker.

455—8. Well rendered by Mr. Green: "As wasting fire o'er boundless forest flames On mountain top, and sheds its gleam afar: So as they went from all the wondrous brass Through ether heav'nwards flash'd a glorious sheen."

ib. αἰδηλον, ἀφανίζον, ὀλοὸν, xxi. 220.

οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγή,
ὧς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκειν.]

τῶν δ', ὡς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
'Ασίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμών,
ὧς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον, αὐτὰρ ὑπὸ χθών 465
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.
[ἡύτε μνιάων ἀδινάων ἔθνεα πολλὰ,
αἶ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν 470
ὦρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοί

Here are four similes in close sequence. (See Mure, Crit. Hist. vol. ii. p. 91.) The first refers to the far-seen brightness of the moving host; the second, to the numbers and rustling sound of the men pouring on to the plain from the ships; the third, (if we pass over the short simile of the flowers in 468,) to the eagerness and pertinacity of both the leaders and the men, or perhaps, to their taking up a fixed position after moving about; the fourth, to the division of the people into tribes and clans or ranks. To these is added a fifth (480) expressive of the pre-eminent stature and dignity of Agamemnon. Doederlein thinks that *ἐρχομένων* in 457 refers specially to the more dignified step of the leaders, and that *τῶν δ'* in 459 means 'while of the others,' viz. the people; and he places only a colon after *ἵκειν* in 458, so as to oppose *προχέοντο* in 465 to *ἐρχομένων* in 457. This distinction seems too artificial when the words are placed so far apart.

ib. *ἡύτε* here, with a verb, represents *ὡς ὅτε*, while without it, in 469, it seems to mean simply *ὡς*. See Lexil. p. 314, iv. 462, and sup. 87.

461. Ἀσίῳ κ.τ.λ. Virg. Georg. i. 383,

'varias pelagi volucres, et quae Asia circum Dulcibus in stagnis rimantur prata Caystri.' Some read Ἀσίῳ, as if the genitive of ὁ Ἀσίας. (Schol.)

463. *προκαθίζόντων*, 'while the foremost birds are lighting down.' The line of flight having been arrested, some of the birds fly up and down while the leaders are settling on the meadow.—*σμαραγεῖ*, Schol. *λάμπει*, and so Doederlein, who thinks the white tunics of the men are compared to the white plumage of the birds. But see sup. 210. Hesych. *σμαραγεῖ* ἡχεί, ψοφεῖ.

468. ὅσσα φύλλα. Cf. inf. 800. Od. ix. 51, and Col. Mure's remarks on this frequent Homeric simile, vol. ii. p. 45.

470. ἡλάσκουσιν, ἀλαίνουσι, roam vaguely about. See xiii. 104. Schol. οὐ γὰρ διατέταται τῶν μνιῶν ἡ πτῆσις, ἀλλὰ περὶ τὸν αὐτὸν εἰλεῖται τόπον. "Rambling dart about," Mr. Newman. Lord Derby, "Or as the multitudinous swarms of flies, That round the cattle-sheds in spring-tide pour, While the warm milk is frothing in the pail; So numberless upon the plain, array'd For Troy's destruction, stood the long-hair'd Greeks."

471. γλάγος, γάλα, xvi. 643.

ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.]

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475

ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

[ἡύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος (ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν),
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσιν.]

ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 (ὕμεις γὰρ θεαὶ ἐστε πάρεστε τε ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν)

473. διαρραῖσαι, sc. αὐτοὺς, τοὺς Τρῶας.

474. πλατέα. Schol. ὅτι διεσκεδασμένα νέμονται. See on xi. 679.—μιγέωσιν, μιγῶσιν (ἐμίγην). The goatherds (who have a well-known faculty for distinguishing every goat) easily separate their flocks when they have got mixed together in a wide pasture. The Schol. says this was done by each goatherd seizing a he-goat, which was followed by his own she-goats.

479. ζώνην, 'the waist.' Broad shoulders and contracted hips (as we see in the Egyptian and Assyrian figures) seem to have been thought characteristic of strength and activity. But this verse, the rhythm of which is peculiar, may have been added by a rhapsodist, if not the two preceding it.

480. βοῦς ταῦρος. See on xvii. 389.—ἔξοχος, 'standing out among,' iii. 227. In iii. 197 Ulysses is in like manner compared to the leading ram of a flock.—ἔπλετο, 'is,' an aorist commonly used in the present sense, as Pind. Pyth. v. 105, ἐν ὕρμιν αἰετὸς ἔπλετο. Cf. xvi. 29.

483. ἡρώεσσι seems distinct from πολλοῖσι. 'Conspicuous among the many, and chief (even) among the chiefs.'

484. Though the celebrated 'Catalogue of ships' is undoubtedly post-Homeric, and probably the work of one or more ancient rhapsodists who had motives for glorifying Boeotia and the cities in the neighbourhood; for which reason it was anciently known by the

titles Βοιωτία ἢ κατάλογος τῶν νεῶν,—yet it is an ancient document, and both important and interesting, as giving an authentic list of the Greek states at a period about contemporary with, if not preceding, the dawn of Greek history. It may be compared with the Domesday Book as illustrating the England of the later Tudor times. The list itself was, we must allow, open to interpolations, since every professional rhapsodist would be likely to add a verse or two on his own native place. The introduction (484—492) is in fact a prooemium, like the opening lines of the Iliad; and as the poet never speaks of himself, except once or twice under this (probably borrowed) formula, e.g. xi. 218, xvi. 112, there is the more reason for regarding the 'Catalogue' as a quite distinct supplementary poem. Not a word is said in the Scholia,—that ample repertory of the critical traditions about the Homeric text,—respecting the spuriousness of the 'Catalogue.'—ἔσπετε, a form of εἶπετε. The σ results from the sibilant digamma in the root σφέρ or σερ (Lat. sermo &c.). Thus σφέπετε became φέσπετε, as σφέτερος became vester. Buttmann (Lexil. p. 132) recognizes both ἔσπω and ἴσπω as radical forms. Virgil has closely copied this opening address in Aen. vii. 641, 'Pandite nunc Helicon, Deae, cantusque movete.'

485. πάρεστε, sc. ἔργοις πᾶσιν. Some read παρήστε (Schol. Ven.), who adds,

οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
 [εἰ μὴ Ὀλυμπιάδες μούσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἄρχους αὖ νηῶν ἐρέω νῆάς τε προπάσας.]

Βοιωτῶν μὲν Πηνέλεως καὶ Δῆϊτος ἦρχον
 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἄμφ' Ἀρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν' εἶχον ἦδ' Ὑλην καὶ Πετεῶνα, 500
 Ὡκαλέην Μεδεῶνά τ', ἐνκτίμενον πτολίεθρον,
 Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσιβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίартον,
 οἳ τε Πλάταιαν ἔχον ἦδ' οἳ Γλίσαντα νέμοντο,

οἷον κατ' ἐκείνον τὸν χρόνον, βέλτιον δὲ καθολικῶς ἐπὶ πάντων.

488. πληθὺν, the multitude generally, i. e. the total number of the troops sent by each nation separately. In opposition to πληθὺν stands ἄρχους νηῶν in 493. He will mention the several leaders, and all the ships each had under his command, but not the numbers of the crews specifically.

489. οὐδ' εἴ μοι κ.τ.λ. Rendered by Virgil, Georg. ii. 43, "Non, mihi si linguae centum sint, oraque centum, Ferrea vox."

492. μνησαίατο, mentionem fecerint. This construction, οὐκ ἂν ὀνομήνω εἰ μὴ μνησαίατο κ.τ.λ., savours of early Greek. See on i. 137.

493. αὖ, i. e. αὐτε, in the usual sense of *autem*. It is possible however that this verse was another way, beside the foregoing proem, of connecting the catalogue with the rest of the poem.—προπάσας, as πρόπαν ἤμαρ in i. 601.

494. Βοιωτῶν. Perhaps from this people being first mentioned, the title of the present book, Βοιωτία, was derived. Schol. ἤρκεται δὲ ἀπὸ Βοιωτίας κατὰ μὲν Ἀρίσταρχον οὐκ ἔκ τινος παρατηρήσεως,

κατὰ δὲ ἐνίοις, ἐπεὶ ἐν μεσαιτάτῃ τῆς Ἑλλάδος ἡ Βοιωτία. Schol. Ven. βέλτιον δὲ λέγειν αὐτὸν ἀπὸ Βοιωτῶν ἡρχθαι ἐπειδήπερ ἐν Αὐλίδι πόλει τῆς Βοιωτίας συνήχθη ἅπαν τὸ πλῆθος τῶν ἐπὶ τὴν Ἴλιον μελλόντων στρατεύειν.

497. πολύκνημον, full of crooked valleys; Eteonus being on the roots of Cithaeron.

498. Γραϊαν. Schol. τὴν νῦν Τανάγραν καλουμένην.—εὐρύχορον, εὐρύχωρον, New Cratylus, § 280.

499. Ἄρμα. Schol. πόλις Βοιωτίας ὀνομασθεῖσα ἀπὸ τοῦ αὐτόθι καταποθῆναι σὺν τοῖς ἵπποις τὸ Ἀμφιαράου τοῦ μάντεως ἄρμα σὺν αὐτῷ (Aesch. Theb. 584).—Ἐρύθρας, especially as nearly associated with Ὑρίη v. 496 (though the Schol. calls the latter χωρίον πλησίον τῆς Αὐλίδος, and cites a verse from the μεγάλοι Ἡοῖαι of Hesiod, ἡ οἴην Ὑρίη Βοιωτὴν ἔτρεφε κούρην), perhaps one of the mother-cities of Ὑσίαι τ' Ἐρύθραι τ' of Eur. Bacch. 751 and Thuc. iii. 24, places near Plataeae, and under Cithaeron.

500. Ὑλην. See v. 708, where the υ is short. Also vii. 221. Here therefore it was ὕλην. For Ἐλεῶν, see on x. 266.

οἳ θ' Ὑποθήβας εἶχον, ἐνκτίμενον πολλίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
 Νῆσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώσαν.

τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

οἳ δ' Ἀσπληδόν' ἔναιον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νῆες Ἄρης,
 οὓς τέκε Ἀστυόχη δόμῳ Ἀκτορος Ἀζειίδαο,
 παρθένος αἰδοίη, ὑπερώιον εἰσαναβάσα,
 Ἄρηι κρατερῷ· ὃ δέ οἱ παρελέξατο λάθρῃ. 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 νῆες Ἰφίτου μεγαθύμου Ναυβολίδαο,
 οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520
 οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Λίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο.

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οἳ μὲν Φωκῆων στίχας ἵστασαν ἀμφιέποντες, 525

505. Ὑποθήβας. 'Little Thebes,' according to the Schol., as having been reduced in the wars of the Epigoni, or as being a collection of villages forming a suburb to the seven-gated Thebes.

506. Ποσιδήιον ἄλσος. That Poseidon was specially honoured at Onchestus appears also from Pind. Isthm. i. 33, iii. 37. Hymn. εἰς Ἑρμῆν 186. Nearly this verse occurs in the Hymn to the Pythian Apollo, v. 52.

507. Ἄρνην. Zenodotus read Ἀσκήν. The remnant of the digamma (as in *Fάρνες*, 'lambs') has been preserved in another reading, *Τάρνην*. See v. 44. Thuc. i. 12, who says that the Boeotians of his day had been expelled from Arne by the Thessalians. It was afterwards Chaeronea.

508. ἐσχατώσαν. Schol. τὴν ἐν τοῖς ἐσχατοῖς μέρεσι τῆς Βοιωτίας κειμένην. So Theoc. vii. 77, ἢ Ἄθω ἢ Ῥοδόπαν ἢ Καύκασον ἐσχατῶντα. Compare inf. 616.

510. κοῦροι, 'high-born youths,' i.e. of the fighting class. See on xii. 196.—εἴκοσι, *ἑκατι*, for *ἑκαντι*, *viginti*.

511. Μινύειον. So Pind. Ol. xiv. 4, βασιλειαὶ Χάριτες Ὀρχομένου, παλαιγόνων Μινυῶν ἐπίσκοποι.

512. Ἰάλμενος, *Ἰάλμενος*, 'Thespringer.' This name, as applied to a son of Ares, strongly confirms the derivation of Ἐννάλιος given on vii. 166 (see inf. 651).

515. παρελέξατο (root *λεχ*), see iv. 131.

518. Ἰφίτου, pronounced *Ἰφίττου*, as *ἀτάλλων* is *ἀττάλλων* in Hes. Opp. 131. Cf. xvii. 306, Σχεδῖον μεγαθύμου Ἰφίτου νιδόν. Od. xxi. 14, Ἰφίτος Εὐρυτίδης.

520. The town in Phocis called Πανοπεὺς is mentioned xvii. 307.

521. Τάμπολιν. Schol. τὴν ὑπὸ Ῥάντων ἔθρους βαρβάρων οἰκισθεῖσαν πόλιν.

525. Vulg. ἵστατον, the dual in reference to Schedius and Epistrophus in 517. Spitzner, Bekker (ed. 2), and Heyne give ἵστασαν.

Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσسونτο.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς· 530
οἱ Κύνον τ' ἐνέμοντ' Ὀπόεντά τε Καλλιάρον τε
Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὺς ἐρατεινάς
Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Ἐυβοίης. 535

οἱ δ' Ἐύβοιαν ἔχον μένεα πνεύοντες Ἀβαντες,
Χαλκίδα τ' Εἰρέτριά τε πολυστάφυλόν θ' Ἰστίαιαν
Κήρινθόν τ' ἔφαλον Δῖόν τ' αἰπὺ πτολίεθρον,
οἳ τε Κάρυστον ἔχον ἥδ' οἱ Στύρα ναιετάασκον,
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ ὄζος Ἀρῆος, 540

526. ἔμπλην, πλησίον. Schol. ἐμπε-
λάδην· δηλοῖ δὲ τὸ χωρὶς. So also Hesych.
Perhaps they had a reading Βοιωτοί.

527. Ὀϊλῆος. The Ὀ represents F
(as in οἶνος, οἴκος). And Pindar has the
form Ἰλιάδης, Ol. ix. 112. Hence the
remark of the Schol. becomes curious,
that *τινες τῶν νεωτέρων* omitted the ο,
taking it for the article. There may
have been a traditional reading ὁ Φιλῆος
ταχὺς Αἴας. See on xii. 365.

528. τόσος, τηλικούτος, so great in
stature. So τοσοῦτον in ix. 485.—ὀλίγος,
'small,' τυτθός, as ὀλίγος τις κῶρος,
Theocr. i. 47. The Scholiasts record the
rejection of 528—30 by the ancient
critics. We can only say with certainty
that the lines must be later than the Ho-
meric age. Thucyd. i. 3, Ὅμηρος, πολλῷ
ὑστερον ἔτι καὶ τῶν Τρωϊκῶν γενόμενος
οὐδαμῶς τοὺς ξύμπαντας ὠνόμασεν ('Ελ-
ληνας), οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως
ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἐλ-
ληνες ἦσαν. See inf. 684—5. Πανέλ-
ληνες seems therefore to be a post-
Homeric term for the Greeks north of
the Peloponnesus, Ἀχαιοὶ comprising
those of the islands generally and of the
Peloponnese (inf. 562). It occurs in
Hesiod, but probably in an interpolated
passage, Opp. 528. Pindar uses the
word twice, for the assembled Greeks at
the games, Isthm. ii. 38, iii. 47.

530. ἐκέκαστο, 'surpassed,' from root
καθ or καζ, 'to deck,' 'put in order.'
See on xiii. 431. xiv. 124. The Schol.
Ven. on ix. 395, says that Aristarchus
rejected this verse as spurious. K. O.
Müller thinks it was inserted to please
the Athenians (like the rejected verse
inf. 558), some of whose nobles, the
Eurysacids and Philaids, deduced their
origin from Ajax.

531. Ὀπόεντα. Opus probably derived
its name from ὀπός, 'fig-juice,' an article
used by the pasturing people of Boeotia
for curdling milk in making cheese (τυρὸς
ὀπίας). If this be true, we can the better
understand why Pindar calls it ἀγλαό-
δενδρον, Ol. ix. 20. Opus was the birth-
place of Patroclus. See Pind. Ol. ix. 70;
inf. xviii. 325—6.

533. Τάρφην. Schol. οὕτως ὠνόμασται
διὰ τὴν πυκνότητα τῆς ὕλης· ταρφέα γὰρ
τὰ συνεχῇ. Compare Δαυλὶς from δα
and ὕλη (sup. 520), and the name of the
town ὕλη sup. 500. So also Βῆσσα,
'the thicket,' in the preceding verse.

535. This verse reads like an inter-
polation.—πέρην, on the coast or con-
tinent opposite to Euboea.

537. Ἰστίαιαν. Schol. αὕτη ἐστὶν ἡ
νῦν Ὠρεὸς καλουμένη. Either the σ was
dropped in pronunciation, or the word
was of three syllables by synizesis, like
Nasidieni in Hor. Sat. ii. 8. 1.

Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.

τῷ δ' ἄμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομώντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν
θώρηκας ῥήξιν δηίων ἀμφὶ στήθεσσιν.

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,
καδ δ' ἐν Ἀθήνῃς εἶσε, ἐῶ ἐνὶ πίοι νηῶ·

ἔνθα δέ μιν ταύροισι καὶ ἀρνείοις ἰλάονται 550

κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν

τῶν αὐθ' ἡγεμόνευ' υἱὸς Πετῆω Μενεσθεύς.

τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένητ' ἀνὴρ

κοσμησάι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555

τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

541. Chalcodon was a mythical king of the Euboeans, who were hence called Χαλκωδοντίδαι, Eur. Ion 59. See iv. 464. Soph. Phil. 489, ἡ πρὸς τὰ Χαλκῶ-δοντος Εὐβοίας σταθμά.

542. ὅπιθεν κομώντες, with their hair combed back, and hanging behind. See on iv. 533. This custom (see Trollope's note) was common to many nations, especially eastern, and was perhaps meant as a mark of valour, or was the result of a vow. Or, as the Schol. suggests, the motive may have been not to let the enemy grasp them by the hair in face-to-face fight.

543. ὀρεκτῆσιν. Schol. τοῖς ἐκ χειρῶν δόρασιν, οἷς ὀρέγδην ἐχρῶντο συνιστάμενοι καὶ ἐκτείνοντες αὐτά. Cf. ἐγχει ὀρεξάσθω, iv. 307.

544. For the spondaic metre see i. 11, ii. 264.—ἀμφὶ στήθεσσιν, see sup. 416.

548. τέκε δὲ κ.τ.λ. The Athenian autochthony is meant. It is in favour of the considerable antiquity of this part of the poem, that so little is said about Athens. The ὃν refers to Erechtheus, not to δῆμος.—εἶσε, ἔδρυσε, 'set him (set up his statue) in her own rich temple.' This would seem to imply that the original Erechtheum was also the Parthenon. Cf. Od. vii. 81, Ἀθήνη—δύνεν Ἐρεχθῆος πυκινὸν δόμον. In Pind. Pyth. vii. (writ-

ten B.C. 490) Athens is called μεγαλό-πόλις, and her citizens Ἐρεχθέος ἀστοί.—ζεῖδωρος, 'life-giving,' from the root ζεF, found both in ζάω, ζῆν, and ζέω, ζεῖν (from the warmth and motion of the life-blood). Compare θεF, root of θέω and θοός, ξεF, root of ξέω and ξόω. (The digamma is established by the Sanscrit *jiv*, 'to live;' see Liddell and Scott in ζάω, and *New Cratylus*, § 112.)

550. μιν, according to the Schol., means Erechtheus, not Athena. See Herod. viii. 55. Others suppose the Panathenaea to be alluded to. Perhaps we should read ταύροις καὶ Φαρνείοις. See iii. 103. Sup. 507.—ἰλάονται, (ἰλέομαι Aesch. Suppl. 109, = ἰλάσκομαι,) propitiate with blood offerings as a hero, or hostile Chthonian power.—κοῦροι, the best born of the Athenians. See sup. 510. The Schol. says, οἱ Ἀθηναῖοι περιφραστικῶς.

552. Πετῆω. See iv. 327. The next three verses were rejected by Zenodotus.

555. ὁ γὰρ κ.τ.λ. Schol. καὶ οὗτος οὐκ ἐκ πείρας, ἀλλ' ἐξ ἡλικίας.

557—8. These lines are said to have been interpolated by Solon. Their literary history is given at length in Mr. Trollope's edition. Rather, Solon may be thought to have added 558, (which is omitted by Bekker,) in order to make it appear that

[στῆσε δ' ἄγων ἔν' Ἀθηναίων ἴσταντο φάλαγγες.]

οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην Ἀσίνην τε βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροϊζήν' Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
 οἳ τ' ἔχον Αἴγιναν Μάσητά τε κούροι Ἀχαιῶν,
 τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
 καὶ Σθένελος Καπανῆος ἀγακλειτοῦ φίλος υἱός.
 τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίε, ἰσόθεος φώς, 565
 Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος.

συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.
 τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.
 οἱ δὲ Μυκῆνας εἶχον, ἐνκτίμενον πτολίεθρον,
 ἀφνειὸν τε Κόρινθον ἐνκτιμένας τε Κλεωνάς, 570
 Ὀρνείας τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
 καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 οἳ θ' Ὑπερησίνην τε καὶ αἰπεινὴν Γονόεσσαν
 Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο
 Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρεῖαν, 575

Salamis was anciently the appanage of Athens. The single verse, however, 557, does not read naturally. The note of the Schol. on this matter is obscure and perhaps corrupt: γράφει δὲ καὶ τὸν Σόλωνος λόγον, ὥς τινες, παραλόγως, τὸ ἔν' Ἀθηναίων ἴσταντο. ἐν γὰρ τῇ πρώτῃ οὐκ εἶχε ποιήσει τοῦτο, ἀλλ' ἡ ἀκολουθία οὕτως, Οἱ δ' Ἄργους.

559. *τειχιόεσσαν*, famed for its so-called Cyclopiian walls, for which see Clark's "Peloponnesus," chap. iv. p. 67.

560. *κατά*. Schol. *τὰς βαθὺν κατεχούσας κόλπον*, but we may also understand *ἐχούσας*, viz. *οὐσας*, *κατὰ κόλπον*, or situated near the Saronic (Hermionic and Argolic) gulf.—*Asine* is mentioned Thucyd. iv. 13, and vi. 93.

562. *κούροι*, 'the best-born,' sup. 551. It was likely that the genuine Achaeans should be supposed to have settled in the immediate neighbourhood of Achaia proper.—Schol. *ὁ Μάσης ἐπίνειον Αἴγιναν*.

563. *βοὴν ἀγαθός*. This phrase is explained on vi. 12. Diomedes was king of Argos (the city); see on vi. 223. Either this line or 567 seems interpolated; or *ἡγεῖτο* 'headed' means more than *ἡγεμόνευε*.

564. *Σθένελος*. Elsewhere he acts as the charioteer and squire of Diomedes.

566. On the form *Ταλαϊονίδαο* see i. 1.

570. *Κόρινθον*. Named also in xiii. 664; elsewhere (vi. 152) *Ἐφύρη*. Thucyd. i. 13, *χρήμασι τε δυνατοὶ ἦσαν* (οἱ Κορίνθιοι), ὥς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται: ἀφνειὸν γὰρ ἐπωνόμασαν τὸ χωρίον.

571. *Παραθυρέην* Zenodotus: but *ἀραιὸς* took the *F*, of which the aspirate is a residue, though the latter is dropped, according to the usual law, in a proper name.

572. *ἐμβασίλευεν*. Schol. *ἐκπεσὼν γὰρ Ἄργους παρὰ Πολύβω τῷ μητροπάτορι ᾧκει, καὶ ὑπέταξεν αὐτοὺς οὐκ εἰωθότας ἄρχεσθαι*. K. O. Müller considers this verse to have been added by an Argive rhapsodist, who wished to maintain the claims of Adrastus to be first king of Sicyon against the innovations of the tyrant Cleisthenes, who had put a stop to the Homeric rhapsodists in Sicyon, Herod. v. 67.

573. Schol. *Γονόεσσαν Γονοῦσαν ἔστι δὲ ἀκρωτήριον Πελλήνης*.—*Πελλήνη* δὲ *πολίχμιον τῆς Ἀχαιῆας*.

575. *Ἑλίκην*. See viii. 203.—*Αἰγιαλόν*. Schol. *οὕτως ἐκαλεῖτο ἡ παραθαλασσία*

τῶν ἑκατὸν νηῶν ἦρχεν κρείων Ἀγαμέμνων
 Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 οὔνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὺς ἑρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ' ἔφαλον πτολίεθρον,
 οἳ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο, 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἑξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίε ἦσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινὴν
 καὶ Θρύνον Ἀλφειοῖο πόρον καὶ εὐκτιτον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἑνάιον
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε μοῦσαι
 ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν ἀοιδῆς, 595

χώρα τῆς Πελοποννήσου ἀπὸ Σικυῶνος μέχρι Ἡλίδος.

576. τῶν. Schol. ἐκ τούτων τῶν πόλεων ἑκατὸν νηῶν ἦρχεν. Cf. 713.

578. νώροπα. Said to be from νῆ and δρᾶν, 'too bright to look at,' flashing. Doederlein derives it from ἐρέψαι, and explains it 'protecting brass,' the νῆ being intensive. Donaldson, *New Cratylus*, § 95 (note), refers the root νωρ = νηρ to the flickering or wavy light of polished metal. Compare ναρῶς, an epithet of flowing or rippling water, and Νηρεύς.

579—80. These two lines were rejected by Zenodotus. The latter of the two at all events reads like an interpolation.—κυδιόων. Schol. οὐκ ἐπὶ πλούτῳ ἀλλ' ἐπ' ἀρετῇ. Perhaps, κυδιόων οὔνεκα κ.τ.λ.

581. κοίλην, viz. as situated in a basin or valley.—κητώεσσαν, probably a corruption of καFFετώεσσαν, 'full of volcanic rifts,' on which epithet see xi. 600. Schol. τινὲς δὲ γράφουσι, καιετάεσσαν, ἢ, τὴν καλαμινθώδη· κατὰ γὰρ αὐτοὺς

ἡ καλαμίνθη ἐστὶ πολλὴ ἐν Σπάρτῃ. Buttman, *Lexil.* p. 379, thinks this derivation "cannot with any reason enter into our consideration for one moment as the epic epithet of a town or country,"—a singular remark, considering that no source of nomenclature for ancient cities is so common as that derived from their vegetation, and that about half the names of the cities in the 'Catalogue' are actually so formed. Buttman himself seems to think that κῆτος was a cognate form of κύτος. If so, both words represented καFτος (can-us), or κεFτος.

582. Μέσσην, Μεσσήνην.

585. Λάαν, ΛάFαν. Schol. πόλιν Λακωνικῆς, ἣν οἱ Διδάσκουροι πορθήσαντες Λαπέρσαι ἐκλήθησαν· διὰ δὲ τὸ μέτρον ἀναγνωστέον δισυλλαβῶς· χρή γὰρ λέγειν μονοσυλλάβως Λᾶν.

587. ἀπάτερθε, apart from and independently of those of Agamemnon.

590. For this verse see sup. 356.

592. Θρύνον. Called Θρυδέσσα in xi. 711, where it is described as ἐπ' Ἀλφειῷ.

595. Θάμυριν. According to the author

Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος
 (στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταί
 μούσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν), 600
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,
 τῷ δ' ἐνεθήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἦν' ἀνέρες ἀγχιμαχηταί,
 οἱ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 ῥίπην τε Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντιωὴν ἑρατεινὴν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαῖοιο πάϊς κρείων Ἀγαπήνωρ
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν ἔδωκε ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἐυσσέλμους περάαν ἐπὶ οἴνοπα πόντον,
 Ἀτρεΐδης, ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμήλει.

of the Rhesus (916), where the legend is given, he was a δεινὸς σοφιστὴς Θρηξ, the son of Philammon, and was blinded by the Muses for presuming to contend with them in their art. Col. Mure (Crit. Hist. i. p. 151) inclines to regard 'Thrace' as the district about Phocis and Parnassus, the earliest seat of Hellenic culture.

597. στεῦτο. Schol. κατὰ διάνοιαν ὠρίζετο. 'For he pledged himself in a boastful speech to conquer, even if the Muses themselves would sing' in competition with him. For στεῦτο see iii. 83.—εἴ περ ἂν, iii. 25 (Schol. ἀντὶ τοῦ, εἰ καὶ αὐταί).

600. ἐκλέλαθον, 'they made him forget.' The penalty of his presumption is said to have been the loss of his eyes, his senses, and his art. And in this way some of the ancients interpreted πηρὸν, and not merely for τυφλόν. Schol. ἀντὶ τοῦ τῆς τέχνης ἔπαυσαν καὶ ἔκφρονα αὐτὸν ἐποίησαν. Lord Derby, "They in wrath Him of his sight at once and pow'r of song Amerc'd, and bade his hand forget the lyre." For ἐκλεάθω see vi. 285. In

Theocr. i. 63 Hades is called ὁ ἐκλεάθων, 'the causer of oblivion.' So inf. xv. 60, ὄφρα—λελάθῃ ὀδυνάων. Similarly λελάχειν τινά τινος, xxii. 343, vii. 80. In Hymn. εἰς Ἀφροδ. 40, Ἥρης ἐκλεάθουσα is 'making him (Zeus) forget Hera.'

604. Αἰπύτιον. Schol. παρὰ τὸν τοῦ Αἰπύτου τάφον· ὁ δὲ Αἰπυτος ἀρχαιοτάτος ἦρως, Ἀρκὰς τὸ γένος. For the legend about him see Pind. Ol. vi. 33 seqq.

605. By the epithet πολύμηλον the pastoral town of Orchomenus in Arcadia is distinguished from the other and more famous Orchomenus, which Thucydides calls ὁ Βοιωτίας, iii. 87, and Theocritus Μινύειος, xvi. 104. K. O. Müller observes that "the purer tradition of the Iliad does not mix up these Pelasgic tribes in the ranks of the Achæan army."

612—14. Zenodotus rejected these three lines, but the Schol. Ven. defends them, as being necessary to account for an inland people having ships at all.—V. 614 may have been adapted from Od. v. 66, κορῶναι Εἰνάλιαι, τῇσιν τε θαλάσσια ἔργα μέμνηται.

οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
 ὅσσον ἐφ' Ὑρμίνῃ καὶ Μύρσινος ἐσχατόωσα
 πέτρῃ τ' Ὀλενίῃ καὶ Ἀλείσιον ἐντὸς ἔργει,
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστω
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 υῖες δ' μὲν Κτεάτου δ' δ' ἄρ' Εὐρύτου, Ἀκτορίωνες,
 τῶν δ' Ἀμαρυγκείδης ἦρχεν κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξινος θεοειδής,
 υἱὸς Ἀγασθέneos Αὐγηιάδαο ἄνακτος.

οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηι,
 Φυλεΐδης, ὃν ἔτικτε διύφιλος ἵπποτα Φυλεύς,
 ὃς ποτε Δουλιχίονδ' ἀπενάσσατο πατρὶ χολωθείς.
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630
 αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,

615—7. For Buprasium ('ox-leek,' or 'big-leek'), the Olenian rock (acropolis or fortress), and the hill of Aleisium, see xi. 756 seqq. According to some, the latter was a tumulus raised over one Aleisius, a suitor of Hippodamia. It may mean 'cup-shaped,' from ἄλεισον, xi. 774.

616. ὅσσον ἐφ'. Spitzner reads ὅσσον ἐφ', with Heyne: "quantum agri Hymene et Myrsinus extrema includunt." And so the Schol., ἐφ' ὅσον ἢ τε Ὑρμίνῃ καὶ—ἐντὸς συνείχον, τοῦ παντὸς οἱ Ἥλαιοι ἐβασίλευον. Zenodotus read ὅσσον ἐφ' Ὑρμίνῃ. Apparently, the poet should have said either ἐφ' ὅσον οἱ ὄροι τείνουσι, or ὅσσοις ἔεργον κ.τ.λ. Four cities are mentioned, and one ἄρχος is assigned to each.—Ἐπειοί, i. e. Ἥλαιοι. Augeas was king of the Epeians, Pind. Ol. xi. 35. See xi. 688.

621. Ἀκτορίωνες. See xi. 750, xxiii. 638. Cteatus and Eurytus (see Pind. Ol. xi. 28) were the sons of Actor; Amphimachus was the son of Cteatus, Thalius of Eurytus; so that the poet should rather have said Ἀκτορίωνων. (Schol.) Spitzner reads Ἀκτορίωνος, comparing xiii. 185, Ἀμφίμαχον, Κτεάτου υἱὸν Ἀκτορίωνος.

624. Αὐγηιάδαο. On this form see i. 1.

626. ναίουσι. More commonly ναιετάουσι, in the intransitive sense.

629. ὅς, viz. Φυλεύς.—ἀπενάσσατο, ἐς τὸ Δουλιχίον ἀπφκίσθη. Phyleus was the son of Augeas, and retired to Dulichium because his father refused to pay Hercules the sum promised for cleansing his stables (Pind. Ol. xi. 28). In xiii. 692 and xv. 519, Meges is the king of the Epeians (i. e. Eleians). "The catalogue here follows the tradition, which was also known in later times, that Phyleus, the father of Meges, quarrelled with his father Augeas, and left his home on this account." K. O. Müller, Hist. Gr. Lit. ch. v. § 9. See an explanation of this discrepancy in Appendix D. of Col. Mure's Critical History (vol. i. p. 509).

632. Νήριτον. Od. xiii. 351, τοῦτο δὲ Νήριτόν ἐστιν ὕρος καταειμένον ὕλη. ib. ix. 21, ναιετάω δ' Ἰθάκην εὐδείελον, ἐν δ' ὕρος αὐτῇ Νήριτον εἰνοσίφυλλον ἀριπρεπές. Hesychius explains the epithet by σύνδενδρον, κινησίφυλλον ἔνοσις γὰρ ἡ κίνησις. See *New Cratylus*, § 95 note (p. 160, ed. 3). If, as is probable, this was a local name, we should perhaps

καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον ἥδ' οἱ Σάμον ἀμφενέμοντο,
οἳ τ' ἡπειρον ἔχον ἥδ' ἀντιπέραια νέμοντο. 635
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος,
τῷ δ' ἅμα νῆες ἔποντο δυνάδεκα μιλτοπάρῃοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας Ἀνδραίμονος υἱός,
οἱ Πλευρῶν' ἐνέμοντο καὶ Ὀλεον ἥδ' Πυλλήνην
Χαλχίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν 640
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος,
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν.
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις εὐ ναιεταούσας,
ἄλλοι θ' οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεῖφόντῃ·
τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἡὺς τε μέγας τε
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίῳ ἀγερώχῳ,

read *Νήριτον* for *Νήρικον* (a town in Leucadia) in Thucyd. iii. 7. However, *Νήρικον* occurs in Od. xxiv. 377.—*Κροκύλεια*, probably the *Κροκύλειον* of Thucyd. iii. 96. On τὲ Ζ. see inf. 824.

635. *ἀντιπέραια*. Schol. τὰ ἐξεναντίας τῆς Ἡλίδος κείμενα χωρία.

637. *μιλτοπάρῃοι*, having sides painted with red. Cf. *νέας φοινικοπαρήους*, Od. xi. 124. The commentators cite Herod. iii. 58, τὸ δὲ παλαιὸν ἅπασαι αἱ νῆες ἦσαν μιλητικές.

641. οὐ γὰρ κ.τ.λ. The command was given to Thoas, because Oeneus and Meleager his son were both dead. Zenodotus rejected 641, 2 as spurious. Thoas was the grandson of Oeneus, by his daughter Gorgo. Meleager appears to be mentioned by name as the most renowned of the sons. See ix. 530. 543.

641, 2. Rejected by Zenodotus, who

perhaps, says the Schol. Ven., thought that Meleager was wrongly separated from the sons of Oeneus. Other Scholiasts regard this distinct mention of Meleager as designed, and as intended to describe him κατ' ἐξοχήν. Perhaps, οὐ γὰρ Φοινῆος κ.τ.λ. Cf. xiv. 117.—αὐτὸς, sc. Οἰνῆος.

643. τῷ δὲ κ.τ.λ. To him, Thoas, it had been committed, ἐπετέταλτο, to rule the Aetolians in all things, viz. in war as well as in politics.

646. *τειχιόεσσαν*. See sup. 559.

647. *Λύκτον*. Hes. Theog. 477, πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πῖονα δῆμον.

649. *ἐκατόμπολιν*. In Od. xix. 174 Crete is described as having a very numerous population and *nine* cities.

651. *Ἐνναλίῳ*. Here, as elsewhere, pronounced Ἐναλίῳ. See v. 592. xvii. 259. xxii. 132.

654. ἡὺς, i. 393.—ἐκ Ῥόδου. See Pind.

οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
 Λίνδον Ἴηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκε Ἀστυόχεια βίη Ἡρακληΐη,
 τὴν ἄγεται ἔξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660
 Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐνπῆκτω,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,
 ἥδη γηράσκοντα, Δικύμνιον ὄζον Ἄρηος.
 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
 βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γὰρ οἱ ἄλλοι 665
 υἱέες υἰωνοί τε βίης Ἡρακλεΐης.
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·
 τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἥδὲ φίληθεν
 ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισι ἀνάσσει.
 [καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

Ol. vii. 73—7, where also the three cities of Rhodes, Camirus, Ialysus, and Lindus, are mentioned as called after Eponym heroes, the sons of Rhodos and Helios. —ἀγεράων, see inf. 686. K. O. Müller remarks, "This account of the Rhodians, by its great length, betrays the intention of a rhapsodist to celebrate this island."

655. *τρίχα*, in a Tripolis or confederacy of three cities. Od. xix. 177, *Δωριέες τε τριχάϊκες δῖοι τε Πελασγοί*.

656. *Ἴηλυσόν*. Here pronounced, sometimes written, *Ἴηλυσσόν*. See Herod. i. 144. Thuc. viii. 44.—*ἀργινόεντα*. "Cameirus' white-stone hills," Lord Derby. See inf. 739.

657. *Τληπόλεμος*. Repeated from 653, as sup. 567 *Διομήδης* from 563.

659. *Σελλήεντος*. This line occurs also xv. 531.

660. *αἰζηῶν*, 'men of might,' 'warriors.' See on iii. 26, viii. 298, xvi. 716, and Col. Mure's remarks on the epithet *διοτρεφέων* in this place, vol. ii. p. 79.

661. *ἐπεὶ τράφε*—*αὐτίκα*. No sooner had he grown to manhood than he slew the aged Licymnius. It was done unintentionally, in a fit of anger (*χολωθείς*, Pind. Ol. vii. 30). On the intransitive *τράφε* (vulg. *τράφη ἐν*) see v. 555.—*ἐνὶ μεγάρῳ ἐνπῆκτω*, as ix. 144. 286.

662. *μήτρῳα*. Licymnius was the bastard brother of Alcmena, the mother of Hercules, Pind. Ol. vii. 27, both being the children of Electryon. Consequently, Licymnius was great uncle to Tlepolemus through Alcmena, or by the grandmother's side. Tlepolemus, then, slew the 'mother's brother of his father,' or 'his father's mother's (half) brother.'

665. "Participio cundi modus significatur; xviii. 416 *βῆ δὲ θύραζε χολαίων*," *Spitzner*. The Schol. Ven. proposed *βῆ φεύγειν*, like *βῆ δ' ἵεναί*, &c.

666. *υἱέες κ.τ.λ.* See v. 631.—*ὃ γε*, Tlepolemus.

668. Hesych. *καταφυλαδόν· κατὰ ἔθνη*.

669. This line was rejected by the ancient critics, who explained *ἐφίληθεν ὑπ' ἀλλήλων καὶ οὐ διήχθρευσαν*. On the one hand, *φιλεῖσθαι ἐκ Διός* is unusual in Homer; on the other, *ἐφίληθεν* for *φίλοι ἦσαν* is extremely harsh.

670. *κατέχευε*. In allusion, perhaps, to the shower of gold which Zeus is said to have rained upon the island, *πολὺν ὕσε χρυσόν*, Pind. Ol. vii. 50; though the Schol. Ven. remarks that Pindar seems to have taken literally a metaphorical phrase, *πλοῦτον κατέχευε*, meaning that Zeus gave them great wealth and prosperity.

Νιρεὺς αὖ Σύμηθεν ἄγεν τρεῖς νῆας ἔϊσας,
 Νιρεὺς Ἀγλαΐης υἱὸς Χαρόπου τε ἄνακτος,
 Νιρεὺς ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
 καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
 τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,
 Θεσσαλοῦ νῆε δύνω Ἡρακλεῖδαο ἄνακτος.
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 οἱ τ' Ἄλον οἱ τ' Ἀλόπην οἱ τε Τρηχίνα νέμοντο,
 οἱ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
 Μυρμιδόνες δ' ἐκαλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
 ἀλλ' οἱ γ' οὐ πολέμου δυσηχέος ἐμνώνοντο.

671. Σύμηθεν, from *Syme*, an island off the coast of Caria.

672. Either this line or the next distich may be interpolated. [Zenodotus rejected 673, 675, and had not 674 in his copy at all. Schol. Ven.] Aristotle (Rhet. iii. 12) quotes the headings of the three verses 671—3, as an instance of τὰ ἀσύνδετα. The object of the verse was to show that Nireus descended from parents who were both handsome. For this sense of ἀμύμων see on viii. 302. χαροπὸς is an epithet of Ganymede in Theocr. xii. 35. It probably meant 'bright-faced,' φαιδρός. See however *New Cratylus*, § 282. *Nireus* is perhaps but another form of *Nereus*. Hor. Od. iii. 20. 15, 'Qualis aut Nireus fuit, aut aquosa Raptus ab Ida.'

675. ἀλαπαδνός, 'weak,' either in body or in warlike resources. Hesych. ἀσθενής, εὐχείρωτος, ἀνανδρος.

676. Κράπαθος (*Carpathus*) καὶ Κάσος νῆσοι περὶ τὴν Κῶν. Schol.

677. Κῶν. Schol. Εὐρύπυλος ἦν Ἡρακλέος καὶ Χαλκιδίπης παῖς, ὃς ἐβασίλευε τῆς Κῶ. Propert. v. 5. 23, 'Eurypylique placet Coae textura Minervae.'

681. νῦν αὖ. He commences a new theme of the catalogue, as if he were going to say νῦν αὖ λέξομαι or μνήσομαι ὅσσοι &c., the forces of Achilles being of special importance in the enumeration.

The ellipse of a verb governing τοὺς is remarkable. Schol. Ven. μακρόθεν ὑπακούεται τὸ ἔσπετε ἢ τὸ ἐρέω.—τὸ Πελασγικὸν Ἄργος (where the post-Homeric use of the article occurs), the Argos of Upper Hellas, as described and defined by Aeschylus, Suppl. 249 seqq. The other is Ἄργος Ἀχαικὸν, xix. 115.—Τροίην ἐς καλλιγύναικα occurs also in Hesiod, Opp. 653. Compare inf. xi. 770.

684. Ἕλληνες. Thuc. i. 3, τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἕλληνες ἦσαν. The word means "warriors." See *New Cratylus*, § 92.

686—694. These nine verses were rejected by Zenodotus, and they certainly bear the strongest marks of being an addition. The use of ἐμνώνοντο (as it seems) for ἐμνήσαντο is exceptional; and ἐπὶ στίχας ἡγήσασθαι, 'to lead to the ranks,' is equally peculiar. (The *Latinism* of the verse may perhaps be defended.) For the story of the ravage of Lyrnessus, in the Troad, see xix. 296, where mention is also made of Mynes, the husband of Briseis.—Θήβης, viz. Ἐποπλᾶκίης, vi. 397.

686. *Vulg.* πολέμοιο. Doederlein regards δυσηχέος as derived from ἄχος, not from ἡχή (commonly *Φηχή*). In the former case, it was pronounced *δυσακχέος*, just as ἀγεράχων sup. 654 may have been ἀγερόκων, from ἀγέλειν ὄχους. Aeschylus actually combines ἄχος

οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο.
 κείτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηίδος ἡυκόμοιο,
 τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690
 Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
 καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος.
 τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
 οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
 Δήμητρος τέμενος, Ἰτωνά τε μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην,
 τῶν αὖ Πρωτεσίλαος ἀρήιος ἡγεμόνευεν
 ζωὸς ἐὼν· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δὲ κτάνε Δάρδανος ἀνὴρ
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·

δυσσυχές, Eum. 140. In the Hymn to the Delian Apollo, v. 64, the island is called *δυσσυχῆς ἀνδράσιν*, 'unkindly.'

690. ἐν Λυρνησσῷ Zenodotus,—a good reading, since ἐξείλετο would naturally mean *ἔλαβε ἐξαίρετον*, 'had received at (the capture of) Lynessus as a special prize.' Schol. Ven. οὐκ ἔλαβε δὲ αὐτὴν ἐν Λυρνησσῷ, ἀλλὰ πρότερον κατὰξας τῷ Ἀγαμέμνονι ἐξαίρετον ἔλαβεν αὐτὴν γέρας.

692. κατέβαλε, a rather unusual phrase for *ἔκτεινε*.—ἐγχεσιμῶρους, see on iv. 242.

694. κείτο, lay idle at the ships. Cf. vii. 230.

696. Schol. οὐ τὸν Πύρασον λέγει Δήμητρος τέμενος, ἀλλὰ πόλις ἐστὶ Δημήτριον καλουμένη.

697. λεχεποίην. See iv. 383.

699. ἔχεν κάτα, κατέχεν, the usual term for the earth or the tomb *detaining* or holding down the dead, as in iii. 243, τοὺς δ' ἤδη κατέχεν φυσίβοος αἶα. Also the dead are frequently said by the tragic writers κατέχειν θήκην or τύμβον.

700. ἀμφιδρυφῆς, rending both cheeks in grief, as xi. 393, τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφοὶ εἰσι παρειαί.

701. ἡμιτελής, 'half-finished.' This is the simplest sense, and may allude to the custom of a newly-married pair building or newly adorning their house.

Hence the νεόγραφτος θάλαμος of Helen and Menelaus in Theocr. xviii. 3. The Scholiasts give various explanations, one being 'a house without children born in it.' Mr. Trollope quotes as from Hesychius, *ἡμιτελής· ἡμίγαμος*. But Hesychius does not give the word at all, which is rather remarkable in a lexicographer who devotes some two-thirds of his work to Homeric words. But there is one gloss which has puzzled all his commentators, *ἡμιτιεύς· ἡμισυντής*. On which the last editor remarks, "Non liquet." Read, *ἡμιτελής· ἡμιτευχής*. There was a legend about this Protesilaus, very poetically rendered in Propert. i. 19, 7—10, that his ghost paid a visit to Laodamia his wife, who had not ceased to grieve for his loss.

ιβ. Δάρδανος ἀνὴρ. Said by some to have been Euphorbus, who is called Δάρδανος ἀνὴρ in xvi. 807. Protesilaus is said to have been the first to leap from his ship on to the Trojan strand. Perhaps the word contains, or was thought to contain the root *Fal*, *sal-io*. Ovid, Her. 13. 93, 'Sors quoque nescio quem fato designat iniquo, Qui primus Danaum Troada tangat humum.'

703. οὐδὲ μὲν, i. e. οὐ μέντοι. Mr. Newman, "Nor did, in sooth, the people

- ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσίλαου
 ὀπλότερος γενεῇ· ὃ δ' ἅμα πρότερος καὶ ἀρείων
 [ἦρως Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ
 δεύονθ' ἠγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα.]
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο. 710
 οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἔνκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτωι φίλος παῖς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν
 Ἄλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη. 715
 οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων ἐν εἰδῶς,
 ἑπτὰ νεῶν· ἐρέται δὲ ἐκάστη πεντήκοντα
 ἐμβέβασαν, τόξων ἐν εἰδότες Ἴφι μάχεσθαι. 720
 ἀλλ' ὃ μὲν ἐν νήσῳ κείτο κράτερ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἠγαθήῃ, ὅθι μιν λίπον υἱεὶς Ἀχαιῶν
 ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.

Suffer from lack of governance; yet longed they for their hero."—γε μὲν, γε μὴν. The sense is *καίπερ ποθοῦντες*, or, as the Schol. explains it, *πόθεον τὸν ἀρχόν, καὶ τοὶ ἔχοντες τὸν κοσμήσοντα*.

706. Propertius (*ut sup.*) calls Protesilaus *Phylacides*, as if the son, not the grandson, of Phylacus. Perhaps he derived the name rather from *Φυλάκη*, *sup.* 700.

707. ὃ δ' ἅμα. He, Protesilaus now dead, was at once older and braver than his brother Podarkes. Zenodotus appears to have read *ἄρα*, and so Heyne.

708—9. This distich seems spurious. Compare viii. 126, οὐδ' ἄρ' ἐτι δὴν ἵππῳ δευέσθην σημάντορος.

711. Βοιβηίδα. Eur. *Alcest.* 588, τοιγὰρ πολυμηλοτάταν ἐστὶν οἰκῇ παρὰ καλλίναον Βοιβίαν λίμναν. Eumelus, son of Admetus, is a character in the same play, v. 406 seqq.—*Φεραί*, the town, as *Φέρης* was the father, of Admetus, seems connected with *Φήρες* and *φέριστοι* (*Φηρ*). There was also a town *Φηραί* or *Φηρή* in Messenia, mentioned in v. 543, ix. 151.

Od. iii. 488. But, as we have *Φηρητιάδης* *inf.* 763, for the son of *Φέρης*, it is quite clear that these forms are varieties of the same name. 'The name of the son, 'unconquered,' 'untamed,' well suits that of the sire, 'war-like,' and indeed that of the wife, 'Ἀλκηστις from *ἀλκή*. Compare xxiii. 376. Hence perhaps the Platonic *Ἡρὸς Ἀρμενίου*, *Resp.* p. 614 B, and *ἥριον* (*F*) a tumulus or 'man's grave,' in xxiii. 126.

717. Ὀλιζών. 'The lesser town,' from *ὀλιγίων*, whence also the name *Olixes*, a form of *Ulysses*.

719. πεντήκοντα. *Thucyd.* i. 10, *πεποίηκε—τὰς Φιλοκτῆτου (ναῦς) πεντήκοντα*. The passage therefore is ancient; and yet, in the absence of the initial *F* to *Ἴφι*, we seem to have an evidence of comparatively later writing. Cf. xvii. 739.

720. μάχεσθαι, sc. ὥστε μάχεσθαι αὐτοῖς. They were marines or *αὐτερέται*. *Thuc.* i. c.

723. μοχθίζοντα seems a later form for *μογοῦντα*. These lines may have crept in from the *Cyclus*, in which the

ἐνθ' ὃ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
'Αργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος. 725

οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, 'Οιλῆος νόθος υἱός,
τόν ῥ' ἔτεκεν 'Ρήνη ὑπ' 'Οιλήϊ πτολιπόρθῳ.

οἱ δ' εἶχον Τρίκκην καὶ 'Ιθώμην κλωμακόεσσαν,
οἱ τ' ἔχον Οἰχαλίην πόλιν Εὐρύτου Οἰχαλιῆος, 730
τῶν αὖθ' ἡγείσθην 'Ασκληπιοῦ δύο παῖδε,
ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἥδὲ Μαχάων.
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

οἱ δ' ἔχον 'Ορμένιον, οἷ τε κρήνην 'Υπέρειαν,
οἱ τ' ἔχον 'Αστέριον Τιτάνοιο τε λευκὰ κάρηνα, 735
τῶν ἦρχ' Εὐρύπυλος 'Ευαίμονος ἀγλαὸς υἱός,
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οἱ δ' 'Αργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
'Ορθην 'Ηλώνην τε πόλιν τ' 'Ολοοσσόνα λευκὴν, 740
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
υἱὸς Πειριθόοιο τὸν ἀθάνατος τέκετο Ζεὺς,
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς 'Ιπποδάμεια
ἥματι τῷ ὅτε Φῆρας ἐτίσατο λαχύνοντας,

adventures of Philoctetes were fully related. Zenodotus rejected 724—5. The latter is nearly the same as 694 sup. The Greeks had been warned by the seer Helenus that Troy could only be taken by Philoctetes and his bow.—μνήσεσθαι, Schol. μνημονεύειν καὶ χρήζειν τοῦ Φιλοκτήτου.

726—7. Nearly identical with 703—4 sup. Zenodotus read τὰς δὲ Μέδων κ.τ.λ., and therefore rejected also 726. In xiii. 692—5, Medon is the leader of the Phthians of Phylace, associated with Podarkes (sup. 704). See K. O. Müller, *Hist. Gr. Lit.* v. § 9.

729. κλωμακόεσσαν. Schol. τὴν τραχειαν καὶ ὕρη ἔχουσιν. Hesych. πολλὰ ἀποκλίματα ἔχουσιν, —κρημνώδη, ἢ δύσβατον.

731. παῖδε. The phrase merely means, perhaps, that they were *Asclepiadae*, members of a clan or family who possessed the art of healing. See on iv. 204. In this sense the physician Eryximachus in *Plat. Symp.* p. 186, E, calls Asclepius ὁ ἡμέτερος πρόγονος, not per-

haps actually as a progenitor, but as the founder of the guild or clan. See however Grote, i. p. 152—4.

734. 'Υπέρειαν. See vi. 457.

735. Τιτάνοιο. From τίτανος 'gypsum,' a word used in Hes. *Scut.* 141.

739. λευκὴν, like λευκὰ in 735, and ἀργινόντα in 656, refers to the white limestone rocks, for which Magnesia was distinguished. So perhaps 'Αργισσα (738) from ἀργός, formed like *Larissa*, *Antissa*. *Oloossoṇ* contains the roots ὀλεF (ὀλοF) and σεF or σοF (σεῶω).

743. On Φῆρες, commonly identified with the Centaurs, see i. 268. They were driven by Polypoetes from the fastnesses of Pelion, and made to retire upon the barbarous tribe of the Αἰθίκες, near Mount Pelion. These legends unmistakably point to pre-historic conflicts of rude native races, (*Lapithae*, who used stones or celts,) with horsemen, for the possession of the more fertile parts of Thessaly. For Leonteus and Polypoetes see also xii. 129, where Λεοντεὺς is called Βροτολοιγῷ ἴσος 'Αρηι.

τοὺς δ' ἐκ Πηλίου ὤσε καὶ Αἰθίκεσσι πέλασεν —,
οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς ὄζος Ἄρηος, 745
υἱὸς ὑπερθύμιοι Κορώνου Καινείδαο.

τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δυωκαίεκοσι νῆας·
τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,
ὅς ρ' ἐς Πηνειὸν προῖεῖ καλλίρροον ὕδωρ.
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνη,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡύτ' ἔλαιον·
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατος ἔστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχεν Πρόθοος Τενθρηδόνοιο υἱός,
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναῖεσκον. τῶν μὲν Πρόθοος θεὸς ἡγεμόνευεν,
τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἴσαν. 760
τίς τ' ἄρ' τῶν ὅχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
αὐτῶν ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Ἐύμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
ὄτριχας οἰέτεας, σταφύλη ἐπὶ νῶτον εἴσας· 765

745. οὐκ οἶος, sc. ἡγεμόνευε.

749. Ἐνιῆνες. The same as Αἰνιᾶνες, a people mentioned in Soph. El. 706. Spitzner cites Herod. vii. 187. For the Perrhaebi mentioned in connexion with Dodona, see Aesch. Suppl. 252—4.

751. ἔργα νέμοντο, 'occupied farms.' So Hes. Opp. 119, ἡσυχοὶ (f. ἡσυχᾶ) ἔργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν. Here, as in οἰκία in the preceding line, the F is wanting. [δυσχείμερα Bekk. ed. 2.]

755. This line may have been added. The spring, it might be inferred from the description, discharged bitumen or petroleum; especially as it is of the supernatural character attributed to the water of the Styx. Others however explain it of the conflux of clear water with the chalky water of the Peneus, which would produce something like the effect described. The Styx itself is a ὄρκος, or object to swear by. See xv.

38, Od. iv. 185, and for ἀπορρώξ, 'a branch stream,' Od. ix. 359. Translate, 'for from the water of Styx, that awful oath, it is derived.'

761. τίς τ' ἄρ'. See on i. 8, and for ὅχ' ἄριστος, i. 69.—By οὔτοι ἄρ' κ.τ.λ. the poet makes a break (ἀφορισμός, Schol.) between the forces of the allies and those of the Atreidae themselves, which he reserves for description till the end; whereas in the Trojan catalogue, v. 816, he mentions Hector and his troops first.

763. Pheres, the father of Admetus, and grandfather of Eumelus (sup. 714), is here called Φερητίας, whence the Patronymic, like Ξεληπιάδαο (sup. 693). For the horses of Eumelus see xxiii. 289.

765. ὄτριχας, from ὄθριξ, Schol. ὁμόχρους, i. e. ὁμότριχας, 'alike in colour.' The aspirate vanishes as in ὄπατρος, xi. 257.—οἰέτεας, ὁμήλικας, ὁφέτεας for

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,
 ὅφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ' οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
 κείτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ, λαοὶ δὲ παρὰ ῥήγμινι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέσιν ἰέντες
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασι οἴσι ἕκαστος, 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 ἔστασαν, ἄρματα δ' εὖ πεπυκασμένα κείμενά κ' ἀνάκτων
 ἐν κλισίῃς. οἳ δ' ἀρχὸν ἀρηίφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδὲ μάχοντο.
 οἳ δ' ἄρ' ἴσαν ὡς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑποστενάχιζε Διὶ ὧς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση

ὁμοφέτας.—σταφύλη κ.τ.λ., 'equal in the height of their backs by measurement,' lit. 'by a level, or measuring line, applied to their backs.' Lord Derby, "Both swift as birds, in age and colour match'd, Alike in height, as measured o'er the back." The grammarians explain σταφύλη by διαβήτης, which appears to mean a straight board with a vertical bar at right angles, having a plummet attached, and which is made to *stride across* two objects, to ascertain their relative heights. It is the level still used by masons.—ἔϊσας (F), see i. 306.—The equal size of yoke-horses, which the Romans called *par jugum*, the Greeks ἴσον ζυγόν, was of the first importance in charioteering.

766. Ἀπόλλων. He was said to have tended the herds of Admetus,—a legend easily explained by the adoption of the worship of Apollo Νόμιος and Λυκοκτόνος, the god of the herds, by the pastoral people of Phærae.—Πηρείη, others read ἐν Πιερίῃ. Hesych. Πιερίη πόλις ἐν Θεσσαλίᾳ.

767. φόβον φορεούσας, 'carrying war-panic,' or scaring all wherever they came. Cf. v. 223.

770. ἵπποι, i. e. ἵππων δὲ, ἐκείνοι μέγ' ἄριστοι, οἳ κ.τ.λ. Perhaps spurious. Cf. 763.

772. This verse occurs in vii. 230.

774. αἰγανέσιν, with javelins. Od. iv. 626, where this line occurs. Αἰγανέας δολιχαύλους εἰλόμεθ' ἐκ νηῶν, Od. ix. 156, where the context points to 'goat-spear' as the primary meaning.—ἰέντες, 'hurling them.'

776. ἐλεόθρεπτον, 'marsh-bred.' Combined with σέλινον another wild plant is described as εἰλιτενῆς ἄγρωστις, Theocr. xiii. 42.—ἐρεπτόμενοι, βοσκόμενοι, 'munching,' 'chewing.' Cf. v. 196. Od. xix. 553, χῆνας—πυρὸν ἐρεπτομένους παρὰ πύελον.

777. εὖ πεπυκασμένα, well covered up, i. e. with coverlets against the weather. See on v. 194. Others (as Lord Derby) render it 'well-wrought.'

778. οἳ δὲ, viz. the ἄνακτες, chiefs of the Myrmidons subject to Achilles.—φοίτων, 'strolled idly this way and that.'

780. νέμοιτο, 'was being preyed upon,' wasted or consumed by. Elsewhere, πῦρ νέμεται πόλιν, feeds upon a city. Both in this and the next line ὧς seems to take the F. See sup. 144. 764. iv. 482.

782. ἱμάσση, 'has scourged (made to swell and writhle) the land round about Typhoeus.' The phrase perhaps alludes to the chinks (καίεται) and ridges, the wrinkled and contorted lava-plains, in

εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς.
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
ἀλχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
εἶσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,
ὅς Τρώων σκοπὸς ἴξε, ποδωκείῃσι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
δέγμενος ὅπποτε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις 795
“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσίν,

volcanic regions, which may be compared on a vast scale to the marks raised on the flesh by a whip. In Hesiod, Theog. 857, Zeus is said to conquer Typhoeus by a whip, αὐτὰρ ἐπεὶ δὴ μιν δάμασε πληγῇσιν ἰμάσσας. This confirms the view, that the physical aspect of some place is described, such as the κατακεκαυμένη of Mysia or Phrygia. Mr. Darwin saw in Ascension Island “lava-streams covered with hummocks, and rugged to a degree which, geologically speaking, is not easy of explanation.”—εἰν Ἀρίμοις, probably for ἐν Φαρίμοις (τὰ Ἄριμα), a volcanic district in Cilicia. Typhoeus, the buried giant, represented the irresistible forces of volcanic action. Virgil's ‘durumque cubile Inarime Jovis imperiis imposta Typhoeo,’ Aen. ix. 716, seems to show that he read Εἰναρίμοις.—ἀμφί, ‘about the spot where Typhoeus lies.’

785. πεδίοιο. The genitive probably depends on the sense of the cognate verb διαπερᾶν.

787. ἐλθεῖν ἄγγελον σὺν ἀγγελίᾳ is a phrase so unusual, that we may perhaps regard this line as an interpolation.—ἀλεγεινῇ, see v. 658.

788. ἐπὶ θύρῃσιν. Councils were anciently held in front of the king's palace, and here accordingly were conspicuously placed the royal seats for the king and the queen, Aesch. Ag. 502.

791. εἶσατο, ‘she likened herself in voice to Polites.’ Cf. 795.

793. τύμβῳ, the barrow or mound like that described inf. 814. It is evident that these tumuli were used as σκοπιαὶ or posts of observation.

794. δέγμενος, προσδοκῶν, for δεχόμενος (like ὄρμενος, ἄλμενος, &c.), sup. 137.—ναῦφιν, ἀπὸ νεῶν. See xiii. 700. His speed of foot refers to his power of escape if pursued as a spy, as well as to his being able to bring the earliest news into Troy, in case the Achaeans should make a general sally from the ships upon the city. Schol. πρὸς τὸ προλαμβάνειν τὴν ἐφοδὸν τῶν πολεμίων. In this case Iris, as Polites, is supposed to have come in haste to report that the troops were moving.

795. Vulg. μετέφη, which can only mean ‘spoke in the assembly.’ But this reading was probably introduced by those who thought μιν meant ἐαυτήν, and was the object of εἰσαμένη (see iii. 122). Here as elsewhere (see iii. 389, xx. 82) we should read προσέφη, governing μιν, i. e. Priam. [So Bekker, ed. 2.]—The five lines (791–5) were rejected by the Alexandrine critics, on the ground that Iris should have appeared in her own character as a messenger from Zeus, whereas Polites himself would have sufficed to inform them that a great battle was impending.

796. φίλοι is the predicate.—ἄκριτοι, long and rambling, undecisive. Schol. ἀναριθμητοί. Compare Θεροῖτ' ἀκριτόμυθε, sup. 246. Iris accuses Priam of

ὥς ποτ' ἐπ' εἰρήνης πόλεμος δ' ἀλίσστος ὄρωρεν.

ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,

ἀλλ' οὐ πω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·

λίην γὰρ φύλλοισι εἰκότες ἦ ψαμάθοισιν 800

ἔρχονται πεδίοιο μαχηςόμενοι προτὶ ἄστν.

Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.

πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,

ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·

τοῖσι ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει, 805

τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."

ὧς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,

αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.

πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,

πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

ἔστι δέ τις προπάρειθε πόλεος αἰπεία κολώνη,

being too fond of making speeches, which may do very well in a time of peace, but not in time of war. Compare ἄχεα ἔκριτα, iii. 412.

797. ἀλίσστος, incessant, from which there is no retiring. See Lexil. p. 406.

798. ἦ μὲν δὴ. 'Of a truth, I have many a time been in fights with men, but never yet saw I such and so numerous a host.' Aristarchus read *ἥδη μὲν κ.τ.λ.*, for which cf. iii. 184. Either ἦ μὲν represents ἦ μὴν (a strong asseveration), or ἦ πολλὰ combines in the usual formula (i. 156). Col. Mure (Crit. Hist. i. p. 263) here observes, "It is certain that Polites must have known the Greek army to be much smaller than before, since, besides the heavy losses sustained in previous battles and the late pestilence, it was diminished by the whole amount of the Myrmidon force. This, therefore, is but a hyperbolical common-place introductory to the Trojan march from the city."

801. πεδίοιο, viz. διὰ. But the genuineness of this verse may fairly be doubted. For προτὶ there was a variant περὶ.

802. Others, perhaps better, ὧδε δὲ ῥέξαι, 'and do you act thus,' sc. μέμνησο. Cf. 806. Spitzner places a comma after ἐπιτέλλομαι. Cf. Od. v. 342.

803. The γὰρ is *proleptic*, in the sense of ἐπεὶ.

805. σημαινέτω. 'Let each general

give orders to the troops he commands; and these let him lead, after marshalling the citizens.' Doederlein, after Matthiae, would read ἐξηγείσθαι, in the imperative sense, for τῶν δὲ πολιτῶν αὐτὸς ἐξηγοῦ, κοσμησάμενος αὐτούς. This is accordingly done at v. 816. Cf. iii. 1. Spitzner defends the vulgate; but the sense is rather unsatisfactory if ἕκαστος be repeated with ἐξηγείσθω. The verse, in fact, is perhaps a rhapsodist's addition. Mr. Newman's version is, "Let every chieftain give the word to those who know his guidance, And each his proper citizens in several order marshal."

807. Schol. Ven. οὐ κεῖται συνήθως ἡμῖν τὸ ἡγνοίησεν, ἀλλ' ἀντὶ τοῦ οὐκ ἀπίθυσεν. 'Did not ignore,' we should say.

808. ἐπὶ τεύχεα, 'they rushed to arms,' i. e. to fetch their shields and their accoutrements generally as heavy-armed soldiers.

809. πᾶσαι πύλαι, 'all the gates' according to some, 'the gate was thrown wide open,' according to the Schol., τὸ πᾶσαι ἀντὶ τοῦ ὅλαι. See viii. 58, where this distich occurs.

811. κολώνη περίδρομος, a detached circular hill, probably a tumulus, as the "Gods," i. e. Pelasgic people, called it. See on xiv. 291; Plato, Cratyl. p. 392, A, φαῦλον ἡγεῖ τὸ μάθημα, ὅσῳ ὀρθότερόν ἐστι καλεῖσθαι χαλκὸς κυμίνιδος τῷ αὐτῷ ὀρνέῳ; ἢ τὴν Βατρίειν τε καὶ Μυρίνην, καὶ ἄλλα πολλὰ καὶ τούτου τοῦ ποιητοῦ

ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
τὴν ἧ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἑκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείρσιν.

Δαρδανίων αὐτ' ἦρχεν εὖς πάις Ἀγχίσαιο
Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη, 820
Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθείσα,
οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης.

οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825
Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830
υἱε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδ' ἡ μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν

καὶ ἄλλων; The name *Batieia* may or may not come from *βάτοι*, 'brambles,' as *Πιτύεια* inf. 829 from *πίτυς*. Myrina was one of the Amazons, who were said to have invaded Troy, iii. 189. The name is the same as the later *Μυρρίνη* or *Μυρσίνη*, with the pronunciation *Μυρίνη*. — *πολυσκάρθμοιο*, 'agile,' *πολυκινήτου*, *ταχείας*, — *σκαρθμὸς* γὰρ ἡ τῶν ποδῶν κίνησις, Schol. (from *σκαίρειν*).

816. Here commences,—and it forms a natural sequel to the *Κατάλογος* of the Greek troops,—the marshalling of the Trojans and their allies, alluded to in iii. 1. It is the opinion of K. O. Müller (*Hist. Gr. Lit.* ch. v. § 9), that the "present (Trojan) catalogue in the *Iliad* is only an abridgment of that in the *Cypria*,"—one of the *Cyclic* poems, intended to serve as an introduction to the *Iliad*, and which is known to have contained a list of the Trojan allies.—*Τρωσὶ*, the Trojans proper, who must be distinguished both from the *Troes* of Lycia

(inf. 826; see on v. 211), and from the *Dardanii*, who would seem to be the country people, or perhaps the mountaineers of Ida. See on iii. 456.

818. *μεμαότες*. Doederlein would supply *μάχεσθαι*. The word was pronounced *μεμαFFότες*, as xvi. 754.

821. *κνημοῖσι*, the valleys. See xxiii. 117.

824. *Ζέλειαν*. See on iv. 103. There is a remarkable confusion here between the Trojans of Ida and the Troes from Tlos, in Lycia. See v. 200, 211. The river Aesepus is mentioned as the native stream of Pandarus, in iv. 91. Cf. xii. 21.

827. *τόξον*, for *τοξείαν* or *τοξικήν*.
828. Ἀπαισοῦ. Probably the same as *Παισὸς* in v. 612. It was a town near Lampsacus on the Hellespont.

830. *λινοθώρηξ*, sup. 529, wearing a linen and not a mail cuirass.

832. *οὐκ ἔασκεν*, he dissuaded, wished to prevent. These four lines occur again xi. 329 seqq.

στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο 835
καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθῶνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οἱ Λάρισαν ἐριβῶλακα ναιετάασκον.
τῶν ἦρχ' Ἴππόθοός τε Πυλαῖός τ' ὄζος Ἄρῃος,
υἱὲ δὺν Λήθιοι Πελασγοῦ Τευταμίδαο.

αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
υἱὸς Τροιζήνοιο διοτρεφέος Κεάδαο.

αὐτὰρ Πυραΐχμης ἄγε Παίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος,
Ἀξιοῦ οὐδ' ἀλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο

834. κῆρες θανάτοιο. See sup. 302. They are here said ἄγειν, to conduct them to the war, as if against their own convictions.

838—9. This distich occurs also xii. 96—7.

840. ἐγχεσιμῶρων, "spear-frenzied," Mr. Newman. See on iv. 242. As a distinctive epithet, this is remarkable, as the Pelasgi were more famed for the arts of peace and for agriculture than for warlike habits. All early races however were fighters, either from choice or necessity.—Larisa, a town on the coast of Mysia, near Cyne. See xvii. 289. 301.

845. ἐντὸς, 'within its limits,' viz. as the eastern boundary. So sup. 617. The Thracians near Aenos and the Hebrus are meant, mentioned also in iv. 520, as led by Peirōus. Other leaders of Thracians, Iphidamas (xi. 221), and Rhesus, are elsewhere mentioned.

848. Πυραΐχμης. See xvi. 287.

"Among the princes unmentioned in this catalogue, Asteropaeus, the leader and hero of the Paeonians, is particularly observable, who arrived eleven days before the battle with Achilles, and therefore before the review in the second book, and at least deserved to be named as well as Pyraechmes," K. O. Müller.

851. λασιὸν κῆρ, the rugged (shaggy) heart. See on i. 189. This hero is mentioned v. 576 seqq., xiii. 643.

852. ἡμιόνων. The Schol. says that the Veneti (by some associated with the European Veneti, or people of Venice) first bred mules by crossing the ass with the horse. Arnold quotes the opinion of Köppen that the *Jiggetai* (*equus hemionus*), a creature still found in Tartary, may be meant. They were evidently famous in antiquity. Phaedra in Hippol. 231 wishes that she were πόλους Ἐνετὰς δαμαλιζομένη.

853. Κύτωρον. The *Cytore buxifer* of Catullus, iv. 13, on the Pontus.

ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσι ἐρύσσατο κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῶας κεραίize καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
υῖε Ταλαιμένεος, τὼ Γυγαίῃ τέκε λίμνη, 865
οἱ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἱ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἔεν ἡῦτε κούρη,
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

856. Ὀδῖος. See on v. 39.

857. ἀργύρου γενέθλη, a silver mine; of which this is the earliest mention. Aeschylus calls it ἀργύρου πηγή, Pers. 240, and (if the reading be right) γόνος πλουτόχθων χθονὸς in Eum. 858.—Ἀλύβη is another form of Χαλύβη, the Chalybes being the earliest known miners. This is an instructive instance of the evanescence of the guttural χ, which in other forms passed into h or s.

858. Chromius and Ennomus the Seer are mentioned in xvii. 218.

859. ἐρύσσατο (F), warded off. Cf. viii. 143. Virg. Aen. ix. 328, 'Sed non augurio potuit depellere pestem.'

861. ἐν ποταμῷ, in the slaughter made by Achilles in the Scamander, xxi. 15 seqq. But this is clearly anticipatory, and this distich was omitted by the ancient critics because the name Ennomus does not occur among those slain there. — κεραίize, viz. Achilles. Cf. v. 557.

865. Γυγαίῃ. A lake near Sardis was so called. See Herod. i. 93. Propert. iv. 11. 18 (of Omphale), 'Lydia Gygaee tincta puella lacu.'

867. Καρῶν. K. O. Müller remarks on the singular omission in the catalogue of the Caucones and Leleges, both of whom are mentioned (x. 429, xx. 96. 329, and elsewhere) as Trojan allies.

868. Hesych. Φθειρῶν ὄρος· πινυῶδες ὄρος, διὰ τὸ πληθύνειν ἐν αὐτῷ πίτυς· τῶν γὰρ στροβίλων τὰ ἐντὸς φθείρας καλεῖσθαι. The Schol. adds that τὰ ἐξανθήματα τῶν πινύων ὁμοιά εἰσι φθειρίων—meaning, probably, the female blossoms. The *pinus pinaster* is said to be meant.

872. χρυσόν. Schol. κόσμον χρυσοῦν· λέγει δὲ ἡῦτε κούρη, ἐνεπλέκοντο γὰρ χρυσὸν οἱ βάρβαροι· (xvii. 52) πλοχμοί θ' οὗ χρυσῷ καὶ ἀργύρῳ ἐσφῆκωντο. Ovid, Her. xiii. 57, 'Venerat, ut fama est, multo spectabilis auro, Quique suo Phrygiæ corpore ferret opes.'

ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

875. ἐκόμισσε, recovered, rescued from the drowning body. So iii. 378, τὴν μὲν —κόμισαν ἐρίηρες ἑταῖροι. Cf. xiii. 579.— δαΐφρων, sup. 23.

876. Σαρπηδὼν. A form of Ἀρπηδὼν, from ἀρπάζειν, perhaps. Schol. εἶασε νῦν τὸ γένος αὐτοῦ, ἵν' ἐν ἄλλῃ τόπῳ μνείαν τούτου ποιούμενος πρὸς πλείονα αὐτὸ ποικιλίαν ἔχη. He is among the

most frequently mentioned of the Homeric heroes, especially in lib. xvi.— ἀμύμων, 'handsome,' see vi. 155.

877. δινήμεντος. See v. 479. This, the Lycian, Xanthus, really is a turbid and rapid river, whence its name. The Xanthus (Scamander) of the Troas, if a real river at all, seems to have been confounded with this. Cf. xxi. 332.

ΙΛΙΑΔΟΣ

Γ.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσι ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
 ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
 αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,

1. The ancient titles of this book were three, "Ορκοί, the truce made between the Trojans and the Greeks; Τειχοσκοπία, the view of the Grecian host from within the Trojan ramparts; and Πάριδος καὶ Μενελάου μονομαχία, the duel between the principals in the feud.

ib. ἐπεὶ κόσμηθεν, Schol. διετάχθησαν, 'when they had been marshalled.' See ii. 816 seqq.—ἕκαστοι, κατὰ ἔθνη καὶ φυλὰς, *id.* Cf. iv. 428, κέλευε δὲ οἷσι ἕκαστος ἡγεμόνων.

2. Τρῶες μὲν. Answered by οἱ δὲ—'Αχαιοί in v. 8. 'The Trojans went with a noise, the Greeks with silent but firm determination.' Pope says, "The likeness (in the simile of the cranes) consists in two points, the *noise*, and the *order*." There seems no need to suppose *order* is included; the antithesis (σιγῇ, v. 8) is more complete without it. Compare iv. 429—436.—ἐνοπῇ, Hesych. φωνῇ· βοῇ. Schol. τῇ εἰς ὅπην ὥταν φέρεσθαι δυναμένη βοῇ. Rather, from ἐνέπειν (root ὅπ, *voice*). Any loud shout or sound seems meant by this word, which occurs x. 13, xii. 35, xvi. 246.—ὥς, perhaps *Ἔως*. See on ii. 144. iv. 482. vi. 443. inf. 230. The preceding syllable *may* be made long in *arsi*.

3. ἥύτε, 'as when.' This word is perhaps compounded of ἦ ὅτε, but certainly does not stand simply for ὅτε (Trollope). See Lexilogus, p. 314, and on ii. 87. If we might indulge in a somewhat profitless critical speculation, we should be

inclined to suspect this passage had been interpolated. First, v. 3 was inserted to show that ὄρνιθες meant *cranes*, which however is sufficiently manifest from the context; and then either 5, 6 or 6, 7 were added, after the story about the Pygmies, derived from African travellers of post-Homeric date, had become a popular legend. The old apodosis was either at ἡέριαι ἄρα ταί γε κ.τ.λ., or at κλαγγῇ ταί γε πέτονται. The superfluity of words in the present text is better felt by a terse Latin version: *Trojani cum clamore ibant, qualis est clamor gruum, qui clamore volant*. Compare however ii. 144—9, and i. 287—9.

ib. οὐρανόθι πρό, 'in the sky.' So 'Ιλιόθι πρό viii. 561, x. 12. ἡῶθι πρό xi. 50. Here perhaps πρό adds the sense of πόρρω, 'in the heaven afar.' Hence Lucret. iv. 181, 'ille gruum clamor in aetheriis dispersus nubibus Austri.' With the cognate locative suffix φι prepositions are very common, as ἀπ' αὐτόφιν, κατ' ὄρεσφι, παρὰ ναῦφιν, &c. See these terminations well and fully explained in *New Cratylus*, § 246.

4. χειμῶνα—ὄμβρον. 'The region of cold and wet,' i. e. the north. Schol. τὸν χειμερινὸν τόπον τῆς Θράκης.—ἀθέσφατον, ἄπειρον, boundless. Buttman (Lexil. p. 359) derives it from θεὸς and φημι, 'not to be described even by a god,' remarking that it only occurs as an epithet to ὄμβρος (x. 6).

κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ροάων, 5
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

εὐτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
 ποιμέσιν οὗ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
 τόσσον τίς τ' ἐπὶ λεύσσει ὅσον τ' ἐπὶ λᾶαν ἵησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὤρνυτ' ἀελλῆς

5. ἐπὶ ροάων, 'towards the stream' (viz. that circling the earth), in a direction southward, to Aethiopia. Lord Derby incorrectly gives "o'er the ocean stream." Schol. εἰς ροὰς, Ἀττικῶς.

6. φόνον καὶ κῆρα. The hostile march of the Trojans against their enemies seems symbolized.

7. ἡέριαι. Schol. ὀρθριναί. "The cranes arrive in the night, and fall on the pygmies early in the morning;" Lexil. p. 41. This is a difficult verse. ἡέριος means *matutinus* in i. 497, and Od. ix. 52, from the early morning mists; here it might mean 'almost hidden in the clouds.' (So Lord Derby, "on their pinions bear," &c.)—προφέρονται, like *prae se ferunt*, bring the offer or challenge of a deadly feud. The force of the middle voice is not very clear: but cf. xi. 495. Od. viii. 210, ὅς τις ξεινοδόκῃ ἔριδα προφέρηται ἀέθλων δῆμῳ ἐν ἀλλοδαπῷ. Ib. vi. 92, θωὰς ἔριδα προφέρουσαι, 'vying with each other.' In κακὴν ἔριδα, 'fatal feud,' there may be an allusion to the κακὴ and ἀγαθὴ ἔρις, Hes. Opp. 10 seqq., which was probably an ancient saw. The ἔρις seems to mean the quarrel with the Pygmies, not the rivalry in noisy flight. In xi. 529, κακὴν ἔριδα προβαλόντες is a very similar passage to the present. The same explanation, viz. the proverbial theory, at once defends and explains the ἔρις κακὴ in Soph. Oed. Col. 372.

10. εὐτε, 'as.' Here and in xix. 386, τῷ δ' εὐτε πτερὰ γίγνεται, this word seems the same as ἥντε, and if so, is better rendered 'as when.' The syntax is involved if we render it simply 'when,' as in xi. 735, Od. xiii. 93 (both quoted by the Schol.), and regard τόσσον τίς τε as a kind of apodosis. This would have been more logically stated, 'As a man sees only as far as he can throw a stone,

when the south wind sheds a mist on the peaks, so' &c. Buttmann proposed to read ἡὕτ' ὄρεος (Lexil. p. 315), others ἡὕτ' ὄρεως κ.τ.λ. (or ὄρεως with *synizesis*.) It is suspicious, if the genuineness of this passage be questioned, that in Quintus Smyrnaeus, as Spitzner observes, this use of εὐτε is common. It certainly looks like a late corruption of ἥντε. Possibly however, as in ὥς, there was a connexion of ideas between 'as' and 'when.' In xii. 167, ὥστε σφῆκες ποιήσωνται οἰκία is precisely equivalent to ὥς ἔταν κ.τ.λ. And this perhaps accounts for the common epic use of subjunctives in comparisons.—κορυφῇσι, the dative of place.

11. κλέπτῃ. Trollope well compares Eur. Iph. T. 995, κλεπτῶν γὰρ ἡ νύξ, τῆς δ' ἀληθείας τὸ φῶς.—'Better than night,' because a thick mist on the hills is more favourable for carrying off booty even than darkness.

12. The τε in this line becomes the simple copula, if εὐτε can mean 'as' or 'as when.' In this case, with Spitzner and Heyne, a comma should be placed at ἀμείνω.—ἐπιλεύσσει Spitzner and Heyne. The ἐπὶ in neither clause directly governs the τόσσον—ὅσον (which would have required ἐπὶ, not ἐπὶ), but the first ἐπὶ means 'over the country,' and the second ἐπὶ is added rather to show the coincidence of the measure of distance, than as necessary to the syntax. Thus ὅσον ἵησι λᾶαν ἐπὶ means, 'as far as he throws a stone over (a field, &c.).' Similarly ὅσσον ἐφ' ii. 616, τῷ δ' ἐπὶ &c. v. 283.

13. ἀελλῆς. This adjective does not occur elsewhere. Schol. ἀελλῶδης. Doederlein derives it, like ἀλλῆς, *quasi* ἀολλῆς, 'dense,' from εἰλεῖν. A simple correction would be ἀέλλη, 'in a storm.' Buttmann proposes ἀελλῆς, for ἀελλῆεις.—The simile consists in the *gradual*

ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες, 15
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος· αὐτὰρ ὁ δοῦρε δῶυ κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτῇτι. 20
 τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβάντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,
 πεινᾶων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτόν 25
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὧς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα

rolling and extension of clouds of mist or fine dry dust. Cf. ii. 150. Aristophanes wrote *κονισάλου*—*ἀέλλης*, probably on the supposed analogy of *ἀήτης*.

14. *διαπρήσσειν* and *διαπερᾶν* are etymologically connected, and also *πιπράσκειν*, 'to sell,' from the custom of island pirates *carrying over* from the continent their herds and captives in order to dispose of them. See ii. 785. xxi. 451.

16. *Τρωσὶν προμάχιζεν*, 'came forward as champion for the Trojans,' put himself forward in the front ranks to challenge any of the enemy to fight. "It is obviously not the effect of accident, that in the opening scene of the first battle, this gallant adventurer, the primary cause of the whole mischief, appears as the prominent figure, strutting with all the airs of a national champion in front of the Trojan lines. No sooner, however, does he observe Menelaus advancing to engage him, than conscience-smitten and crest-fallen he retreats into the ranks: but the moment after, stung by the reproof of Hector, he proposes and manfully sustains a single combat with his rival." Col. Mure, i. p. 360.

17. *παρδαλέην*, a leopard's skin.—*καμπύλα τόξα*, probably the bow of the C curvature (shown in Rich's Companion to the Dictionary, in v. *arcus*), elsewhere called *παλίντονα*. Paris therefore was dressed as an archer, *ψιδός*, whereas the two spears would denote a *ὀπλίτης*. See xii. 294—8. Hence, perhaps, some re-

jected (see Schol.) 19 and 20, and omitted the *δ* in 18. Zenodotus considered v. 18 to be spurious.

21, 22. If this distich were omitted (and v. 30 has the same beginning), and *ὥς δὲ* read for *ὥστε* in 23, the apodosis would be more natural at 27. Yet there may be a poetical propriety in mentioning Menelaus at once as the willing antagonist.

23. *ἐπικύρσας*. Doederlein renders this '*necato potitus*.' The lion finds a dead animal (*σῶμα* has always in Homer the sense of *νεκρὸς*), and devours it greedily, even though (*εἴ περ ἂν*, v. 25) dogs and vigorous fighters try to drive him away. It is doubtful however if *ἐπικύρσας* means more than *ἐπιτυχόν*. Lord Derby wrongly renders *σώματι* "some mighty beast of chase," adding, "and with exulting spring *Strikes down* his prey, and on the carcass feeds." The Schol., indeed, raises a difficulty as to the lion devouring a dead carcass, which is said not to be his natural habit. But Mr. Trollope replies, that *πεινᾶων* may make the act exceptional. Compare also xi. 480, where a lion devours a stag after driving away jackals, and *ibid.* 549.

25. For *εἴ περ ἂν* see ii. 597. So *εἴ περ* in xii. 362, and frequently *εἴ περ τε*.

ib. μάλα, here for *λάβρως*, or *μάλ'* ὦκα. See xxi. 24. The sense is, 'for (then) he greedily devours it.'

26. *αἰζηοί*, 'men of valour.' See ii. 660. Donaldson (*New Cratylus*, § 265)

ὀφθαλμοῖσι ἰδὼν· φάτο γὰρ τίσασθαι ἀλείτην.
αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε.

τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30

ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροσος ἀπέστη
οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
ἅψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς, 35

ὥς αὖτις καθ' ὁμίλον ἔδν Τρώων ἀγερώχων

δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.

τὸν δ' Ἐκτωρ νείκεσσε ἰδὼν αἰσχροῖσι ἔπεσσιν.

“ Δύσπαρι εἶδος ἄριστε, γυναιμανὲς ἡπεροπευτά,
εἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40

καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν

ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.

ἦ που καγχαλώσι κάρη κομόωντες Ἀχαιοί

regards the word as a synonym of *ἡίθεος*. — *σεύωνται*, ἀποδιώκωσιν. So xi. 548, ὥς δ' αἰθῶνα λέοντα βοῶν ἀπὸ μεσσαύλοιο ἐσσεύοντο κύνες κ.τ.λ.

28. ἀλείτην, ‘the scoundrel,’ or ‘the adulterer.’ This was the abusive term Menelaus openly used.

31. κατεπλήγη, κατεπλάγη, i. e. φόβῳ. This fear was from the feeling that Menelaus had the right of it. “Thus conscience doth make cowards of us all,” Shakspeare.

33. Construe, ἰδὼν οὔρεος ἐν βήσσης, or at least, make ἰδὼν ἀπέστη one instantaneous act, as it were. Ovid, ‘ut saepe viator Turbatum viso rettulit angue pedem.’ Virg. Aen. ii. 379, ‘improvisum aspris veluti qui sentibus anguem Pressit humi nitens, trepidusque repente refugit.’

35. ὦχρος, ‘paleness.’ Hesychius confounds this with the adjective ὥχρος, explaining it by ὥχρσις, χλωρότης, χλωρός. In most nouns of this kind the adjective has the ρ, the substantive omits it; compare αἰσχρός, κυδρός, with αἰσχος, κυδος, &c.

36. ἀγερώχων. See ii. 654.—κατέδν, ‘slunk back into,’ inf. 241. xviii. 134.—Ἀτρέος. There may be an allusion to the supposed etymology from ἀ and τρέω (Eur. Iph. A. 321, Plat. Cratyl. p. 395, C), if not to that of Ἀλέξανδρος,

‘man-averting,’ here used with irony.

39. Δύσπαρι, ‘wretched Paris!’ This line occurs xiii. 769. The Schol. explains it ἐπὶ κακῷ ὀνομασμένε Πάρι, κακὲ Πάρι, and quotes a verse from Alcman, Δύσπαρις, Αἰνόπαρις, κακὸν Ἑλλάδι βωτιανείρη. — γυναιμανὲς, ‘woman-mad,’ ἡπεροπευτά, (ἀπάτη, New Crat. § 254,) ‘seducer,’ or perhaps, ‘impostor’ (“manhood’s counterfeit,” Lord Derby). But cf. Od. xv. 419. This last word Doederlein absurdly derives from ἀπρεπής or ἀπροπος. Cf. xi. 385, τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπίπα.

40. ἄγονος κ.τ.λ. ‘To have been unborn, or (being born) to have died unmarried.’ Properly, ἄγονος means ‘without a son born,’ and in this sense Augustus is said to have applied this verse to his daughter Julia, Sueton. Oct. § 65.—εἶθ' ὄφελος, cf. i. 415.—τὸ βουλοίμην, ‘I should prefer even that’ (viz. either alternative). On βούλομαι ἦ see i. 117.

42. ὑπόψιον, ὑπόβλεπτον, looked at with suspicion by others. Either ὑπόψιον represents a substantive, ‘an object of others’ suspicion,’ or ἄλλων depends rather on the preceding λώβην. Spitzner cites the imitation of Q. Smyrnaeus, xiii. 289, δεινὸν γὰρ ὑπόψιον ἔμμεναι ἄλλων.

43. καγχαλώσι, ironically laugh. Hesych. χάιρουσι, γελῶσι. Cf. vi. 514. “Triumphant boast,” Lord Derby; but

φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλόν
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὔδέ τις ἀλκή. 45
 ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναικ' εὐεῖδ' ἀνῆγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόλλή τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον ;
 γνοίης χ' οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμοι κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἣ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
 λάινον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας."

the Greeks would not *boast* of a Trojan warrior. It was a cutting taunt, to tell his brother that he was the ridicule of the enemy. The root is *καχ* (*cachinno*).

44. φάντες, i. e. saying in irony.—*πρόμον*, alluding to v. 16. The point of the taunt lies in the association of good looks with good birth, and therefore naturally with bravery, according to the usual Greek doctrine. See on vi. 156.

46. ἦ τοιόσδε κ.τ.λ. 'What! you, so comely and yet so unwarlike, traverse the sea, and carry off another's bride! Incredible,' &c. Metrically, we should have expected *τοιούτος ἐών*.

47. ἐρίηρας, ἐπικούρους. See on viii. 332. Both *ἐρίηρος* (iv. 266) and *ἐπίηρος* (i. 572, *New Cratylus*, § 285) are closely associated, the root being *Ἔηρ*, *vir* (i. 268), or *Far*, *war*, ἀρετή, ἥρως, &c. The name *Orion* (Ὠρίων) is as closely as possible our word *warrior* both in sound and in meaning. See also *New Cratylus*, § 332. Pind. Nem. ii. 12.

48. μιχθεὶς, forming acquaintance with, coming into the land of, strangers. Pind. Pyth. iv. 251, ἔν τ' Ὀκεανοῦ πέλᾳγεσσι μίγην πόντῳ τ' ἐρυθρῷ.—ἀπίης γαίης, the Peloponnese; a word of rather uncertain origin. See i. 270, and Lexil. in v.—Schol. ἀπίαν, τὴν πολὺν ἀφαστῶσαν.—νυὸς, Hesych. νύμφη γεγαμημένη. The antithesis in αἰχμητῶν is well marked.

51. δυσμενέσιν, 'your ill-wishers,' "domesticis et Trojanis inimicis," Doeder-

lein.—*κατηφείην*, agreeing rather with Ἑλένην, according to Spitzner, than an accusative in apposition to the sentence. Others read *κατηφείη*, as Zenodotus. It is not unlikely that either 50 or 51 is the insertion of a rhapsodist. *πολητ* is a rare form. Dr. Donaldson (*New Crat.* § 248) refers it to the old form *πόλεFFi*.

52. οὐκ ἂν δὴ. 'So you will not meet Menelaus, will you not?' He alludes to sup. 32. Compare x. 204.

53. φωτὸς = ἥρως. See on iv. 194.

54. *Vulgo χραισμη*. See i. 184. Bekker (ed. 2) and Doederlein read *χραίσμοι*, in which case *μιγείης* becomes the optative by a common attraction, *ὅτε μιγείης* being equivalent to *εἰ μιγείης*.—*ὅτε μιγείης* = *ὅταν μιγῇς* would not express an hypothesis, which is here required. We may note here the purely *Attic* use of the articles, 'that hair, that form,' &c. Another strong indication of lateness in these verses is *ἔσσο* used without the digamma in 57. Schol. *λιθόλευστος ἐγεγόνεις*, λίθοις βληθεὶς ὑπὸ πάντων ἀπωλώλεις. Lord Derby, "Ere now thy body had in stone been cased."

56. *δειδήμονες*, too timid, too full of reverence for kings. See on i. 331. This word does not elsewhere occur.

57. *ἔοργας*, an epic perfect inflected from the root *ἔργγ*, *work*, and originally pronounced *Ἑῖ῔εργας*. It cannot be referred to *ἐρδω*.

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
 “Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 αἰεὶ σοὶ κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής, 60
 ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος ὅς ρά τε τέχνη
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοὶ ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστίν.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὗ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δῶσι, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμιζέμεν ἢ δὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον
 ξυμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται, *
 κτήμαθ' ἐλὼν ἐν πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες

59. ἐπεὶ, ‘since you have reproached me with reason (therefore I will say),’ &c. A common use of ἐπεὶ, e. g. xiii. 68. 775. xviii. 101. Doederlein (with the Schol. Ven.) makes the apodosis in μή μοι κ.τ.λ. v. 64, the rest being parenthetical.

61. ὑπ' ἀνέρος, scil. παλλομένη.—τέχνη, skilfully, ἐπισταμένως.—νήιον, sc. δόρυ supplied from δουρὸς, a plank or beam for a ship, which he is said ἐκτάμνειν, to chop out of the solid. This sense a different sense from ἐκτάμνειν, ‘to fell,’ or ‘lop,’ in iv. 486. Compare xvi. 483, ἡ ἐ πίτυς βλωθρή, τήν τ' οὐρεσι τέκτονες ἄνδρες ἐξέταμον πελέκεσσι νηέεσσι νήιον εἶναι, and xvii. 744. Hes. Opp. 807, ταμεῖν θαλαμῆϊα δοῦρα, νήϊά τε ξύλα πολλά.—ἐρωήν, the force, ὁρμήν (properly, the distance from which the stroke falls; see on i. 303), i. e. his own efforts are assisted by the convenient and effective instrument. See Lexil. p. 310. Inf. xiv. 488. Lord Derby, “as an axe, That in a strong man’s hand, who fashions out Some naval timber, with unabated edge Cleaves the firm wood, and aids the striker’s force.”

64. πρόφερε, ὀνειδίξε. ‘Do not taunt me with the gifts of the goddess’ (viz. at v. 54). Dem. Mid. p. 576, πῶς ἐστὶ δίκαιον τοῦτο μὲν τοῦτο (sc. ῥήτορος) ὥς ὀνειδος ἐπιφέρειν ἐμοί;—χρυσέης.

“Paridis ingenio proprium est hoc Veneris suae cognomen,” Doederlein.—ἀπόβλητα, ‘worthless,’ see on ii. 361.

66. ἐκὼν δ' κ.τ.λ. Since a man cannot get them of himself when he chooses, he must either take them when the gods send them, or not have them at all. Literally, ‘as many as they may themselves have given, but (which) by his own efforts a man is not likely to obtain.’ Mr. Trollope compares Eur. Hipp. 106, τιμαῖσιν, ὧ παῖ, δαιμόνων χρήσθαι χρεών.

67. νῦν αὖτ', nunc autem, as repeatedly in Homer. Cf. iv. 238. Heyne and Trollope give νῦν δ' αὖτ' against the old copies. This formula also occurs, as inf. 76, and is printed, though against the metre, in Hymn. Dem. 137.

68. κάθισον, ‘make them sit down,’ viz. that no unfair advantage may be taken on either side.

70. ξυμβάλετε, committite, set us to fight. Note the change from κάθισον in the singular.

72. εἶδ, δικαίως, ‘fairly.’ Aesch. Suppl. 73, κλύετ' εἰς τὸ δίκαιον ἰδόντες. Ib. 522, ἄλευσον ἀνδρῶν ὕβριν. εἰς στουγῆσας.—κτῆματα, see xiii. 626.

73. οἱ δ' ἄλλοι. More fully, τῶν δ' ἄλλων, Τρῶες μὲν ναιόντων, τοὶ δὲ Ἀχαιοὶ νεέσθων. A similar optative occurs inf. 257, where a hope and trust seem to be

ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 "Ἀργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75
 ὧς ἔφαθ', Ἑκτωρ δ' αὖτε χάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν ἄνσε ἀναξ ἀνδρῶν Ἀγαμέμνων
 "ἴσχεσθ' Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἑκτωρ."
 ὧς ἔφαθ'· οἱ δ' ἔσχοντο μάχης ἀνέω τε γένοντο
 ἐσσυμένως. Ἑκτωρ δέ μετ' ἀμφοτέροισιν ἔειπεν 85
 "κέκλυτέ μεν, Τρῶες καὶ ἐνκνήμιδες Ἀχαιοί,
 μῦθον· Ἀλεξάνδροιο, τοῦ εὔνεκα νεῖκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιούς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον 90
 οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν ἐν πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν."

implied, that the event may really prove so. Also iv. 18. Here however the *wish* is less appropriate in the mouth of Paris. In tragedy, it is often difficult to distinguish between the sense of an optative and an imperative. Compare inf. 406—7.

75. καλλιγύναικα. See ii. 683. The meaning seems here to be, 'where other fair women beside Helen may be found,' viz. if she should be adjudged the wife of Paris.

77. ἀνέργε, kept back, ἀνέστελλε, xvii. 752.—μέσσου δουρὸς, 'a part of the middle portion of the spear,' Doederlein. Cf. vii. 56. The genitive is not easily explained. In xvi. 406, cited by Doederlein, δουρὸς ἐλὼν means 'taking him by the spear.' Even the meaning of the act is uncertain. Probably he used his spear as a staff, and did not hold it in the position for offensively using it.

79. τῷ δ', against him, Hector. We might have expected τοῦ δέ, from the

sense of στοχάζεσθαι, to aim at. But the sense rather is, ἐπὶ τῷδε ἐπέιχον τόξα. Hesych. τιτυσκόμενοι, εὔστοχοῦντες, στοχαζόμενοι.

82. μὴ βάλλετε, 'cease pelting him.' This act of aggression was not done from treachery, but simply because an enemy was within reach. They wished, as the Schol. seems to say, to provoke a general contest.

83. στεῦται, 'proposes,' 'engages.' See ii. 597. v. 832. Aesch. Pers. 49, στεῦται δ' ἱεροῦ Τρώλου πελάται ζυγὸν ἀμφιβαλεῖν δούλιον Ἑλλάδι. Schol. Ven. κατὰ διάνοιαν ὀρίζεται.

84. ἔσχοντο, ἀπέσχοντο. See on ii. 98.—ἄνεω, 'silent,' see ii. 323. ix. 30.—ἐσσυμένως, "expectant," Lord Derby. Rather, 'in prompt obedience.' Hesych. ταχέως, προθύμως, ἡπειγμένως.

89. ἀποθέσθαι, to take down (from their shoulders where they hung), and deposit on the ground their beautiful or highly decorated shields. See inf. 114.

ὥς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος
 “ κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκὸν ἐτέρην δὲ μέλαιναν,
 γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνῃ 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,

95. ἀκὴν. See on iv. 429.

98. Hesych. φρονέω· διανοοῦμαι.

99. πέποσθε. For πεπόνθατε, contracted to πέπονθε, which by the laws of vocalization passed into πέποσθε. See Od. x. 465. xxiii. 53. Thus Doederlein explains a form, which others have referred to πῆθω, πονέω, and πένω. Mr. Trollope says it stands for πεπόσχατε, the perfect of πάσχω, and Photius recognizes πέποσχα as a Doric form. Dr. Donaldson compares οἶσθα, ἦσθα, *New Cratylus*, § 353.

100. ἀρχῆς, the commencement of the quarrel, τοῦ εἵνεκα νείκος ὄρωρεν, sup. 87. Cf. v. 63. xxii. 116. Zenodotus read ἄτης, as in vi. 356. [So Bekk. ed. 2.] But, as the Schol. Ven. remarks, ἄτης would be a kind of apology for Paris, as if he could not have acted otherwise; whereas ἀρχῆς charges him with being the first in fault.

102. διακρινθεῖτε, separate, depart each to his own home. The optative seems to be used for the imperative by a kind of attraction to τεθναίῃ. Compare however sup. 74. Some of the old critics read διακρινθῆτε, the imperative. In either case it is an old form of διακριθῆναι, the ν in the root κριν being retained.

103. οἴσετε, like ἄξετε in 105, may be an irregular imperative, (probably of an aorist, on the analogy of βήσετε, δύσετε, ὕρσετε,) as we have οἶσε for φέρε even in Ar. Ach. 1099. Ran. 482. Pind. Pyth. iv. 102. See also inf. viii. 505. xxiv. 778. Similarly σαώσετε is used in xiii. 47, as μηδὲ in the following line shows. Otherwise, as there is little difference between 'bring' and 'you shall bring,' the future

seems here admissible. But the Schol. has οἴσετε ἀπὸ τοῦ οἶσε, ὡς ἄξετε ἀπὸ τοῦ ἄξε.—The absence of the digamma in ἄρνα is to be noticed both here and inf. 119, where καὶ Φάρνα or ἰδὲ Φάρνα might be read. Cf. inf. 310. iv. 158. Bekker (ed. 2) reads οἴσετε Φάρν'. In Plat. Phaedr. p. 241, D, Socrates throws off an extempore verse, which shows how completely the F had then been lost, ὡς λύκοι ἄρν' ἀγαπῶσ', ὡς παῖδα φιλοῦσιν ἔρασταί. See inf. on xxii. 263. One would have expected Φάρνων in the Aeolic poem of Theocritus, xxviii. 12, but he has δις γὰρ ματέρες ἀρνῶν κ.τ.λ. The Trojans, who worshipped the earth, and with it the χθόνιοι, and the sun, were to bring a black ram for the former (see Od. xi. 33), and a white one for the latter, while the Greeks were to sacrifice to their own national Ζεὺς with a white ram also.

106. ἐπεὶ κ.τ.λ., since his sons are not to be trusted with so solemn and important a task, in which good faith is the first condition of success. Menelaus says this with some bitterness, having in mind the treachery of Paris towards himself.—ὑπερφίαλοι, which from the context might seem to be connected with φιάλη and the making of treaties, is derived by Buttmann and Doederlein from φύειν, quasi ὑπερφύαλος. (So also Donaldson, *New Crat.* § 139.) A more probable derivation is from ὑπὲρ and ἰάλλω, Φιάλλω, 'to overshoot.' We find traces of the F in the name Ἐφιάλτης, and there seems an allusion to the old pronunciation in ἔργῳ φιαλοῦμεν, Ar. Pac. 432. See *New Crat.* § 110, p. 195.

μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται·
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται.
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται."

ὥς ἔφαθ', οἳ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳεῖς τε, 111
ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.

καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115

Ἐκτωρ δὲ προτὶ ἄστει δύο κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προτὶ κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρνα κέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίω. 120

107. *μή τις*, i. e. *ἵνα μή*, 'that no one may violate the solemn oaths made in the name of Zeus, by transgressing them.' See iv. 67. But this verse seems hardly in place here, for the next is a continuation of the preceding. Spitzner takes *μή* prohibitively, 'let none violate,' &c.

108. *ἡερέθονται*, 'are fickle,' 'are flighty.' Schol. *ἀβέβαιοι εἰσι καὶ ἄστατοι*. A form of *αἰίρω* (*ἄφερέθω*, ii. 448) ending in *-έθω*, as *φλεγέθω*, *σχέθω*. See on x. 127. This and the next two lines were rejected by the critics, as the Schol. records, on the ground that they seem to contain an apology for the transgressions of Priam's sons, as being natural to young men.—*ὀπλοτέρων*, 'young,' see on iv. 316.

109. *οἷς*, the masculine. The sense is, 'If one who is old takes part with others (in council), he best sees what is most advantageous,' &c. It seems best not to refer *ὁ γέρων* to Priam in particular, as inf. 181. The whole passage is well rendered by Mr. Newman, "For younger men's intentions float unstable and untrusty. But if an old man interpose, forward at once and backward Glanceth his thought, how either side may best arrange the future." Plato, *Cratyl.* p. 428, D, *δεῖ δὴ, ὡς ἔοικε*,—*πειρᾶσθαι, τὸ ἐκείνου τοῦ ποιητοῦ, βλέπειν ἅμα πρόσσω καὶ ὀπίσσω*. Compare i. 343.

113. *ἵππους*, the chariots and horses, which were drawn up *ἐπὶ στίχας*, among

the ranks of the infantry. Cf. inf. 326. —*ἔρυσαν*, kept back, kept in check. Others, as Mr. Newman, render *ἐπὶ στίχας* 'in line.'

114. *τεύχεα*, κ.τ.λ. They divested themselves of their shields (cf. 89), which they laid on the ground near each other, so near, that only a small space remained *ἀμφὶς*, on either side of each man's shield, and Trojans and Greeks almost touched each other, as if laying aside their animosities in their eagerness to make peace. So Doederlein, following in the main Buttmann, *Lexil.* p. 100. Others understand *ἄρουρα* to mean the *μεταίχμιον* between the two armies; and this gives a good sense, for however close the two sides approached, they would hardly alternate, Trojan and Greek, in one line, but each party would keep their own side. Hence *ἀλλήλων* rather means, Greek near Greek, Trojan near Trojan. The Scholiasts seem to favour both senses; *ἡ διακεχωρισμένη γῆ μεταξὺ Τρῳῶν καὶ Ἑλλήνων*, and *τὸ μεταξὺ τῶν στρατευμάτων διεῖργον αὐτοὺς χωρίον*. Lord Derby, "They doff'd their arms, and laid them down Close each by each, with narrow space between." Mr. Newman, "Each army to the other near, with scanty space betwixt them." Cf. ii. 808, *ἐπὶ τεύχεα δ' ἐσσεύοντο*.

120. *οἰσεμένοι*, as Buttmann observes, *Lexil.* p. 227, is an aorist (see on 103).

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχεν κρείων Ἑλικάων,
 Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἱστὸν ὕφαινε, 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρῃος παλαμάων.
 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρῃα
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 οἱ δὲ νῦν ἔαται σιγῇ—πόλεμος δὲ πέπαιται—
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος
 μακρῆς ἐγχείρῃσι μαχήσονται περὶ σείῳ·
 τῷ δέ κε νικήσαντι φίλῃ κεκλήσῃ ἄκοιτις.”
 ὧς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
 ἀνδρός τε προτέρου καὶ ἄστεος ἠδὲ τοκίων. 140
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν

121—244. This part of the book forms the *Τειχοσκοπία*. It fills up the interval during the absence of the heralds for the purposes of the truce, and is an episode of remarkable beauty and naturalness of description.

122. *εἰδομένη*, assuming the form of, seeming like, as *τῇ ἐεισαμένῃ*, ii. 795. Root *Fiδ*, the same as *Fis* (*ἴσος*, &c.).—*γαλόῳ*, the sister-in-law. From *γάλως*, i.e. *γαλοF-σ*, the *o* being inserted before the *φ* of the dative. Laodice is mentioned also in vi. 252 as the fairest of Hecuba's daughters.

126. *δίπλακα* (subst.), Schol. *διπλοῖδα χλαῖναν*, a mantle worn double. So *χλαῖνα διπλή* in x. 134. Od. xix. 225. *δίπλακα καλὴν* *ibid.* 241. *δίπλακα δημὸν* *inf.* xxiii. 253. Others explain it *δίμιτον*, which perhaps means, that the pattern was equally distinct on both sides. “Of double woof,” Lord Derby.—*πορφυρέην*, of dyed Tyrian wool. There was another

reading *μαρμαρέην*, shining white.—*ἐνέπασσεν*, ‘was interspersing,’ interweaving. See xxii. 441.

128. *ἔπασχον*, which they had been suffering for the preceding nine years.

130. *νύμφα*. The *ἄ* is short, as in *πότνα*, *παῦλα*, *τόλμα*.—*θέσκελα*, *θεῖα*, for *θε-ίσκελα*. The *σ* is perhaps a residue of the sibilant digamma, as from *Φίκελος*, *σΦίκελος*, *Φiskeλος*. Others (*New Crat.* § 310) derive it from *θεοῖς*—*ΐκελος*.

131. This verse (see *inf.* on 417) should probably be omitted. *Οἱ πρὶν*, ‘they who,’ &c., is the protasis to *οἱ δὲ*, ‘these now,’ &c. in 134. The repetition of 131 from 127 is both unpleasing and unnecessary. Even there it is not certainly genuine.

134. *ἔαται*, *ῥνται*, *κάθηνται*.

135. *κεκλιμένοι*, reclining at ease, and resting upon. Cf. 114.

137. *μαχήσονται*, *certaturi sunt*.

141. *καλυψαμένη*. Exactly as a Turk-

ὥρμât' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἷη· ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
 Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.
 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145
 οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ' ὄζον Ἄρῃος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
 γήραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταί 150
 ἐσθλοί, τεττίγεσσι ἐοικότες, οἳ τε καθ' ὕλην
 δεινδρέω ἐφεζόμενοι ὅπα λειριόεσσαν εἴεισιν·
 τοιοῖα ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,

ish woman now appears in public. *δοῖνη* is simply 'a linen cloth.' So Penelope presents herself to the suitors in *Od.* xvi. 416, *ἅντα παρειᾶν σχομένη λιπαρὰ κρήδεμνα*. Compare *ib.* xviii. 210 and 207, where 143, *οὐκ οἷη κ.τ.λ.*, is repeated.

144. *Αἴθρη*. If this was the mother of Theseus, she was a captive and therefore a slave. *Ovid*, *Heroid.* x. 131, 'Nec pater est Aegeus, nec tu (Theseus) Pittheidos Aethrae Filius: auctores saxa fretumque tui.' The line may have been inserted by an Athenian rhapsodist, and *βοῶπις*, the proper epithet of Hera (*iv.* 50), seems here to mean 'handsome.' On the two attendants of a lady of rank see xxii. 450.

145. *Σκαιαὶ πύλαι*. As Helen was proceeding to the point whence she could get the nearest view of the armies and the coming conflict, it follows that the Scaean gates were on the western side of Troy, in the direction of the Grecian camp (*Doederlein*).

146. *οἱ δ' ἀμφὶ κ.τ.λ.* 'Now it chanced that, as Helen went, a council was being held,' &c. *Doederlein*, in a long note, contends that *Ucalegon* and *Antenor* (the former name he rightly derives from *οὐκ ἀλέγων*, *Care-nought*, as we should say) were the two men who attended Priam and his suite, named in v. 146—7, and were expressly invited by the king, though not personally friendly, as representing the popular interests of the Dardanian as

opposed to the Trojan race, properly so called, of which Priam was king (see ii. 816. 819). The parties mentioned 146—7 were all relations or connexions of Priam; see xiv. 450. xx. 238. Generally *οἱ ἀμφὶ Πρίαμον* is rendered 'Priam and his suite.'—The name *Οὐκαλέγων* does not again occur in Homer; hence therefore Virgil took his *Ucalegon*, *Aen.* ii. 312. See *New Cratylus*, § 189.

149. *δημογέροντες*, elders, representatives of the people in council. See ii. 21. xi. 372.

152. *λειριόεσσαν*, *exilem*, a shrill small voice. Probably from *λειρὸς* or *λειρῶς*, which Hesychius explains by *ισχνός*. It may contain the root of *levis*, i. e. *λεF-ερός*, *λευρός*. *Id.* *λειριόεντα*, *ἀπαλά*—*διὰ τὴν λειότητα. καὶ ὅπα λειριόεσσαν, τὴν προσηνῇ καὶ ἡδεῖαν*. Thus a lily was called *λείριον* from the slenderness of its leaves, which was proverbial (*Mart. Ep.* viii. 33. 14).—*δεινδρέω κ.τ.λ.* Compare *Hes. Opp.* 583, *ἡχέτα τέττιξ δεινδρέω ἐφεζόμενος λιγυρὴν καταχεύετ' ἀοιδὴν*. Nestor was similarly called *λιγύς Πυλίων ἀγορητής*, i. 248.

153. *ἐπὶ πύργῳ*, 'at' (not 'on') the tower. Cf. *ἐπὶ πύλαις* in v. 149.—*τοιοῖ*, 'thus old,' and less likely to notice Helen's charms.

154. *οἱ δὲ*, the two elders just named, not the whole staff of Priam. The poet wishes to show that *even* those who disliked Helen's presence most, were moved by her beauty; for Priam was uniformly kind to her (*Doederlein*).

- ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον. 155
 “οὐ νέμεσις Τρῶας καὶ ἑυκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν
 αἰνῶς ἀθανάτησι θεαῖς εἰς ὧπα ἔοικεν.
 ἀλλὰ καὶ ὧς, τοίη περ ἑοῦς, ἐν νηυσὶ νεέσθω,
 μηδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο.” 160
 ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ.
 “δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζεν ἐμεῖο,
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε
 οὗ τί μοι αἰτὶν ἐσσί· θεοὶ νύ μοι αἴτιοι εἰσίν,
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν” 165
 ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὁδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.

155. ἦκα, ‘quietly,’ as if their ill-feelings were appeased by her loveliness. This word contains the root of ἐκῶν and ἔκηλος, i. e. *ἔεκ*. Zenodotus read ἄκα.

156. οὐ νέμεσις, ‘no wonder if,’ ‘tis not to be resented that,’ &c. Schol. οὐ νεμεσητόν, ὡς τὸ οὐχ ὀσίη (Od. xxii. 412) ἀντὶ τοῦ οὐχ ὀσιον. Cf. Od. i. 350, τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰεῖδεν. “This is the only description ever vouchsafed in the Iliad of this type of female loveliness. But the simple fact that these hoary sages should be so spell-bound by her beauty, as to consider her presence within their city an equivalent for all the crime and misery she had caused, conveys a deeper impression of her charms than pages of glowing enlargement.” Col. Mure, vol. ii. p. 74.

158. αἰνῶς. Schol. λίαν, who cites Od. i. 208, αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας. Compare also inf. xxiv. 198, and Hes. Opp. 62.

160. λίποιτο, καταλίποιτο, leave behind as a legacy.

162. πάροιθε ἐμοῖο, ‘in front of me,’ as if to give her the best place. In πρότερον πόσιν one seems to find a recognition on Priam's part that she was now the real wife of another. There is certainly great beauty in this description of the power of female grace even on an old man, and one naturally an enemy. With the usual Eastern sentiments of fatalism, he is willing to regard Helen as the secondary and blameless instrument of the god's will. Helen's excellent taste and feeling in reproaching

herself for the woes the old king is so patiently bearing, enhances the charm of both characters. One is all forgiving, the other all remorse and self-reproach. See Col. Mure's critique on this passage, as illustrating the Trojan morality, in Crit. Hist. i. p. 343.

163. πηοὺς, relations by marriage. Cf. Hes. Opp. 345, γείτονες ἄζωστοι ἔκιον, ζώσαντο δὲ πηοί. The word occurs several times in the Odyssey, but not again in the Iliad. The two next verses are parenthetical, ὡς referring to ἵζεν, v. 162. But Bekker (ed. 1) and Doederlein place a full stop at φίλους τε in 163, and only a comma at Ἀχαιῶν in 165. Mr. Trollope strangely renders the passage, “Thus you will name him,” &c. Schol. συνήρτηται δὲ τοῦτο τῷ πρώτῳ, ὄφρα ἴδῃς πρότερόν τε πόσιν,—ὡς μοι τόνδ' ἄνδρα· ἢ τὸ ὡς ἀντὶ τοῦ ἴνα. τινὲς δὲ τὸ ὡς ἀντὶ τοῦ εἶθε, καὶ τὸ ὀνομήνης ἀντὶ τοῦ ὀνομήναις. It is possible that 163—5 were added later.

167. ἡὺς. This word, and the equally common form ἐὺς (both of which Hesychius explains καλὸς, ἀγαθὸς, μέγας, but adds to the former γενναῖος, ἀνδρεῖος, to the latter εὐτυχής), is probably one of the many Homeric terms implying some distinction in fight. No derivation seems so obvious as αὐτεῖν (root ἀφ, ἐφ), which occurs in the formula for the warrior's shout, ἡῦσεν δὲ διαπρύσιον. Compare αὐτῇ, ‘war,’ and βοῇν ἀγαθὸς, ‘brave in obeying the call for aid.’ Dr. Donaldson (*New Cratylus*, § 199), without suggesting the explanation, refers ἡὺς to this

- ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἕασιν,
καλὸν δ' οὕτω ἐγὼν οὗ πω ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικεν." 170
τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν.
"αἰδοῖός τέ μοί ἐσσι, φίλε ἔκυρέ, δεινός τε
ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅπποτε δεῦρο
υἱεῖ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν. 175
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρεαι ἡδὲ μεταλλάς.
οὗτός γ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων,
ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.
δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε." 180

root (whence also comes ἀνέω, 'speechless'). He says it is the Sanscrit *vasu*. Hence ἦν originally meant 'the shouter,' *ἰόμωρος*, iv. 242. See also on v. 628.

168. κεφαλῇ καὶ μείζονες. 'Even taller, and that by a head.' He does not say καὶ κεφαλῇ μείζονες, 'even by a head,' for this would make the smaller size of Agamemnon too marked to allow of his being called πελώριος and μέγας. (Or the καὶ may qualify ἄλλοι.) Priam probably compares Agamemnon with the huge Ajax, inf. 227. There is a well-known imitation of this passage in Eur. Phoen. 86 seqq., where the old παιδαγωγός points out to Antigone the names of the Argive warriors from the wall. That Priam should ask the names of the Grecian heroes only in the tenth year of the war, is, as the ancient critics perceived, an anomaly. It is most readily explained on the theory of the composite nature of the present Iliad, made up from several detached ballads.

170. γεραρόν, 'kingly.' See on this word *New Cratylus*, § 297.

172. αἰδοῖός δεινός τε. Her feelings were the combined sentiments of αἰδώς and δέος, respect and fear (i. 331). This is the Aeschylean doctrine, e.g. Cho. 50, where he describes the people as having lost the αἰδώς or σέβας for Aegisthus as their king, and retaining only the φόβος, as towards a tyrant. The combination δεινός τ' αἰδοῖός τε occurs Od. viii. 22, xiv. 234. It is remarkable in this passage, that while the praise of women forms the characteristic feature of the

Odyssey, so many words and phrases should here occur which are otherwise peculiar to the Odyssey.—ἐκυρὲ, pronounced σφεκρὲ, whence *socer*, and *socrus* from σφεκρῆ. See *New Cratylus*, p. 193 (ed. 3).

173. μοι ἀδεῖν. The genuineness of this might be doubted, as the word takes the digamma. Perhaps θάνατος φαδέειν κακός. Hence it is that we find εὐαδε for ἔφαδε.—ὅπποτε for ὅτε, as in i. 399.

174. γνωτούς, relations; usually said of brothers. See xvii. 35. xv. 350.

175. τηλυγέτην, 'tenderly beloved,' as an only child, Lexil. p. 511; commonly explained, 'born in old age,' which obviously does not suit this case. Hermione is meant, who is said to have been an *only* child, though the Schol. mentions some traditions of a son of Helen and Menelaus, or even two sons. Homer however (Od. iv. 14) says Hermione was an only child. Doederlein thinks τηλυγέτης contracted from ἀταλογέτης, 'delicate by birth,' which is not impossible, and gives a sense that well suits τηλύγετος in xiii. 470. See v. 153, and compare especially the Hymn to Demeter, 164—8, where the ideas are combined of 'delicate in constitution' and 'born of aged parents.' Dr. Donaldson (*New Cratylus*, § 344) approves of the derivation from θάλλειν (formerly given by Doederlein), and explains the word 'delicately nursed or cherished,' comparing ix. 143, ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.

180. αὐτ', *autem*, as frequently.—

ὥς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο, φώνησέν τε
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἳ ῥα τότε στρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.” 190
 δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός
 “εἰπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστίν,
 μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαο,
 εὐρύτερος δ' ὦμοισι ἰδὲ στέρνοισι ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν.

δαῆρ, δαΐήρ, a brother-in-law, as γάλως is a sister-in-law, sup. 122.—ἐμὸς κ.τ.λ., as δαῆρ ἐμῆο κυνός, vi. 344.—εἰ ποτ' ἔην γε, ‘since he *was* so once,’ i. e. since he is so no more. Mr. Trollope rightly describes this as “a formula expressive of regret for a lost possession; *He was mine once; would he were yet!*” See xi. 762. xxiii. 643. Dr. Donaldson (*New Crat.* § 205) renders it, ‘at least when he was so (for he is so no longer).’ Lord Derby seems to take ἔην for the first person (wrongly, however), “Lost as I am, I called him brother once.”

181. ἡγάσσατο, expressed his admiration of him, or gazed admiringly at him.

182. μοιρηγενές, *exitialis*, Doederlein; who observes that the Epic Μοῖρα is generally ὀλοή, of a disastrous character. Perhaps nothing more is meant than ‘born or destined to rule,’ since kings were supposed to have a fate above that of ordinary men.

183. δεδμήατο, ‘were subjected to you,’ viz. ὅτε βασιλεὺς ἐγένου. He speaks as an Eastern potentate, whose ideas were τὰ βαρβάρων δοῦλα πάντα πλὴν ἐνός.—κοῦροι, see ii. 562. iv. 316.

184. Φρυγίην, Phrygia proper, eastward of the Troad. Cf. xvi. 719, ὅς Φρυγίῃ ναέσκε, ῥῆς ἐπι Σαγγαρίοιο.—αἰολοπώλους, Schol. εὐκινῆτους ἵππους

ἔχοντες. So αἰόλος ἵππος, xix. 404. This would seem to refer to riding rather than driving. There seems no reason why ‘piebald’ horses should not be meant.

187. στρατόωντο. See on iv. 1 and 378.

188. καὶ γὰρ ἐγὼν, i. e. καὶ ἐγὼ γάρ.—ἐπίκουρος, see on iv. 316.

189. ἦλθον, ἐπῆλθον, came in hostile array against Troy. See ii. 814. Probably this passage was connected with the story of the arrival of the Amazons subsequently as allies to the Greeks, as related in the Cycclus. They were said also to have invaded Athens, Aesch. Eun. 655.—ἀντιάνειραι, Schol. αἱ ἴσαι ἢ ἐναντία τοῖς ἀνδράσιν. See vi. 186. Virg. Aen. i. 494, ‘audetque viris concurrere virgo.’ In Pind. Ol. xii. 16, στάσις ἀντιάνειρα must mean a sedition which sets man against man.

190. τόσοι—ὅσοι. He refers to πλείστους sup. 185.

193. μείων. The name *Ulysses* means ‘shorter,’ ὀλίγων. See inf. on 208.

196. κτίλος, properly ‘tame,’ τιθασός, *cicur*, here means ‘a ram,’ perhaps one tamed to bring up wild herds,—‘a leader of the flock.’ In Pindar, Pyth. ii. 17, ἱερεὺς κτίλος is what we call a ‘domestic chaplain.’ Schol. ὡς πρῶτος καὶ χειροῆθης κρὶς ἀφηγοῦμενος τῆς ποιμένης. Bentley

ἀρνεῖω μιν ἐγὼ γε εἴσκω πηγεσιμάλλῳ,
ὅς τ' ὀίων μέγα πῶν διέρχεται ἀργεννάων."

τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα
"οὔτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
ὅς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."

τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἤυδα
"ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτές ἔειπες
ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς, 205
σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.

(see *New Cratylus*, p. 225) proposed to read αὐτὰρ ψιλὸς ἐὼν ἐπιπαλείται στίχας ἀνδρῶν, with the not very sapient remark, "nondum vidi arietem virorum ordines moderantem." See xiii. 492. The comparison in the next verse, according to some, is between the dark wool of the ram, contrasted with white fleeces, and the conspicuousness of Ulysses as a leader among the rest of the Achaeans. But πηγεσιμάλλῳ rather means 'thick-fleeced,' as some of the ancients explained it. (Schol. L. εὐπαγεῖς μαλλοὺς ἔχοντι). Compare xii. 451. As an epithet of a wave, and a stout well-compacted horse, πηγὸς may mean 'thick,' 'large-sized,' especially as τρόφι κῦμα, xi. 307, and indeed κῦμα itself, from κυεῖν, imply the idea of *gradual nurture* and growth in bulk. See on ii. 397. ix. 124. But the form πηγεσίμαλλος is difficult to explain. Perhaps it was originally πηγέτι μαλλῶ, 'with thick fleece,' like ἀργέτι δημῶ, Hes. Theog. 541. Cf. Aesch. Eum. 45, ἀργῆτι μαλλῶ.

198. πῶν, 'a flock;' a word altered to a post-Homeric dialect. Original root ποF (or ποκ, the *Koppa*, with a sound like *poq* or *roc*), whence πόκος, *pecus*, ποιμῆν, and ποῖα, 'food for sheep,' 'grass.'

201. κραναῆς περ. Alluding to the scant supply of τροφή, implied in τράφη. The Schol. cites Od. iv. 605.—περ means 'though,' not 'very.'

203. Ἀντήνωρ. See sup. 148.

204. τοῦτο ἔπος, viz. that Ulysses had μήδεα πυκνά. This is illustrated by v.

208, 212, and by the style of his eloquence, 216 seqq.

205. καὶ δεῦρο, here, to Troy, *also*, i. e. besides other places. Or καὶ may mean 'on another occasion also,' a friendly instead of a hostile one. "They (the Grecian forces) then proceeded to Tenedos, from whence Odysseus and Menelaus were despatched as envoys to Troy, to re-demand Helen and the stolen property. In spite of the prudent counsels of Antenor, who received the two Grecian chiefs with friendly hospitality, the Trojans rejected the demand, and the attack was resolved upon." Grote, i. p. 245. This story may have been enlarged upon in the ἔπη Κύπρια.

206. As ἀγγελίη τινὸς, like λόγος τινος, means 'a message about a person,' (cf. xii. 74. Thucyd. viii. 15, quoted by Trollope, ἀγγελία τῆς Χίλου,) so ἔνεκα here governs ἀγγελίης, and not σεῦ, as those grammarians supposed who regarded ἀγγελίης as a substantive = ἀγγελος. See xiii. 252. Buttmann, Lexil. p. 16, seems to think this should rather have been σῆς ἔνεκ' ἀγγελίης, but the other is certainly good Greek. Spitzner discusses this question learnedly and lucidly on xiii. 252, and decides against a nominative ἀγγελίης, to which Buttmann evidently inclines; and Doederlein subscribes to his opinion.

207. Schol. τὸ φιλεῖν ἐνιότε ἀντὶ τοῦ ξενίζειν τίθησιν. ("Loved," Lord Derby.)

208. φυὴν, the personal appearance. The name Ὀδυσσεύς, the more ancient form of which is *Olixes*, means 'the dwarf,' Ὀλίζων (ὀλίγος), or 'the lesser.'

ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 ἄμφω δ' ἔζομένω γεραρώτερος ἦεν Ὀδυσσεύς,
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἧ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολὺμητις ἀναΐζειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὗτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,

See *Farronianus*, p. 142. *New Cratylus*, § 167. *Supra*, 193, and ii. 717.

209. ἀλλ' ὅτε κ.τ.λ. 'But when they had met the Trojans in full assembly, above them (all) as they stood Menelaus held up his broad shoulders.' Others, 'when they (the two) were standing,' &c. It is better to refer the plural *στάντων* to the whole multitude, than to the two parties compared with each other: to show this perhaps he changes to *ἄμφω ἔζομένω*, 'when they both sate down,' in the next verse. The Schol. compares, for this nominative absolute, x. 224, *σύν τε δὴ ἔρχομένω*, καὶ τε πρὸ δ τοῦ ἐνόησεν.—*στάντων* depends on *ὑπὲρ* in *ὑπείρεχεν*.

211. *γεραρώτατος*, 'of more kingly dignity,' *sup.* 170. *γεραίτατος* (as from *γερῆς*) occurs *Ar. Ach.* 286.

212. *ὑφαινον* κ.τ.λ. 'when they began to weave words and counsels for all,' i. e. addressed themselves to the task of haranguing and advising the people generally. [*ὑφαινον* *Bekk. ed.* 2.]

213. *ἐπιτροχάδην*. The meaning of this is variously explained 'cursorily,' 'running rapidly over the subject,' (cf. *Plat. Phaedr.* p. 237, A, *ὅτι τάχιστα διαδράμω τὸν λόγον*), 'concisely,' and 'vehemently,' with hostile and angry attack, viz. as one personally aggrieved. So *Doederlein*, who compares *Od.* xviii. 26, *ὡς δ' ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει*. Perhaps 'volubly' or 'fluently' is the simple idea; *running on*, or even *rattling on*, as we say of ready speakers, just as a wheel runs over a road without stopping at every stone. He might speak *παῦρα*, a short speech, and yet fluently and rapidly, as far as it went.—*μάλα λιγέως*, very distinctly, with a very clear voice. Root *lig*, as in *liquidus* (i. 248).

215. οὐδ' ἀφαμαρτοεπής, not wander-

ing in his words away from the subject, but speaking ever to the point, *καίρια λέγων*.—εἰ καὶ, 'even though he was born after the other.' Though a younger man, he did not fall into the common vice of young orators. See xiii. 824. *Od.* xi. 511. *Bekker* reads *ἦ καὶ*, with nearly all the old copies and the grammarians; but it is difficult to see how it can be defended, as *Spitzner* admits.

216. *ὅτε ἀναΐζειεν*, *quotiens surrexisset*, 'when he had risen to speak.' So *Ar. Ach.* 638, *ἐπειδὴ τοῦτό τις εἶποι*. *Inf.* x. 11, *ὅτε ἀθρήσειεν*—*θαύμαζεν* *πυρὰ πολλά*. *Ibid.* 489, *ὅντινα Τυδείδης ἄορι πλήξειε παραστὰς, τὸν δ' Ὀδυσσεύς*—*ἐξερύσασκε*. ii. 188, *ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κичεῖν, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε*. xvii. 463, *ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαίτο διώκειν*, and *ibid.* 732. The more common use is, that an imperfect, not an aorist, should follow; and perhaps *στάσκειν* may be so regarded, as from *στάω*. At all events, the forms in —*σκε* are frequentative, or iterative. (*New Crat.* § 386.)

217. *κατὰ χθονὸς*, 'down on the ground.' A rare use of the genitive. *Theocr.* vii. 135, *κατὰ κρατὸς δονέοντο*, 'down on the head.' *Hes. Theog.* 498, *τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης*. See *inf.* xxi. 172, xi. 358, *καταείσατο γαίης*. The notions of starting from one point and arriving at another are correlative; and this perhaps explains the identity of construction.

218. *ἐνώμα*. 'He did not wield or move his staff backwards (over his shoulder), or directed towards the ground in front of him, but kept it still and immoveable, like a man who knew nothing.' This shows that *action* in oratory was thought the life and soul of a striking address.

ἀλλ' ἀστεμφὲς ἔχεσκεν, αἶδρεῖ φωτὶ ἐοικώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὖτως. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος ἦν
 καὶ ἔπεα νιφάδεσσι ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειεν βροτὸς ἄλλος.
 [οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.]"
 τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίος 225
 "τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἡὺς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;"
 τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν,
 "οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὦς 230
 ἔσσηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλὰκι μιν ξείνισσεν ἀρηίφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐν γνοίην καὶ τ' οὐνομα μυθησαίμην· 235
 δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,

219. ἀστεμφὲς, Schol. ἀμετακίνητον. Root στεμφ, στεμφ (στέμφυλον), 'to move by shaking' (our word *stamp*). Hesychius recognizes both ἀστεμφής and ἀστεμφής. See ii. 344, ἔχων ἀστεμφέα βουλήν.

220. ζάκοτόν τιν', 'some wild fanatic,' Newman. Rather, 'sulky,' because he kept his eyes on the ground.—ἄφρονα αὖτως, a mere dullard or simpleton. ('Mad, or void of sense,' Lord Derby.)

221. μεγάλην, 'loud.' When he warmed with his subject, and began to pour out words thick and fast, like snow-flakes in winter, he had none to compete with him in eloquence. Among his many accomplishments, Ulysses was distinguished for oratory, and hence he is chosen for the important mission to Achilles, ix. 180.—ἔπεα, i. e. καὶ ἔπεα — Ἐφικότα. Pliny, Ep. i. 20. 22, 'Nec vero, cum haec dico, illum Homericum ἀμετροεπῇ probō, sed hunc καὶ ἔπεα κ.τ.λ., non quia non et ille mihi validissime placeat, πάντα μὲν, ἀλλὰ μάλα λιγέως, si tamen detur electio, illam orationem similem nivibus hibernis, id est, crebram et assiduam et largam, postremo divinam et caelestem volo.'

224. οὐ τότε κ.τ.λ. A verse mani-

festly interpolated, or rather, due to another recension in place of the preceding. The digamma is violated in both εἶδος and ἰδόντες. Perhaps the verse was composed in consequence of ἐρίσσειε not suiting the sense so well as ἦρισε. The emphasis is on εἶδος, which has reference to φῶν in 208. 'We did not then admire his *appearance* so much as his oratory.' Doederlein renders ἀγασσάμεθα 'we did not then feel vexed at' his slovenly and careless manner. But the Schol. gives ἐθανυάσαμεν. Mr. Newman, "No longer did Ulysses' form with admiration fill us." Lord Derby, "Then little reck'd we of his outward show."

226. τίς τ' ἄρ'. See i. 8. xii. 409.—ἦδ', sup. 167.

227. ἔξοχος, in the literal sense of ἐξέχειν, projecting beyond, or higher than. So in ii. 480. xii. 269.—ἦδ' εὐρέας ὤμους Spitzner, which was probably the reading of Zenodotus, and has a better sound.

230. θεὸς ὦς. See sup. 2.

231. ἡγερέθονται. See on x. 127. ii. 304.—Κρητῶν ἀγοί, see ii. 650—2.

236. That Helen should now first ask

Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.
 ἣ οὐχ ἔσπείσθην Λακεδαίμονος ἐξ ἑρατεινῆς,
 ἣ δέυρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ' ἃ μοι ἔστιν."
 ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
 κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ. φέρε δὲ κρητῆρα φαεινόν
 κῆρυξ Ἰδαῖος ἥδὲ χρύσεια κύπελλα,
 ὥτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν.
 "ὄρσεο Λαομεδοντιάδῃ. καλέουσιν ἄριστοι 250
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμῃτε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο. 255
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται

after her two brothers is a difficulty raised by the ancient critics, perhaps only to be solved by the 'ballad theory' propounded on 168 sup.

238. *μοι μία*. Doederlein regards this as = *ἡ αὐτὴ μοι*. Nothing is hinted about the egg of Leda, which was perhaps a figment of later Cyclic writers. See Eur. *Hel.* 258. It is not unlikely that 237 was interpolated from *Od.* xi. 300.

240. *δέυρω*. A metrical change from the pronunciation *δεύρομμεν* &c.—*νῦν αὖτ'*, *nunc autem*.—*καταδύμεναι*, sup. 36.

242. *αἴσχεα*, 'thereproaches'; cf. vi. 351.

244. *ἐν πατρίδι γαίῃ*, at Therapnae. The cultus of Castor and Pollux as gods is perhaps later; Homer does not recognize them as immortal, though they are not elsewhere mentioned in the *Iliad*. In *Od.* xi. 299—304 we find the story of their alternately being alive and dead. That cultus was perhaps Spartan in its origin, and connected with element-worship. The brothers were said to have been slain

in the fight with Idas and Lynceus, on which see Theocr. *Id.* xxii.—*κάτεχεν*, see ii. 699.

245. The narrative now reverts to 103—6.—*ὄρκια*, the victims by which the oaths were to be ratified; cf. 269.—*ἀνὰ Φάστῳ*, as if in solemn procession to the Scaean gate, where the king was.

246. *καρπὸν ἀρούρης*. Wine seems to have represented the fruit offerings (as the victim did the blood offering), independently of its use in the libation.

250. *ὄρσεο*. See iv. 204. *Λαομεδοντιάδῃ*, as if from the crude form *Λαομεδοντ*. See on ii. 763.

251. On this verse see inf. 417.

252. *καταβῆναι*. This is used in respect of Priam's abode in the acropolis, though he was still perhaps (cf. 263) at the Scaean gates (sup. 145).

257. *ναίοιμεν*. This optative represents *ναόιτε* in the similar passage, sup. 74, where see the note.—*νέονται, νοστήσουσι*.

Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”

ὥς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίρους
ἵππους ζευγνύμεναι τοὶ δ' ὀτραλέως ἐπίθοντο. 260

ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

τῷ δέ δια Σκαιῶν πεδίωνδ' ἔχον ὠκέας ἵππους.
ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265

ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.

ᾧρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσσεὺς πολὺμητις· ἀτὰρ κήρυκες ἀγανοὶ
ὄρκια πιστὰ θεῶν ξύναγον, κρητῆρι δέ οἶνον
μῖσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ᾤωτο,
ἄρνῶν ἐκ κεφαλῶν τάμνεν τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.

259. ῥίγησεν, shuddered at the danger his son was about to incur. Hector on the contrary ἐχάρη μέγα, sup. 76.—ἐκέλευσε δὲ, ‘but still ordered,’ in spite of his fears, &c.

261. ὀπίσσω, at the back of the car, i. e. to the ἄντυξ or circular ring projecting behind on each side of the stepping-board. See inf. 311 and on v. 262. (Those who think the ἄντυξ was in front, explain ὀπίσσω very unsatisfactorily.)

262. Ἀντήνων. He went along with Priam on account of his having entertained some of the Greeks at his house, sup. 207. He had been with him at the Scaean gate, sup. 148.

263. ἔχον, ‘drove.’ The regular Homeric word. See v. 240. viii. 139.

264. μετὰ Τρώας, i. e. ἐς Τρώας, ὥστε εἶναι μετὰ Τρώων. (Not “between,” Lord Derby, which is expressed in 266.)

266. ἐστιχόωντο. See inf. on 341. ‘They solemnly marched’ seems here the sense.

269. ὄρκια, the victims by which the treaty was to be made: the objects by which the oaths were sworn. Hence ὄρκια ταμεῖν, *foedus icere*, to slay such victims. See Lexil. p. 439.—ξύναγον, ‘brought together,’ viz. those from Troy and those from the ships, sup. 116—20.

270. μῖσγον. As the treaties were

ἄκρητοι, made with unmixed or pure wine, this must mean that the wine brought by both parties was mixed together, to be then tasted and poured in libation. Hence in contracting friendships the phrases κίρνασθαι φίλιαν, νεοκρὰς φίλος, &c., and from the usual absence of water (perhaps to symbolize the strength of the bond), we may explain ὕδαρὴς φιλότις, ‘a weak and watery friendship,’ in Aesch. Ag. 771.

272. ᾤωτο, ‘was suspended.’ Plup. pass. of αἰρώ. Anciently ἄερτο, or ἄορτο, representing, when the long vowels came in, ἄηρτο and ἄωρτο. Thucydides has ἡρτο in i. 130. The perfect passive ἤρμαι is contracted from ἤερμαι. We have παρηέρθη inf. xvi. 341. See xix. 253, where this verse occurs, and Theocr. xxiv. 43, ὃ οἱ ὑπερθε κλιντήρος κεδρίνω περὶ πασσάλῳ αἰὲν ᾤωτο. Buttmann, Lexil. p. 136, assumes the ω to be radical, and the active perfect of αἰρώ to be ἥωρα, the passive ἥωρμαι. Ἀεῖρω doubtless took the digamma, ἀφέλω. This is further shown by the form ἡερέθονται for ἀφερέθονται. In fact, ε and ο are always euphonically convertible. Hence the ο in μετήρος, παρήρος, μετέωρος, ἀπήωρος, presents no difficulty.

274. νεῖμαν, viz. the tufts of hair, per-

τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο, χεῖρας ἀνασχών. 275
 “Ζεῦ πάτερ Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 ἡέλιός θ' ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,
 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290
 αὔθι μένων, εἴως κε τέλος πολέμοιο κιχέω.”

haps including a taste of the wine. The ceremony is remarkable: each chief takes a lock of hair as an equivalent to touching the head of the living victim, while he calls on Ζεὺς ὑπατος, the Elements, the *χθόνιοι* generally, including the Furies, Pluto and Proserpine, the avenging demon Ὀρκος (Hes. Opp. 804, Theog. 400), to witness and preserve the oaths.

277. ἐφορᾷς καὶ ἐπακούεις, ‘oversee and overhear.’ So both ἐπόπτης and ἐπηκόος are used of those who are personally witnesses, e. g. Aesch. Prom. 307. Cho. 967.

278. καμόντας, ‘departed.’ Literally, ‘enfeebled,’ ‘powerless;’ a euphemism for the dead, who were thought to be deprived of active vital energy, but not of consciousness: i. e. to remain in a kind of semi-existence. See Lexil. p. 372.—τίνυσθον, ‘punish,’ has the first syllable long by the *ν* being pronounced double, as in ὀπωρινός, &c. The dual is used because Pluto and Proserpine are primarily meant. Aeschylus calls these powers βαρύτιμοι, ‘heavily punishing,’ in a passage much resembling this, Suppl. 23.—ὅτις (ὅστις), = ἐάν τις.

280. φυλάσσετε, ‘be guardians of,’ or

cause them to be faithfully kept.—πιστά, sc. ὥστε εἶναι.

285. ἀποδοῦναι. The infinitive depends on ὄρκια, ‘the oath that they shall repay’ &c. (Some wrongly supply κελεύω,—see Arnold.)

287. ἣ τε πέληται, *quae sit etiam inter posteros*, i. e. which may remain valid with posterity,—which shall be accepted in all time as a full acquittance of the claim. The subjunctive is nearly equivalent to the Attic future. See inf. 460.

288. ἐμοί. Agamemnon, who presides over the ceremony, speaks of the fine being paid to himself rather than to Menelaus, simply as the chief of the expedition who claims the right of arranging the terms. Schol. ὥς τῷ μὲν ἀδελφῷ τῆς Ἑλένης, αὐτῷ δὲ τῆς ποινῆς ὀφειλομένης.—τιμὴν, ποινὴν.

289. Note εἰ ἂν οὐκ ἐθέλωσιν = ἐὰν μὴ ἐθέλωσιν.

290. αὐτὰρ κ.τ.λ., ‘then I even after him will fight for the ransom, remaining here on this very spot until I have obtained an end of the war.’ The Schol. notices the simplicity of the conditions, and that Helen is not placed as a stake in the hands of a third party.

ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεί χαλκῶ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
ἔκχεον, ἦδ' εὖχοντο θεοῖς αἰιγενέτησιν.
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.
“ Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέει ὡς ὄδε οἶνος, 300
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.”
ὥς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν.
“ κέκλυτέ μεν, Τρῶες καὶ ἑκνήμιδες Ἀχαιοί.
ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἡνεμόεσσαν 305
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀράσθαι
μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
Ζεὺς μὴν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”
ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310

295. *δεπάεσσιν*, ‘with their cups,’—the *κύπελλα* of v. 248.—*ἔκχεον*, they poured out libations on the ground. See on vii. 480.

297. *τις*, some one who recited the form of words to be used. Or perhaps, as Lord Derby has it, “and thus from Trojans and from Greeks Arose the joint petition.” Cf. inf. 319.

299. *πημήνεια*. Note the construction (by attraction) for *ὀπότεροι ἂν πημήνωσιν*, ‘whichever party shall have done harm (to the other) beyond (contrary to) their oaths’ &c. See sup. 107.—*ὑπὲρ ὄρκια, παραβάντες τοὺς ὄρκους*, cf. iv. 67.

301. *δαμεῖεν*, ‘be ravished;’ as a virgin is called *ἄδμης* &c. A savage form of oath, with all the characteristics of a rude antiquity. Compare iv. 35. vi. 58. There was another reading *μιγεῖεν*.

302. *οὐ πῶ*. He did not *yet* ratify the oath,—was not yet disposed to grant the prayer, that utter destruction should come on those who first violated the truce; for, as Paris was withdrawn from the fight (inf. 380), the perjury of the

Trojan Pandarus in shooting at Menelaus (iv. 122 seqq.) was not allowed to fall at *once* on the Trojan party, though Agamemnon predicts that Zeus will accomplish the vengeance due *some day*, καὶ ὅψε, iv. 161.

ιβ. κρααίνω is a lengthened form of *κραίνω*, as *πειραίνω* of *πείρω*, *ἄκραντος* of *ἄκραντος*. The aorist imperative *κρήνην* is formed on the principle of assimilating vowels and diphthongs in juxtaposition. See i. 41.

306. *οὐ πῶ* would here seem the same as *οὐ που*, ‘I shall not, perhaps, have the courage,’ &c. It is difficult to explain it as ‘not yet.’ Hesych. *πῶ, ποῦ*. So also in xii. 270, *ἐπεὶ οὐ πῶ πάντες ὁμοῖοι ἄνέρες ἐν πολέμῳ*, and xvii. 190.

308. *Ζεὺς μὴν που*. Zeus doubtless knows (though I do not, &c.). This point alone is clear to his mind, and induces him to withdraw from the spectacle, that one or the other will fight to the death.

310. *ἐς δίφρον*. Victims killed for purposes of this kind were not eaten, but were carried away and either buried

ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
 Ἐκτωρ δὲ Πριάμοιο πάις καὶ δῖος Ὀδυσσεύς
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 ὀπότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
 “ Ζεῦ πάτερ Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320
 ὀπότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀΐδος εἴσω,
 ἡμῖν δ' αὖ φιλότῃτα καὶ ὄρκια πιστὰ γενέσθαι.”
 ὥς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ
 ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325
 οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἥχι ἐκάστου
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡνκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330

or thrown into the sea. Schol. ἔθος γὰρ ἦν τὰ ἐπὶ ὄρκοις γιγνόμενα ἱερεῖα τοὺς μὲν ἐγχωρίους γῇ περιστέλλειν, τοὺς δὲ ἐπὶ ἡλῦδας εἰς τὴν θάλασσαν ῥίπτειν,—ἡ δὲ ἔλξων ἀποφέρει τοῖς ἐν ἄστει. See xix. 267.—ἄρνας in this passage clearly takes the F. See sup. 103.

311. ἡνία τείνεν. As he entered the car from behind, he drew the rein, then tied to the ἄντυξ, ready to his hand, so as to have the horses at once under his control. See sup. 261.—βήσετο, for ἀνεβήσετο.

314. Τὸ μονομαχία, or third part of the book.

315. διεμέτρεον. Either to assign a limit, beyond which a retreat would be a defeat, or to keep either combatant from approaching too near his own line. Schol.—*campum dimensi*, Aen. xii. 116.

317. ὀπότερος ἀφείη, *uter prior mitteret*. This should be ἀφήσοι according to the usual idiom. The indirect aorist optative should mean *misisset*. The verse may have been a later addition.

318. ἡρήσαντο, εὐξάντο. Some of the old critics read ἡρήσαντο θεοῖς, ἰδὲ χεῖρας

ἀνέσχον, and so Heyne, Bekker (ed. 2), and Trollope. There is nothing objectionable in ἡρήσαντο used absolutely.—*tis*, cf. sup. 297.

321. ὀπότερος. In saying this, they knew well that Paris was really to blame, and thus they virtually prayed for his death. That he was detested by his own citizens appears from 454 inf.—τάδε ἔργα, τάδε πράγματα, this war.—ἔθηκεν, as τίθηναι and τίθεσθαι φόνον, μάχας, &c., in the tragic writers, e.g. Eur. Suppl. 960, Iph. A. 1418 (quoted by Mr. Trollope).

325. ἄψ ὀρόων, viz. that he might not seem to act with partiality in the matter.

326. οἱ μὲν, the men on both sides.—κατὰ στίχας, in rows, sup. 113.

327. ἀερσίποδες, high-trotting. Supply ἦσαν, or ἐρύκοντο, as in x. 407. The Schol. supposes that the impatient lifting of the feet, in horses detained against their will, is described.

329. One can hardly doubt that this verse was interpolated.

καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε. 335
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὧς δ' αὐτῶς Μενέλαος ἀρήσιος ἔντε' ἔδυνεν.

οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς.
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345
 πρόσθε δ' Ἀλέξανδρος προῖη δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐΐσην·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπὶδ' ἐνὶ κρατερῇ. ὃ δὲ δεύτερος ὤρνυτο χαλκῷ
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί 350
 “Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,

331. ἐπισφύρια, usually rendered ‘clasps over the instep,’ are more accurately explained by the Schol. ‘the hollow plates enclosing the ankle-bone on each side above the foot.’ Which agrees with Hesych. τὰ καλύπτοντα τὰ σφυρά. These lines recur xi. 17—19.

333. ἥρμοσε, ‘it fitted.’ See xvii. 210.

334—5. Zenodotus rejected these two verses, as the Schol. Ven. records.

336. κυνέην, a cap of skin, *galeam*, but covered with metal outside. Perhaps εὐτυκτον, ‘well folded’ or ‘doubled,’ to protect the head. But the more elaborate helm (see on x. 258) may here be described. The Trojan armature, if this passage is to be trusted, appears to have differed little or nothing from the Greek.

339. ὧς αὐτῶς. Either ‘with similar armour,’ or simply, ‘armed himself likewise.’

340. ἐκάτερθεν, Schol. ἐξ ἐκατέρας, as if it were ἐκατέρωθεν, ‘each on his own

side.’ Perhaps from ἕκας and ὑπερθεν, ‘far apart from,’ as ἀνέκαθεν or ἀνέκας from ἀνά and ἕκας. Cf. Od. vi. 263. xxii. 181.

341. ἐστιχόωντο, ‘walked with measured step,’ *incedebant*. Cf. sup. 266.

343—5. Probably spurious. They do not improve the narrative; the verbal διαμετρητὸς (cf. sup. 315) seems a post-Homeric form (ix. 526), and the metre of 345 is un-Homeric (vid. v. 189). See a similar interpolation in xii. 288, compared with inf. 417; viii. 71.

346—8. Repeated in vii. 249, 50, and 259. Note the construction βάλεν κατ' ἀσπίδα Ἀτρεΐδου. Cf. inf. 356.—χαλκός: χαλκὸν Spitzner and Trollope, with Heyne. Aristarchus preferred the nominative.

351. πρότερος. An appeal to Ζεὺς ἔνσιος against the party who began the wrong, ἥρξεν ἀδικίας.—ἔοργεν, ἔφοργεν, Epic perfect of root *Ferg* (*work*), = ἔρδω or ῥέζω.

δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.”

ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δολιχόσκιον ἔγχος, 355
καὶ βάλε Πριαμίδαο κατ’ ἀσπίδα πάντοσ’ ἐΐσην.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄμβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο·
ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα
ἔγχος· ὃ δὲ κλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ’ ἄρ’ αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ’ ὦμωξε ἰδὼν εἰς οὐρανὸν εὐρύν.

“Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλωότερος ἄλλος. 365

352. This line is probably spurious, and the Schol. says it was rejected, the epithet *δῖος* being not well applied by Menelaus to the rival who had carried off his wife. It may be merely a common-place, or poetic title.

353. *ἐρρίγησι*, from the secondary present *ἐρρίγω*, like *δεδοίκα*, *πεφύκα*, &c. —*ξεινοδόκον*, a host. Aesch. Ag. 392, *οἶος καὶ Πάρις ἐλθὼν ἐς δόμον τὸν Ἀτρεΐδαν, ἥσχυνε ξενίαν τράπεζαν κλοπαῖσι γυναικός*. Violation of hospitality was the gravest crime in the eyes of Eastern races, and the respect for it was in fact a result of, not an exception to, their general treachery, like the reverence for an oath; the vices raised the virtues into social necessities.—*ὃ κεν*, *ὅς ἂν*, ‘who may have afforded hospitality.’

357. *δίᾳ*. See iv. 135; xi. 435, where this distich occurs, and vii. 251, where the six lines are repeated.

359. *διάμισε*, ‘it cleared away, cut a rent in, the tunic (or frock) close above the hip.’ Schol. *λαπάρη δὲ ἐστὶν ὁ κενὸς τῶν ὀστέων τόπος ὁ ὑποκάτω τῶν πλευρῶν κείμενος*. On *ἀμάω* and its compounds see *New Cratylus*, § 218, where the author contends that the primary idea is ‘to lay low,’ ‘to level,’ from the same root as *ἀμαλός*. Thus, he says, *διαμῶν* is ‘to penetrate a surface lying flat or level over something they wished to get at’ (p. 406).

360. *κλίνθη*. This necessarily describes a previous act; ‘but he (seeing

the lance coming) had bent aside, and so escaped death.’

362. *ἀνασχόμενος*, *ἐάντων* or *τὸ ξίφος*. See xxiii. 660.—*φάλον*. This, as explained by Buttmann, Lexil. p. 522—3, was the curved ridge or elevation on the top of the helmet, in which was inserted the plume. It was in fact intended both to add to the height, and to save the crown of the head from fatal blows. The root is *φαλ*, which appears in several words implying a conspicuous patch (usually on the head), as in *φαλακρός* (our *bald*), *φάλαρος*, a white-faced ram or dog, *φαληρίς*, a bald coot, *φάλαρα*, the head-gear of a horse, *ὄμφαλος* (for *ὄμβ-φάλος*, compare *umb-o*, and our word *hump*), in *φαληριᾶν*, used of foaming waves, inf. xiii. 799, and in *φάλαйна*, *balalaena*. See on iv. 459, and Plat. Symp. init., where there is a play on the name *Φαληρεὺς*.

363. This verse expresses the sound of the swords striking against each other. Lord Derby, “but shiv’ring in his hand In countless fragments flew the faithless blade.” (The literal sense, “three or four pieces,” seems better; the other is an hyperbole.) Cf. Od. ix. 71, *τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἱς ἀνέμοιο*. Whether *τριχθὰ* is an adverb, like *μίνυθα*, or the accusative of *τριχθός* = *τρισσός*, i. e. *εἰς τρία μέρη*, may be doubted. Compare *τριχθάδιος* and *μίνυθαδιος* with *μίνυθα*.—*διατρυφὲν*, *διαθρύπτω*, by a change in the place of the aspirate. Cf. *τρυφή*.

ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσι ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἦίχθη παλάμῃφι ἐτώσιον, οὐδὲ δάμασσα."

ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
ἔλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιοῦς· 370

ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρὴν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης·
καὶ νῦ κε εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἦ οἱ ῥῆξεν ἱμάντα βοὸς ἱφι κταμένοιο· 375

κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἦρως μετ' ἐυκνήμιδας Ἀχαιοῦς
ῥύψ' ἐπιδινησας, κόμισαν δ' ἐρίηρες ἐταῖροι·
αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380

366. τίσασθαι. Cf. sup. 28.

367. ἄγη, i. e. *ἑλκε*, or *χείρεσσ' ἐλκε*.
Cf. iv. 214.—*ἦίχθη* (from *αἰσσω*, properly active), 'sped,' "was vainly darted,"
Mr. Newman.

370. *ἐπιστρέψας*, turning him towards the Achaeans and away from his own friends. ("Wrenching round," Lord Derby.)

371. ἄγχε κ.τ.λ. 'But he was all but choked by the embroidered strap beneath the tender part of the throat, which had been tied tight under his chin as the fastener of his casque.'—*πολύκεστος*, Schol. *πολυκέντητος*, ἐκ δὲ τοῦτου ὁ ποικίλος δηλοῦται διὰ τὰς ῥαφάς. Cf. *ἡκεστος*, vi. 94, and on xiv. 214.—*τρυφαλείης*, as explained by Doederlein (but see on xiii. 578), means a cap with a projecting peak (sup. 362) pierced with a hole for the purpose of seeing through, something like the *visor* in medieval armour, and hence called *αὐλῶπις*. It was called *ἀμφίφαλος*, v. 743, when it had such a peak projecting both before and behind, and *τετραφαλος* when it had also ear-laps or cheek-pieces, xxii. 315; but the plain cap without any of these appendages was *ἄφαλος* or *καταίτυξ*, x. 258.

375. ἱφι, *ἑφι*, *vi*, 'slain by violence.' The best leather was made from the hide of slain oxen, the worst from those which had died by disease, *δέρμα μοχθηροῦ*

βοὸς, Ar. Equit. 316. Hence in Hes. Opp. 541, shoes are ordered to be made of the hide *βοὸς ἱφι κταμένοιο*, and in Od. xiv. 24, *δέρμα ἐυχρόες* is leather of a good healthy colour. Propert. v. 10. 22, 'praebebant caesi baltea lenta boves.' The sense here virtually is, 'who broke for him the chin-strap, strong as it was.' Thus we are to understand that it was not an accidental breakage.—*κτάμενος*, like *κτίμενος*, *βλήμενος*, *χύμενος*, *οὐτάμενος*, is an intransitive aorist of *κτάω* or *κτῆμι*, whence *ἐκταν*, *ἐκτᾶ*, like *οἰτᾶ*. See v. 21.

376. *κεινὴ*, i. e. *κενή*, iv. 181.

378. *κόμισαν*, 'took it up.' Cf. ii. 875. Mr. Newman, 'But his comrades dear regained it.' The Greeks are meant; the Trojans would rather be said *κομίσασθαι*, 'to recover it.'—*ἐρίηρες*, valiant, trusty; also *ἐρίηρος*, iv. 266, said to be from *ἄρω*. But see on i. 572. viii. 332. sup. 47.

379. ἄψ. Not for *πάλιν*, *denovo* (Arnold), but 'back from the act of throwing the helm,' which would require that he should turn towards the Greeks. This form is the same as *abs*, from the shorter form *ἀπ* (as in *ἀππέμψει*, Od. xv. 83). Perhaps we should here read *αὐτὰρ δ' ἄψ κ.τ.λ.*

380. ἔγχει. He appears to have had two spears, as was usual for a hoplite; since one had been thrown in vain sup. 368; or he had both a javelin and a lance.

ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ,
 καδ δ' εἶσ' ἐν θαλάμῳ ἐνώδεϊ κηώνεντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔε. τὴν δὲ κίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385
 γρηὶ δέ μιν εἰκνῖα παλαιγενεὶ προσείπεν,
 εἰροκόμῳ, ἧ οἱ Λακεδαίμονι ναιεταούσῃ
 ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκειν.
 τῇ μιν ἐῖσαμένη προσεφώνεε δι' Ἀφροδίτῃ.
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθέμεν, ἀλλὰ χορόνδε
 ἔρχεσθ' ἧε χοροῖο νέον λήγοντα καθίζειν.”

381. The ἄρα has probably superseded the digamma, *Φηέρι*, from *ἄΦήρ*. See xxi. 549. 597.—*καδ δ' εἶσ'*, *καθεῖσε*, ‘set him down in his fragrant perfumed chamber.’—*κηώεις*, *καFFόφεις*, or *καF-Φιδέεις*, root *καF*, as in *καίω*, *καύσω*, *κῆλον* (*κᾶλον* and *κῆλα*, i. 53) for *κάFελον*, &c. Doederlein derives it from an imaginary noun *κηός*, *cavum* (*κῆτος*, = *κηFος*?). See on ii. 581, and on vi. 288. xii. 280.—*αὐτὴ δ' αὖθ'*, *ipsa autem*, &c.

384. ἄλις. The connexion of this word with ἄλης, ‘crowded,’ is evident. See ii. 90.

385. *ἑανός*, when used as a substantive, has the *α* always short; as an adjective, always long. This fact has induced Buttmann, in his long discussion on the word in the *Lexilogus*, to assume two distinct roots, *ἐννυμι* and *ἐάω*, the latter giving the sense of ‘pliant.’ This theory is very unsatisfactory. The word is probably contracted from *Φεσανός* (root *Φεσ* = *vest*), which became *ἑανός* (*Φεανός*), *εἑανός*, by dropping the *σ*, and *εἶανός* or *εἰανός* (*ἐFανός*) by doubling the *ν* in pronunciation (one of the commonest Epic licences). Compare for the termination *ῥιγεδανός*, *ἥπεδανός*, *ἐδ-ανός*, *σφεδ-ανός*. Doederlein thinks *εἰανός* is for *ἐάνιος*, which is not unlikely in itself. As for the word, which is but rarely used, e. g. v. 734, xviii. 613, being long or short, adjective or substantive, that is probably accidental. Compare *ἐνδυτόν*, ‘put on over an under garment,’ to

which a similar notion of a fine and elegant attire, *σεμνὴ ἐσθῆς*, is attached.

386. *γρηὶ*, for *γραφF-ι*. See on v. 138.—*παλαιγενεὶ*, *πρεσβυτέρῃ*. It is so used in Hymn. in Dem. 113, *τίς πόθεν ἐσσι γρηῦ παλαιγενέων ἀνθρώπων*;—*εἰροκόμῳ*, for *ἐριοκόμῳ*, by the hyperthesis of *ι*, as in *εὐειρος* (Soph. Trach. 675, Ajax 297), for *εὐέριος*, *εἰροπόκος* inf. v. 137. It means ‘a wool-carder.’ Inf. 388 *εἴρια* is for *ἐβρία*, so pronounced.

388. *ἥσκειν*. For *ἥσκειν* (*ἀσκεῖν*), ‘used to dress.’ The contracted third person singular of the imperfect does not usually take *ν* *ἐφελκυστικόν*, except in *ἦν* for *ἔε* and *ἦδεν* for *ἦδεε*. (Lord Derby seems to have taken it for the pluperfect.)

ιβ. μιν, i. e. she, Helen, had the greatest affection for her, the old matron. Schol. *μιν*, *τὴν γραῦν*.

389. *εἰσαμένη*, *ἐF-ισαμένη*. The old aorist *Φίσασθαι* meant ‘to make oneself like,’ see sup. 122.—*μιν*, sc. *προσεφώνεε*, as above v. 386. See ii. 795.

391. *κείνος ὃ γε*, ‘yonder is he,’—as if she pointed to the spot. See xix. 344, *κείνος ὃ γε προπάρειθε νεῶν ὀρθοκραιράων ἦσται*.

ιβ. δινωτοῖς, turned in a lathe, viz. the legs of it.

392. *κάλλει*. As if he had just left the company of the goddess, who was able to confer personal beauty, as Athena did on Ulysses in the Odyssey, vi. 230, and elsewhere.—*τόν γε*. See ii. 3.

ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσιν ὄρινεν. 395
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
“δαιμονίη, τί με ταῦτα λιλαίειαι ἡπεροπεύειν;
ἦ πῇ με προτέρω πολίων ἐν ναιομενάων 400
ἄξεις ἢ Φρυγίης ἢ Μηρονίης ἑρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
οὔνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης; 405
ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κείνον ὀίζυε καὶ ἐφύλασσε,
εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
κείσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἶη— 410
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω

396. ἐνόησε, recognized, viz. appearing through the guise of an old woman. The Schol. says some critics rejected from 395 to 417. But it is added, that demigods often had that peculiar power of discernment, e.g. in xiii. 68. See also i. 199.

400. προτέρω, πορρωτέρω πολέων, yet further on into cities. So in the formula γῆν πρὸ γῆς, the πρὸ = πόρρω, and in πρὸ ὁδοῦ γενέσθαι, 'to be far on in one's journey.'

402. καὶ κείθι, καὶ ἐκεῖ, 'if there also you have some favourite youth to whom you have promised a fair bride.' Mr. Newman, "if there too thou some darling hast of voice-dividing mortals."

403. οὔνεκα κ.τ.λ. 'Because Menelaus wishes (according to the terms of the treaty, sup. 285) to take me back as his wife, therefore have you come with crafty intentions (to draw me closer to Paris)?' This gives a sufficiently clear sense. Doederlein places only a comma at ἀνθρώπων, v. 402, and makes the sense to be this: 'Will you take me yet further, and give me to some favourite of yours, because Menelaus is the victor? Is that the reason that you have come here with your wives?' &c.

406. Perhaps θεῶν δ' ἅπο εἶκε (Feike)

κελεύθου, 'leave your present walk among the gods, and retire from them.' The phrase εἶκειν ὁδοῦ often occurs, nowhere ἀποεἶκειν, as Doederlein remarks. An ancient variant was ἀπόειπε κελεύθους, but the Schol. Ven. rejects it as of no authority, and explains, after Aristarchus, τῆς δὲ εἰς τὰς θεοὺς ὁδοῦ εἶκε καὶ παραχῶρει, μὴ βαδίζουσα εἰς αὐτοὺς.

408. περὶ κείνον ὀίζυε, undergo cares and troubles about him. Hesych. ὀίζυε· κακοπάθει, μόχθει.

409. δούλην, i.e. παλλάκην, as in Od. xiv. 203. The captive slave-girl is contrasted with the κουριδίᾳ ἄλοχος, or 'lady-wife.' This is said with great bitterness.—ἢ ὃ γε. Compare for the repetition of the pronoun Od. ii. 327. Hes. Opp. 221. Σὺ δὲ, in vi. 46, x. 238.

410. κείσε, to Paris. She thinks it would be unpardonable at once so openly to violate a treaty which had assigned her to Menelaus. Schol. ἔδει γὰρ αὐτὴν τῷ νικήσαντι ἔπεσθαι.

411. πορσανέουσα Spitzner, who observes that πορσαίνω and πορσύνω were indifferently used, but seems to think that the poets preferred the future πορσανέω to πορσυνέω. Aeschylus however has ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι, Suppl.

πάσαι μωμήσονται, ἔχω δ' ἄχ' ἄκριτα θυμῷ."

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη
 "μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τῶς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλα φίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλῃαι."

ὧς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ
 σιγῇ, πάσας δὲ Τρῶας λάθεν· ἦρχε δὲ δαίμων. 420

αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράποντο,
 ἦ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425
 ἔνθα καθίζ' Ἑλένη κούρη Διὸς αἰγίοχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ.

516. For λέχος πορσύνειν (Schol. εὐ-
 τρεπίζειν), see Od. iii. 403. vii. 347. It
 is a euphemism for συγκαθεύδειν.

412. ἄχ' ἄκριτα, 'endless woes.' So
 ἄκριτοι μῦθοι in ii. 796 are explained
 ἀναρίθμητοι.

414. μεθείω (μεθέω, μεθῶ) σε, 'give
 you up,' 'remit my care of you.' Schol.
 εἰσθῆναι ποιήσω καὶ μισηθῆναι.

417. Doederlein thinks, with some
 reason, that this is an interpolated verse;
 ἀμφοτέρων should rather mean 'between
 you and Paris.' It was the office of the
 goddess to excite love or hatred in mar-
 ried people; but the Trojans and Greeks
 had long been at enmity. Or ἔχθεα (al.
 ἄχθεα and ἄλγεα, Schol.) may mean,
 'dislike of you.' Verses of this kind,
 contrasting Trojans and Achaeans by
 name, appear often to have been added
 by rhapsodists for the sake of explicit-
 ness. See sup. 127. 131. 251. 343, and
 on iv. 333.

ὡδ. σὺ δέ κεν κ.τ.λ., 'and then you
 perhaps may perish by a wretched death.'
 —ὄλῃαι, i. e. ὄλη, in Attic would be
 ὄλοιο. The κεν makes it necessary to
 disconnect the verb from the preceding
 μῆ.

419. κατασχομένη (aor. 2 med.) is
 used passively, as Od. xiii. 2, κληθμῶ δ'
 ἔσχοτο. Eur. Hippol. 27, καρδίαν κατ-
 ἔσχετο ἔρωτι δεινῷ. Pind. i. 10, τεαῖς

διπαῖσι κατασχομένη, 'possessed by.' Cf.
 inf. xxiii. 397, θαλερῇ δέ οἱ ἔσχετο φωνή.
 Here it is explained καλυψαμένη, as
 sup. 141. How a person can be said
 κατέχεσθαι πέπλῳ is not very clear.
 Compare however xvii. 644, ἥρι γὰρ
 κατέχονται δμῶς αὐτοὶ τε καὶ ἵπποι. Per-
 haps, as we have in Od. xxi. 65, ἄντα
 παρειάων σχομένη λιπαρὰ κρήδεμνα, and
 in Hes. Theog. 574, καλύπτειν δαιδαλέην
 χεῖρεσσι κατέσχεθε, we should read βῆ
 δὲ κατασχομένη ἐανὼν ἀργῇτι φαεινόν,
 'holding down close to her face.'

420. σιγῇ. As if awed to silence by
 the threat.—λάθεν, viz. because muffled
 in her robes, and perhaps disguised by
 the goddess.

424. δίφρον ἐλοῦσα. Zenodotus ob-
 jected to this menial service on the part
 of the goddess, and read αὐτὴ δ' ἀντίον
 ἵξεν Ἀλεξάνδροιο ἄνακτος, omitting 423
 —6. The goddess however was perhaps
 still in the guise of the old woman; and
 we find Athena holding a torch for
 Ulysses, Od. xix. 34 (Schol.).

427. ἠνίπαπε, 'chided,' ii. 245. Why
 this reproach? Paris had not shown
 any cowardice in the conflict. Perhaps
 she wished to show (see sup. 140) that,
 for the present at least, she really pre-
 ferred Menelaus. Her refusal to visit
 Paris, v. 410, may have arisen from her
 sense of honour in respect of the treaty.

“ ἥλυθες ἐκ πολέμου· ὥς ὤφελες αὐτόθ’ ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ’ εὐχέ’ ἀρηιφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
 ἀλλ’ ἴθι νῦν προκάλεσσαι ἀρηιφίλον Μενέλαον
 ἐξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ’ ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμιζέμεν ἥδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ’ ὑπ’ αὐτοῦ δουρὶ δαμήης.”

τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
 “ μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν ξὺν Ἀθήνῃ,
 κεῖνον δ’ αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἴσι καὶ ἡμῖν. 440
 ἀλλ’ ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ’ ὦδέ γ’ ἔρος φρένας ἀμφεκάλυψεν,
 οὐδ’ ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσω δ’ ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἡμερος αἰρεῖ.”
 ἦ ῥα, καὶ ἦρχε λέχοσδε κιών· ἅμα δ’ εἶπετ’ ἄκοιτις.
 τὼ μὲν ἄρ’ ἐν τρητοῖσι κατεύνασθην λεχέεσσιν,

430. εὐχεο, you used to boast.

432—6. These lines were rejected by the Alexandrian critics, as prosaic and contradictory. They are good verses however, if rightly understood. The advice to challenge Menelaus again is ironical; the advice to avoid meeting him is sincere.—*ἴθι νῦν*, *i nunc*, as the Romans said by a similar formula.

436. δαμήης, δαμέης (perhaps δαμέης), as τραπέομεν below for τραπέωμεν, τραπέωμεν. Aristarchus read δαμείης, others δαμείης and δαμασθῆς. See on ii. 33.

438. ἔνιπτε. The addition of θυμὸν makes it doubtful if this can mean ‘blame.’ Rather, ‘do not hurt my feelings by reproaches.’ Doederlein refers it to *ἰάπτειν*, which is not very probable. Perhaps from *ἰπτω*, *laedo*, whence *ἵψαο*, i. 454.

439. ξὺν Ἀθήνῃ, by the aid of the goddess, i. e. not by any prowess of his own.

440. αὖτις, ‘on another occasion.’—ἐγὼ, sc. ἐκλήσω.

441. τραπέομεν, Schol. *τερφθῶμεν*. And so the word is generally taken, as by transposition for *τραπέομεν*. Thus *φιλότῃτι* will simply mean ‘with love.’ On the other hand, *λέκτρονδε τραπέομεν εὐνηθέντες*, in *Od. viii. 292*, seems rather to mean *τραπέωμεν εἰς φιλότῃτα εὐνηθέντες*, sc. *ἐν εὐνῇ κείμενοι*. Another variety of the phrase occurs *inf. xiv. 314*, *νῶϊ δ’ ἄγ’ ἐν φιλότῃτι τραπέομεν εὐνηθέντε*. A simpler sense would result from *εὐνηθῆναι*.

445. Κρανάη. Schol. *ταύτην πρὸ Ἀττικῆς εἶναι φασιν. οἱ δὲ τὰ Κύνθηρα, οἱ δὲ ἐν τῇ νῦν λεγομένη Ἑλένῃ*. “More probably the island Kranæ (*Marathonisi*) in the Laconic gulf, before Gythium.” Arnold. This allusion presupposes some pre-existing poem on the rape of Helen.

448. τρητοῖσι, ‘smooth,’ ‘polished,’ Doederlein. Generally explained, ‘made of open-work,’ or ‘perforated’ for the sacking. See *Od. xxiii. 198*.

- Ἀτρεΐδης δ' ἂν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 ἀλλ' οὐ τις δύνάτο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἀρηιφίλῳ Μενελάῳ.
 οὐ μὴν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο.
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων 455
 "κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι.
 νίκη μὲν δὴ φαίνεται ἀρηιφίλου Μενελάου
 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται." 460
 ὥς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

449. ὄμιλον. Schol. τὸν Τρωικόν.—
 θηρὶ, like a beast scenting his prey, or
 rather, when it has escaped from him.

452. δεῖξαι. Because Aphrodite had
 concealed and removed him, sup. 380.

453. οὐκ ἐκεύθανον. 'They were not
 for concealing it, should any one chance
 to have seen him.' Virtually the same
 as οὐκ ἂν ἐκεύθανον, εἰ ἴδοιτο. The ab-
 sence of the *F* in ἴδοιτο is to be noticed.

454. ἀπήχθετο, viz. Paris. See on v.
 321.

456. Τρῶες καὶ Δάρδανοι. For ety-
 mological speculations on these names,
 see *New Cratylus*, § 92. In Homer, the
 Δάρδανοι seem rather to be the περίοικοι
 of the city of Troy. See ii. 816. 819,
 xx. 216, from which it would seem that
 Dardania on the slopes of Ida was older
 than Ilios built on the plain. The Dar-
 dani are probably described in Eur.
 Rhes. 275 as the ἀγρώσται οἱ κατ' Ἰδαῖον
 λέπας οἰκοῦσιν αὐτόρριζον ἐστὶν χθονός.
 The Dardanian line of princes was the

oldest. See xx. 213 seqq. Col. Mure, i.
 p. 340. Grote, i. p. 239.

457. φαίνεται, 'appears by the result,'
 viz. because Paris has disappeared, and
 his adversary still awaits him at his
 post.

458. Ἑλένην καὶ κτήματα. The re-
 storation of both was stipulated in the
 compact, sup. 70 and 255. In v. 286
 mention had further been made of the
 τιμὴ, or fine for the rape, and nearly in
 the same verses.—πέληται, see sup. 287.
 Doederlein seems wrong in supplying
 εἰκνῖα from εἰοικε, "quae etiam poste-
 rorum iudicio aequa sit." Spitzner,
 "Eam poenam solvant Troes, quae a po-
 steris etiam pari flagitio commisso sit
 solvenda."—ἀποτινέμεν, 'pay,' or 'forget
 not to pay,' infinitive for imperative.
 Zenodotus read ἀποτίνετον.—ἔκδοτε,
 'surrender,' a word properly used of
 giving up captives or suppliants to a
 claimant.

ΙΛΙΑΔΟΣ

Δ.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 νέκταρ ἐφονόχοι· τοὶ δὲ χρυσεοὶς δεπάεσσιν
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην
 κερτομίοις ἐπέεσσιν, παραβλήδην ἀγορεύων.

5

1. This Book had anciently two titles, Ὅρκων σύγχυσις, 'the violation of the oaths of truce;' and Ἀγαμέμνονος ἐπιπώλησις, 'the visit of Agamemnon to his troops.' The solemn pledge having been ratified between the armies, iii. 298 seqq., with an imprecation on the head of him who should first break it, the economy of the poem required that the treachery should be on the side of the Trojans, though the responsibility of the act is in part shifted from them by the divine agency employed.

ib. ἡγορόωντο. Schol. ἐδημηγόρουν. So i. 73, ἀγορήσατο καὶ μετέειπεν. ii. 337, παῖσιν ῥοικότες ἀγοράσθε. *Ibid.* 788, οἱ δ' ἀγορὰς ἀγόρευον. So also viii. 230. Properly, ἀγορᾶσθαι is to be a member of, or to take part in an ἀγορὰ or popular council, as μητιάσθαι in a μήτις or consultation, xii. 17, στιχᾶσθαι in a row or file, inf. 432, στρατᾶσθαι in a στρατὸς, inf. 378. Cf. Soph. Trach. 601, ἕως σὺν ταῖς ἔσθωθεν ἡγορῶ ξέναίς. Aristarchus explained it by ἡθροίζοντο. So Lord Derby, "the gods were gathered." Perhaps there was a variant ἡγερέθοντο.—παρ Ζηνὶ, 'in the palace of Zeus.'

2. μετὰ δέ, 'but among them.' σφισι (for αὐτοῖς) depends on ἐφονόχοι. This common-place about Hebe (who is but

seldom (v. 722. 905) mentioned in the Iliad) might well have been omitted; the simple verse would have been more dignified, χρυσέῳ ἐν δαπέδῳ, Τρώων πόλιν εἰσορόωντες. The double augment may be thought to indicate a later interpolation. Zenodotus read ἐφονόχοι. If the passage is ancient, it was ἐφονόχοι.

3. χρυσεοῖς. The *υ* in this adjective appears to be common, as it is in the tragic writers. Here it seems short, though long in the preceding line. See xiii. 24. 36.

4. δειδέχατο, 'pledged.' Schol. ἐφιλοφρονοῦντο, ἐδεξιοῦντο. See ix. 224. From δεικνύμι, not δέχομαι, as appears from ix. 196, τῷ καὶ δεικνύμενος προσέφη, Hymn. εἰς Ἀπολλ. Δήλ. 11, δεικνύμενος φίλον νιδόν. There was also a form δεικανῶν, as in xv. 86, οἱ δὲ ἰδόντες πάντες ἀνήϊξαν καὶ δεικανῶντο δέπασσιν. Like δέχατο for δεχ-ντο, δει-δέχατο is vocalized from δειδεκ-ντο, but the *χ* seems here to be euphonic. The custom of pointing to the party addressed explains both this word and the cognate δεξιούσθαι. See *New Cratylus*, § 292.

6. παραβλήδην, 'with invidious comparison,' viz. between Hera's apathy in behalf of Menelaus, and Aphrodite's zeal for Paris. So Doederlein (with one of the Scholiasts). Others render it, 'glance-

“δοιαί μὲν Μενελάω ἀρηγόνες εἰσὶ θεάων,
 Ἥρη τ’ Ἀργεΐη καὶ Ἀλαλκομενηὶς Ἀθήνη.
 ἀλλ’ ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ’ αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν διόμενον θανέεσθαι.
 ἀλλ’ ἦ τοι νίκη μὲν ἀρηιφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ’ ὅπως ἔσται τάδε ἔργα,
 ἧ ῥ’ αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν 15
 ὄρσομεν, ἧ φιλότητα μετ’ ἀμφοτέροισι βάλωμεν.
 εἰ δ’ αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,

ing at her indirectly,’ ‘allusively,’ or ‘by a side-way attack,’ (i. e. talking at her rather than to her,) alleging Hymn. ad Merc. 56, παραίβολα κερτομέειν, and Apoll. Rhod. ii. 448, ὥς τῷ γ’ ἀλλήλοισι παραβλήδην ἀγόρευον. Mr. Trollope oddly explains it by *vicissim*. Hesych. ἀπατητικῶς, παραλογιστικῶς, ἐξ ἀντιβολῆς παραβάλλοντες.

7. ἀρηγόνες. See v. 511. There is a little irony, ‘professed helpers of,’ &c. — Ἀλαλκομενηὶς, v. 908. This epithet is said to have been given to the goddess as being worshipped at Alalcomenae in Boeotia; but it is clearly an attribute of a power prompt to aid, ἡ ἀλάλκουσα τῷ μένει, ὃ ἔστι βοηθοῦσα Hesych. and Schol. Mr. Trollope thinks the antithesis with Ἀργεΐη favours the local interpretation, which was also an ancient one, Strabo, ix. p. 233, and Schol. Probably *Alcmena* (*Alcumenia* in Plautus) is another form of the word; and *Alcestis* involves the same root.

9. ταί, emphatic. ‘Hera and Athena sit apart (from Menelaus) and amuse themselves with idly looking on.’—On the above speech of Zeus Mr. Grote (i. p. 565) makes these remarks:—“If the proceedings of the combatants on the plain of Troy, between the first and the eighth book, have no reference either to Achilles or to an Achilleis, we find Zeus in Olympus still more completely putting that hero out of the question, at the beginning of the fourth book. He is in this last-mentioned passage the Zeus of the Iliad, not of the Achilleis. Forgetful of his promise to Thetis in the first book, he discusses nothing but the question of continuance or termination of the war, and manifests anxiety only for the sal-

vation of Troy, in opposition to the miso-Trojan goddesses, who prevent him from giving effect to the victory of Menelaus over Paris and the stipulated restitution of Helen—in which case of course the wrong offered to Achilles would remain unexpiated. An attentive comparison will render it evident that the poet who composed the discussion among the gods at the beginning of the fourth book, has not been careful to put himself in harmony either with the Zeus of the first book or with the Zeus of the eighth.”

10. τῷ δὲ, viz. Paris.—παρμέμβλωκε, παρίσταται, for παραμεμλόηκε (i. e. μεμλόηκε, μολεῖν). Some recognize a form βλώσσω, and others refer it to μέμβλομαι = μέλομαι. See xix. 343. xxiv. 73. On the euphonic insertion of the β, see *New Cratylus*, § 217.

11. If αὐτοῦ, not αὐτῷ, be right, it is an irregular genitive after ἀμύνει, the usual syntax being ἀμύνειν τινί τι or τινά. So Spitzner: while Doederlein renders it *ipsius*, and construes it with κῆρας. Some of the grammarians wrongly took it for αὐτόθι.

12. διόμενον, ‘expecting.’ The death of one or other of the combatants was one term of the agreement for a truce; but this term is not now fulfilled. See iii. 321—3.

14. ἡμεῖς δὲ κ.τ.λ. ‘All we have to do is, to consider how this action is to end,’ whether as a drawn contest or a decisive defeat; whether it is a case for renewed fighting, or for a lasting peace.—μετ’ ἀμφοτέροισι, viz. both Greeks and Trojans.—ὄρσομεν, perhaps aorist, xxiii. 210.

17. εἰ δ’ αὖ πως. An old variant was αὖτως. Aristophanes read εἰ δ’ αὖ τῶς.

ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὐτίς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο."

ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη. 20
πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.

ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει
Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25

πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἦδ' ἀτέλεστον,
ιδρῶ θ' ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
λαὸν ἀγειρούση, Πριάμῳ κακὰ τοιό τε παισίν.
ἔρδ'· ἀτὰρ οὗ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς 30
"δαιμόνιη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες

τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχὲς μενεαίνεις
Ἴλιον ἐξαλαπάξαι, ἐκτίμενον πτολίεθρον.

εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρά
ὦμὸν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35

The passage is not easy: Spitzner renders it, 'sin autem forte omnibus hoc placuerit, Troja habitaretur,' which is scarcely a logical sentence. Probably this is a third proposal; 'or again, if perchance *this* is generally acceptable to you, why then let Troy stand and Menelaus take back his bride.' For this use of the optative compare iii. 74, where see the note. The αἶ may however mean 'peace as opposed to war.' 'And if, on the other hand, this latter should by any means appear pleasing to *all*' (πάσι emphatic), 'then the city of King Priam may continue inhabited,' &c. (Zeus, of course, knew that it would *not* be pleasing to Hera and Athena.) If a full stop be placed after βάλωμεν, οἰκέοιτο might be taken as equivalent to οἰκέοιτο ἂν. But perhaps we should place a comma, and read (with one good MS.) ἦτοι κεν Φοικέοιτο κ.τ.λ., thus connecting the clause with the preceding ὅπως, i. e. φραζώμεθα, ὅπως ἂν οἰκέοιτο. Spitzner insists on ἦ τοι μὲν—δέ, as the Homeric idiom.

20—25. These verses occur inf. viii. 457 seqq., where see the notes.

26. ἄλιον θεῖναι, viz. by proposing to let Troy remain as before, sup. 18.

27. ἰδρωσα. Connected by the aspirated digamma (σφ) with *sudor*.—ἵπποι, viz. in riding among my Argives and rousing them to vengeance. So λαὸν ἀγειρούσας in xi. 770, said of Nestor and Ulysses. Of the horses of Hera, as a war-goddess, we read little: cf. v. 720. 775. The Schol. records their legendary names, Γλαῦκος καὶ Πυρία, which probably mean 'evening grey and fiery morn,' as she was an elemental goddess (the sky).

29. ἐπαινέομεν, ἐπαινεσόμεν, like ἀντιόω for ἀντιάσω, ἐξανύω for ἐξανύσω, xi. 365. So inf. 56.

32. ὅ τ', ὅτι, διότι. Cf. i. 244. 412.—ἀσπερχὲς, Schol. ἄγαν ἐσπευσμένως.

35. βεβρώθοις, a reduplicated present, like πεφύκω, δεδοίκω, &c., = βιβρώσκω. 'I suppose if you were to enter Troy and make a meal on the raw flesh of Priam and Priam's sons, you might perchance (not otherwise) satiate your anger.' Compare xxii. 347, ὧμ' ἀποταμνόμενον κρέα ἐδμεναι. Cannibalism is no new thing in the world, as many legends of antiquity prove, and as modern science seems now willing to admit. In practice it has generally been exercised against *enemies*. Accius Labeo is said to have translated this line, *crudum*

ἄλλους τε Τρῶας, τότε κεν χόλον ἔξακέσαιο.
 ἔρξον ὅπως ἐθέλεις, μὴ τοῦτό γε νείκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὅπποτε κεν καὶ ἐγὼ μεμαῶς πόλιν ἔξαλαπάξαι 40
 τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἐᾶσαι.
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀσπερόεντι
 ναιετάουσιν πόλῃς ἐπιχθονίων ἀνθρώπων, 45
 τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη 50
 “ἦ τοι ἐμοὶ τρεῖς μὲν πολλὸν φίλταταί εἰσι πόλῃς,
 Ἄργος τε Σπάρτη τε καὶ εὐρυνάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι
 τάων οὗ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
 [εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55

manduces Priamum Priamique pisin-nos.

38. γένηται, i. e. σκεπτέον μὴ γένηται. ‘Let not *this* dispute of ours hereafter become a great subject of contention between us both.’

40. πόλιν, Argos or Mycenae. ἐμφαίνει δὲ τὴν τῶν Ἡρακλειδῶν κάθοδον, Schol.

42. διατρίβειν, to put off by delays, διαφέρειν. This use occurs in the *Odyssey* several times, e. g. ii. 204 and 404.

43. δῶκα, viz. τὸ αὐτὸ ποιῆσαι.—ἐκὼν, spontaneously, without compulsion. Schol. Ven. λέγει δὲ ἐκὼν μὲν, ἐπεὶ μὴ ἐβιάσθη ἀλλὰ εἶξεν, ἀέκοντι δὲ θυμῷ, ἐπεὶ μὴ προείλετο ἀλλ' ἀπροαιρέτως τὴν πόλιν προίεται τῇ γαμετῇ.

44. The γὰρ explains ἀέκοντι.

46. περὶ κῆρι. Here, as inf. 53, Spitzner regards *περὶ* as governing κῆρι, whereas modern scholars have generally explained it by *περισσῶς*, and edited *πέρι*. The genitive τῶν seems to require some such sense as *μάλιστα*. In 53 *περὶ κῆρι* more naturally combines.

47. Perhaps interpolated from vi. 449. As the Schol. observes, citing xx. 306, Priam was not the favourite of Zeus.

50. βοῶπις. Those who consider the ancient connexion between the Pelasgic Hera and the Indian Io, will admit that this disputed epithet may originally have meant ‘cow-faced,’ and afterwards have come to be a received attribute of the ‘cow-goddess,’ rather than a complimentary epithet like ‘large-eyed.’ Applied to ordinary mortals (as iii. 144, vii. 10), it would merely mean ‘goddess-like.’ Lord Derby renders it ‘stag-ey’d Juno.’

54. πρόσθε κ.τ.λ. ‘None of these do I stand up in defence of, nor grudge you the possession of.’

55. εἴ περ—τε. ‘For even if.’ This is the regular Homeric use of these particles. See vii. 117. x. 115. inf. 160. 261.—οὐκ ἀνύω, *nihil efficio*, ‘I fail in my object.’ Or rather, perhaps, (see on xi. 365,) for οὐκ ἀνύσω. So οὐκ ἤνυτοι in Eur. Bacch. 1100, μὴ—καὶ μηδὲ ἀνύσσης, Hes. Opp. 395.—οὐκ εἰῶ, object to, protest against. These two lines,

οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺν φέρτερος ἐσσί.]
 ἀλλὰ χρὴ καὶ ἔμῳ θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ' ἐμοὶ ἔνθεν ὅθεν σοί,
 καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
 κέκλλημαι· σὺ δὲ πᾶσι μετ' ἀθανάτοισι ἀνάσσεις.
 ἀλλ' ἴ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγὼ σὺ δ' ἐμοί, ἐπὶ δ' ἔβρονται θεοὶ ἄλλοι
 ἀθάνατοι· σὺ δὲ θάσσον' Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὥς κεν Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσιν πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."

ὥς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.

"αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,
 πειρᾶν δ' ὥς κεν Τρῶες ὑπερκύδαντας Ἀχαιοὺς 71
 ἄρξωσιν πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."

ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἶξασα.
 οἶον δ' ἀστέρ' ἔηκε Κρόνου πάϊς ἀγκυλομήτεω, 75

the Scholiast says, were rejected, because they negative the concession just made. There is doubtless a bitterness in adding, that whether she allows it or not, it makes little matter,—that, in fact, it is an extorted and not a voluntary concession.

58. καὶ γὰρ ἐγὼ, i. e. καὶ ἐγὼ γάρ.

59. πρεσβυτάτην. We have here a double sense, 'oldest' and 'most dignified,' like *πρέσβειρα* in Ar. Ach. 883 and Eur. Iph. T. 963.—Hesiod, Theog. 454, makes the order of birth from Kronos to be Ἰστίην, Δῆμητρα, καὶ Ἥρην *χρυσοπέδιλον*.

62. ὑποείζομεν, συγχωρήσωμεν.

66. πειρᾶν, 'to make every effort that,' &c.—*ὑπερκυδάντας* is a somewhat obscure form. If for *ὑπερκυδῆντας*, it should be accented *ὑπερκυδάντας*, if not written *ὑπερκυδῆντας*, like *χρυσὸν τιμῆντα* in xviii. 475. The ancients, as Spitzner observes, referred it to *κυδαίνω*. As a participle, it would of course be irregular except from a neuter verb *ὑπερκύδημι*

(like *γυρνάντεσσι* from *γῆρῆμι* (*γυρνάσκω*) in Hes. Opp. 188), which could hardly exist. It would seem to be an adjective formed on the analogy of *Αἶας*, *Αἶαντος*, *Ποῖας*, *Ποῖαντος*, &c. Hesych. *ὑπερκυδάντας* ὑπερέχοντας τῇ δόξῃ, ὑπερενδόξους γενομένους.—*ὑπερκυδέοντας* *λίαν ἐνδόξους*.

67. πρότεροι. It was the interest of Hera that her enemies the Trojans should be in the wrong. See inf. 235. *ὑπὲρ ὅρκια*, i. e. *παραβαίνοντες ὅρκους*, or *παρ' ὅρκους*, stepping beyond or over the limits and boundary of an oath, *ὅρκος* being connected with *ἔρκος*. See iii. 107, and ibid. 299.—*δηλήσασθαι*, i. e. *βλάψαι*, *ἀδικῆσαι*, merely governs *Ἀχαιοὺς*.—Plato objects to this passage, as derogatory to the justice of the gods, Resp. ii. p. 379 fin.

75. Vulg. *ἀστέρα ἦκε*. Bekker (ed. 2) gives *ἔηκε*, i. e. *ἐφήκε*, as Bentley and Heyne read. This comparison of an exploding fire-ball is compared by Doederlein with Hymn. ad Apoll. 262, *ἀστέρει*

ἣ ναύτησι τέρας ἦε στρατῷ εὐρέι λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται
 τῷ εἰκνίῃ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορόοντας
 Τρῳάς θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς. 80
 ὧδε δέ τις εἶπεςκε ἰδὼν ἐς πλησίον ἄλλον.
 “ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

ὥς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἣ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζημένη εἴ που ἐφέυροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 ἔστεῶτ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ροάων.
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα.
 “ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον·
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κεν Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95

εἰδόμενος μέσφ' ἡματι, τοῦ δ' ἄπο πολλὰ
 Σπινθαρίδες πωτῶντο.

80. See on iii. 417, and for the next line on iii. 297.

82. ἦ ῥ' αὖτις. They thought it was a portent ominous either of good or of evil, and did not recognize the descent of the goddess, who at once assumed the form of a man.

87. Λαοδόκῳ. He is not again mentioned in Homer.

88. διζημένη. Schol. εἰκότως εἰκασθεῖσα ἀνδρὶ καὶ τὰ ἀνδρῶν ποιεῖ.

89. εὔρε, &c. See inf. 327, v. 169, 355, xi. 197, 473, xv. 239, and ii. 169. Zenodotus, omitting 89, read Πάνδαρον ἀντίθεον διζημένην, εὔρε δὲ τόνδε. The truce would be broken, which it was the object of the goddess to effect, if the Trojan ally Pandarus would shoot at some Grecian. Mr. Trollope cites Virg. Aen. v. 496, ‘Pandare, qui quondam, jussus confundere foedus, In medios telum tor-sisti primus Achivos.’—ἀμύμονα, ‘a skilful archer.’ See on viii. 273. “Strong and of courage unproved,” Lord Derby.

90. ἔστεῶτα. Compare ii. 170, inf. 328.

91. Αἰσήποιο. Schol. ὁ Αἰσηπος ποταμὸς τῆς ὑπὸ Ἰδην Λυκίας. See ii. 825, xii. 21.

94. τλαίης. This is said, because Pandarus well knew that he would thereby break the treaty. “The assault of Pandarus on Menelaus, if it can be reconciled through the common expedient of ascribing the act to divine instigation, with the poet’s principle of exempting the heroes of the Iliad from the baser vices, is certainly the nearest approach to a violation of that principle in the poem. It tends, consequently, still further to lower the character of the Dardanian warriors as compared with their Hellenic rivals.” Col. Mure, Crit. Hist. i. p. 281; whose beautiful and just remarks on the whole of this “little epic poem on a feat of archery” should also be read in vol. ii. p. 72.

95. Τρώεσσι, ‘at the hands of,’ or (as Doederlein prefers), ‘in the opinion of the Trojans.’ In either case the idiom is the same as ἀξιός σοι τιμῆς, &c. See

ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 εἴ κε ἴδῃ Μενέλαον ἀρήιον Ἀτρεὺς υἱόν
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο, 100
 εὖχεο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς ἐς ἄστυ Ζελεῖης."

ὥς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πείθεν.
 αὐτίκ' ἐσύλα τόξον εὖξοον ἰξάλου αἰγὸς 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
 βεβλήκει πρὸς στήθος· ὃ δ' ὕπτιος ἔμπεσε πέτρῃ.

ix. 303. The sense is, 'venture this, and you will win,' &c.

100. Μενελάου. For the genitive, depending on the notion of *at* or *straight towards* an object, see xxiii. 854, ἧς ἄρ' ἀνώγει τοξεύειν.

101. λυκηγενεῖ. The real meaning of this epithet is lost in a very remote antiquity. Apollo was the god of *light* (λυκ); he was the wolf-king, λυκίαιος, λυκίαιος, λυκοκτόνος, probably in his early attribute of νόμιος or shepherd-god; and he was worshipped with especial honour in Lycia (wolf-land). The last interpretation is the most generally received, Pandarus himself being a Lycian; and 'Lycian-born' is more intelligible than either 'light-born' or 'wolf-born.' There seems to have been an old form λυκαν, whence *Lycæon* (*New Cratylus*, § 228), Λυκάμβης and Λυκάβας, and Apollo Λυκηγενῆς would thus be the θεὸς πατὴρ of Pandarus. In ii. 827 this is shown, Πάνδαρος ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν. So the worship of Zeus Lycæus of Arcadia was connected with wolves, Plat. Resp. viii. p. 565 fin. Perhaps the hero Λύκος (Ar. Vesp. 389) was another form of the wolf-god. See Mure, vol. i. p. 162. Here the offering of *lambs* indicates a desire to propitiate the wolf-god.

103. Ζελεῖης. The ζ was pronounced *j* or *sh*. See ii. 824.

104. ἄφροني. For Menelaus was under the care of the gods, inf. 127.

105. ἐσύλα, he uncased, stripped off its cover.—εὖξοον, well scraped, smooth (root ξεF, 'shave').—ἰξάλου αἰγὸς, made

from the horns of an ibex or wild goat (ἄγριον αἶγα, iii. 24). The etymology is uncertain. Hesych. ἰξάλου πηδητικοῦ, ὁξέος· ἀπὸ τοῦ ἰξαι (ἀίξαι?) καὶ τοῦ ἄλλεσθαι. Probably it involves the root *Fal*, *salio*. Several names of animals have a quasi substantive appended, as σὺς σιάλος, σὺς καπρὸς, σὺς χλούνης, βοὺς ταῦρος, xvii. 389, αἶγες τράγοι, Herod. iii. 112.

106. τυχήσας, as if from *τυχέω*, whence also *τετυχηκώς*, xvii. 748. Doederlein explains 'having fallen in with it.' But the Schol. well observes that the incident shows Pandarus' great skill with the bow. He had hit the animal 'under the breast' because he shot it from below, when it had stood with its head and neck projecting over a rocky crag. Lord Derby renders it "true to his aim." So τὸν τ' ἐτύχησε βαλὼν, xv. 581.

107. δεδεγμένος, *cum excepisset*, a technical term for a hunter. So ἐκδέχεσθαι, Soph. Phil. 123; *excipere aprum*, Hor. Od. iii. 12. 10. This is to be distinguished from *δέγμενος*, which appears to be a present participle, and was also (see Schol. Ven. on ix. 191) written *δέχμενος* = *δεχόμενος*, i.e. *δοκεῖων*, though Theocritus, imitating perhaps this passage, Id. xxv. 228, so uses it, *δεδεγμένος ὀππὸθ' ἵκοιτο*, 'waiting for its arrival.'—ἐν προδοκῇσιν, in a hiding place, Schol. ταῖς ἐνδράϊς. The πρὸ gives the notion that the hunter can see far in front without being seen.—βεβλήκει, a true pluperfect.—ἐκβαίνοντα, 'as it was in the

τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
μὴ πρὶν ἀναΐξειαν ἀρήιοι νῖες Ἀχαιῶν
πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρεὺς υἱόν. 115
αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν
ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
αἶψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν ὀιστόν,
εὐχετο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
οἴκαδε νοστήσας ἱερῆς ἐς ἄστυ Ζελεΐης.

act of leaving the rock where it stood.'—*ὑπτιος*, 'on its back,' killed dead at once, and falling *on* the rock, not from it.

109. *ἐκκαιδεκάδωρα*, 'of sixteen palms in measure,' viz. each of them, from root to tip; about five feet. So *δεκάδωρος ἄμαξα*, Hesiod, Opp. 424. (The poet may however mean, that this was the length of the two together when made into a bow. But we have seen the horns, perfectly straight, of an ibex, nearly or quite five feet long each.)

110. *ἀσκήσας*, 'having dressed them,' or, perhaps, ornamented them with incised patterns.—*ἤραρε*, 'had fitted them together,' viz. by the lower ends, into each of which a stick would be inserted.—*λειήνας*, 'having scraped and smoothed down the excrescences.'—*κορώνην*, the hook or bent tip to receive the bow-string. Lord Derby, "These deftly wrought a skilful workman's hand, And polished smooth and tipp'd the ends with gold."

112. *τανυσσάμενος*, after he had strung it, he carefully set down one end of it on the ground, while his companions held their shields in front of him. Schol. Ven. *πρὸς τῇ γῇ ἀνέκλινεν αὐτόν, πρότερον ἐντείνας τῇν νευράν*. The object of this was, that the enemy might not see the preparations that were being made.

114—5. Perhaps interpolated. The repetition of *ἀρήιος* and *νῖδες* in the second line is weak, and the distich is not wanted to the narrative.

116. *σύλα πῶμα*, 'took off the cover,' or lid. Lord Derby seems here to be in

error, "his quiver then withdrawing from its case."

117. *ἀβλήτα*, 'un-shot,' i. e. never before used.—*ἔρμα*, 'the cause and source of dismal pains.' The ancient grammarians objected to the use of both these words (and not without reason) as un-homeric, and therefore rejected the verse. Mr. Newman says, "I venture to treat *herma* as equivalent to Lat. *germen* and *gemma*." It cannot be doubted that *ἔρμα* and *σπέρμα* are as truly the same words as *sew* and *sow*; *sero*, *serui*, and *sero*, *sevi*; and that the root, as also in *ἐρεῖν* and *sermo*, is *fer* with the aspirated (= *wh* or *hw*) digamma, *σfer* = *εῖρ*, *σπερ*, *ser* or *swer*. The idea in all the derivatives without exception is that of *stringing together in a row*, as words in speaking, stitches in sewing, seeds in planting, stones for a break-water, reef, or ballast. Hence *έρματα* for props, probably of stones, in i. 486, for 'ear-rings' in xiv. 182. Mr. Darwin remarks (Journal, p. 149), 'making necklaces and bracelets is a taste common to all savage nations, as well as to the most polished.' Similarly, *εἶρεpos* and *servus*, as well as the name *Hermes*, may refer to the driving captives, or ghosts to Hades, tied or strung in a row. The root *σfer* exists quite unaltered in our word *swear*, which involves the notion of *binding* by an oath. The supposed connexion of the word with *ἐρδω* or *ἐρεῖδω* is wholly fanciful. Where it means 'a support,' as *έρμα πόλῃος* in xvi. 549, it is from the notion of stones propping a ship. See ii. 154.

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' ὀιστός 125
 ὄξυβελής, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
 ἧ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
 ἧ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἔέργη μυῖαν, ὅθ' ἠδέϊ λέξεται ὕπνω·
 αὐτὴ δ' αὖτ' ἴθυνεν ὅθι ζωστήρος ὀχῆες
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.

122. γλυφίδας, the notch of the arrow, which is held upon and drawn back with the bowstring. (Properly, perhaps, the two points on each side of the notch.)

123. τόξῳ σίδηρον. He drew the arrow so far that the iron point of it rested on the bow. The string was pulled towards him and the bow thrust from him as far as the length of the arrow would allow.

124. κυκλοτερὲς ἔτεινεν, when he had stretched it so that it took a semicircular shape. Schol. τείνας κυκλοτερὲς ἐποίησεν. *Donec curvata coirent Inter se capita*, Virg. Aen. xi. 860, speaking perhaps hyperbolically. Or it may refer to the C shape of the bow, on which see iii. 17.

125. λίγξε, apparently from λίγγω, seems to have the same root as λιγύς. The bow *twanged*, and the string gave a sharp shrill note. So Pind. Isthm. v. 34, βαρυφθόγγιοι νευρᾶς. Propert. v. 3, 66, 'subdolor et versis increpat arcus equis.' Lord Derby renders the passage very neatly: "At once the sinew and the notch he drew; The sinew to his breast, and to the bow The iron head; then when the mighty bow Was to a circle strain'd, sharp rang the horn, And loud the sinew twang'd, as tow'rd the crowd With deadly speed the eager arrow sprang." If this passage be of genuine antiquity, it is probable the poet wrote νευρὴ μέγα Flaξε, Fάλτο δ' ὀιστός.

126. μενεαίνων, as if the arrow were a living thing, possessing a will of its own. Compare xi. 574, δοῦρα — λιαιόμυνα χροός ἄσαι. — ὄξυβελής, perhaps 'sharp-pointed'; compare βελόνη.

127. οὐδὲ, for ἀλλ' οὐ, as frequently in Homer, 'yet not,' &c.

128. ἀγελείη, an ancient epithet of uncertain meaning, perhaps wrongly derived from λείαν ἔγειν. Compare however Δηϊτίς in x. 460. — ἐχεπευκὲς, 'sharp' (i. 51). See Lexil. p. 319. (But what is the meaning of the first part of the compound? And was it not *ἑχεπευκὲς*? Cf. *περιπευκὲς*, xi. 845. *ὄξυπευκὲς*, Aesch. Cho. 629.)

130. ὥς. Perhaps for ὅσον, as there is a comparison of the tender care of the goddess with that of a mother for her child, as well as of the distance to which a fly is driven off when it immediately returns to the attack. Doederlein quotes Od. xvii. 344, κρέας (τόσον) ὥς οἱ χεῖρες ἐχάνδανον. But τόσσον ἀπὸ χροός may mean 'just so much (namely) from the surface of the body.'

131. As ἠδὺς properly takes the F, it is likely that μυῖαν was pronounced as a monosyllable, *mwān*. [δ *Φηδέϊ* Bekker, ed. 2.] — λέξεται, ὅταν λέξηται, 'when he reposes in sweet sleep.'

132. αὐτ' for αὐτε, which implies one place as opposed to the other. But perhaps we should read αὐτ', viz. αὐτὸ, τὸ βέλος.

133. σύνεχον, viz. τὸν θώρηκα. Hence ζωστήρ τοῦ θώρηκος in Herod. ix. 74. The cuirass consisted of two curved plates, encasing back and breast, and held together by the ζωστήρ, or ζώνη, an outer belt buckled by clasps in front, ὀχῆες. Into this belt the arrow first entered, ἐνέπεσε, and at the very point where it was fastened, ἀρηρότι, going through both it and the cuirass below, and also through the μίτρη, a kind of

ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός·
 διὰ μὲν ἄρ ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήριστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἣ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψεν χροά φωτός,
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140

ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίην
 Μηρονὶς ἧε Κάειρα, παρήιον ἔμμεναι ἵππῳ·
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἱππῆες φορέειν· βασιλῇ δὲ κεῖται ἄγαλμα,
 ἀμφοτέρων, κόσμος θ' ἵππῳ ἐλατήρι τε κῦδος· 145
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
 εὐφνέες κνῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.

ρίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.
 ρίγησεν δὲ καὶ αὐτὸς ἀρηίφιλος Μενέλαος· 150
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,

woollen flap or apron covered with flexible plates outside (ἔσωθεν ἐριώδης, *περὶ δὲ τὴν ἐπιφάνειαν χαλκῇ οὔσῃ*, Schol.), and reaching up some little way under the cuirass.

136. ἡρήριστο, 'it was driven home,' ἐρεῖδω. See iii. 358.

138. πλείστον, 'principally protected him; yet it passed right through even this.'—ἔρυτο, from ῥύομαι, here probably the imperfect, for ἐρύετο. Hesych. ἐρυτο· ἐρύσατο, ἔσωσεν, ἐφύλαξεν. The idiom is like ἀμύνειν τί τι·—εἷσατο, see v. 778.

139. ἀκρότατον, the mere surface.—ἐπέγραψεν, 'grazed.' See on v. 138, and compare xiii. 553. It will be noticed that, though the wound was superficial, it was in an extremely dangerous part, near the femoral artery.

140. ὠτειλῇ, properly a gash or sword-wound, is objected to by the Scholiasts in the sense of a puncture from an arrow. Hence some rejected both this and inf. 149.

141. ἐλέφαντα. The commentators remark on the antiquity of staining ivory red. We see it to this day in the ivory chessmen from India, and their imitations.—μίην, 'has stained.' *Indum ebur violaverit sanguineo ostro*, Aen. xii. 67.

Κάειρα, for Καέρια, the original feminine of Καῆρ (Καῖρη), Κάρ.—παρήιον, a cheek-piece, παραγναθίδιον, Schol. Lord Derby, "Thus haply when the hand of some fair maid, Lydian or Carian, stains with crimson dye The ivory cheek-piece of a warrior's steed, By many a valiant horseman coveted, As in the house it lies, a monarch's boast, The horse adorning, and the horseman's pride."

143. ἐν θαλάμῳ, in the inmost part of the house, cf. Od. ii. 338.—ἡρήσαντο, ἐπεθύμησαν (ἀράομαι). Either the value of the material or the difficulty of the art was great.—βασιλῇ δὲ κ.τ.λ., 'but it is stored by in reserve for a king,' not to be worn by an inferior.

146. μιάνθην, ἀντὶ τοῦ μιανθήτην, Schol.—εὐφνέες, 'well-formed,' agreeing with μηροῖ. The word occurs xxi. 243; and the line, if genuine, indicates the considerable effusion of blood.

149. μέλαν, dark and venous, as from a deep wound. Schol. So perhaps xi. 829, 845. But cf. 140.

151. νεῦρον, the string by which the arrow-head was tied to the shaft.—ὄγκους, the barbs.—ἐκτὸς, outside the surface of the skin, though buried in the belt, &c.

ἄσφορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὴν πῶς ἄλιον πέλει ὄρκιον αἵμά τε ἄρνῶν
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσειν, 160
 ἐκ δὲ καὶ ὁπὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμάρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφιν Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσιν
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνόν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,

155. φίλε. The *i* is long, as also in φίλαι and φίλατο, from the pronunciation φίλλε.—θάνατον κ.τ.λ. ‘I see now that it was death to you when I concluded the truce,’ viz. in putting you forward to fight single-handed. Though the challenge had been made by Paris, and accepted by Menelaus, iii. 68, 100, Agamemnon himself had ratified the terms of it, ib. 275. Hesych. προστήσας προαγαγών.

157. ὥς, = ἐπεὶ, ‘for now,’ &c.—καταπάτησαν, have trampled on the treaty, by the treachery of Pandarus, for which they are generally responsible.

158. ἄλιον, vain, unregarded by the gods. Hesiod represents Ὀρκος as a daemon, avenging perjury.—σπονδαὶ κ.τ.λ., cf. ii. 341.—ἐπέπιθμεν, ἐπεπίθεμεν, i. e. ἐπεπίθομεν, as if from πίθημι. Hence πέπεισθι in Aesch. Eum. 569, πεπιθήσω inf. xxii. 223, and πεπιθών.

160. εἴ περ—τε, ‘even if.’ See sup. 55.—ἐτέλεσσειν, ‘accomplishes vengeance on the perjured.’ The aorist shows the sentence to be general, as in what follows. The application is obvious:—If Menelaus should die of his wound, Agamemnon feels certain that the treachery of the Trojans will be punished, even

though late, by the favour of Zeus being withdrawn from them, and the city being captured.—ἀπέτισαν, viz. οἱ παραβάντες.—τελεῖ, perhaps the present rather than the future, which would better suit a special denunciation.—σὺν μεγάλῳ, i. e. κακῷ or μισθῷ.

162. σφῆσιν, the same as ῥῆσιν, but with the digamma expressed and converted, σφῆσιν.

164. ὅταν ὀλώλῃ, an irregular idiom for ἡνίκα ὀλεῖται, or perhaps shortly put for ἔσται ἡμάρ, ὅταν ὀλώλῃ Ἴλιος, ἐν ᾧ Ζεὺς ἐπισείσει, &c. This however less suits vi. 448—9. Compare Theoc. xxiii. 33, ἥξει καὶρὸς ἐκείνος, ὁπάνικα καὶ τὸν φιλάσεις. Ib. xxiv. 85, ἔσται δὴ τοῦτ' ἄμαρ, ὁπάνικα νεβρὸν ἐν εὐνᾷ Καρχαρόδων σίνεσθαι ἰδὼν λύκος οὐκ ἐβελήσει.

166. ὑψίζυγος. The metaphor is from the high seat of the officer or steersman raised on the ζυγὸν or cross-bit of a trireme. Hes. Opp. 18, θῆκε δέ μιν Κρονίδης ὑψίζυγος αἰθέρι ναίων κ.τ.λ.—ἐπισσεύησιν, i. e. ἐπισείσει. Cf. 164.—ἐρεμνὴν, overshadowing, σκοτοποιοῦν, Schol. See on ii. 447, v. 738, xv. 230, xvii. 593. A figurative way of saying that the anger of Zeus will fall on the Trojans.

εἴ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο. 170

καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης,
καδ δέ κεν εὐχολήν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἄργεϊν Ἑλένην. σέο δ' ὁστέα πύσει ἄρουρα
κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175

καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηνορεόντων
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο
'εἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν 180
ξὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.'
ὧς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.'"

τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος
"θάρσει, μηδέ τί πω δειδίσσαιο λαὸν Ἀχαιῶν.
οὐκ ἐν καιρίῳ ὁξὺ πάγῃ βέλος, ἀλλὰ πάροιθεν 185

170. ἀναπλήσῃς, fill up to the brim, complete, the term of life. Cf. viii. 34, κακὸν οἶτον ἀναπλήσαντες.

171. ἐλέγχιστος. From a positive ἐλεγχὺς, whence ἐλεγχέες inf. 242. Similarly χεῖριστος from χερεὺς, or χερὺς, κύδιστος from κυδὺς, ἄριστος from ἀρεὺς, κράτιστος from κρατύς (Od. v. 49). In most cases the original forms of the positive have become obsolete, or taken a new form (see *New Cratylus*, § 167), as αἰσχροὺς, κυδρός, contracted from —ερὸς (like γαμβροὺς from γαμερός), or ὀλίγος for ὀλιγύς. Compare αἰσχος, κύδος, with ἥδος. We have πρέσβος, πρέσβιστος (also πρέσβυς), μήκιστος, ἔχθιστος, and κράτιστος (inf. vii. 155) by the side of μῆκος, ἔχθος, and κράτος. From αἰσχύς and κρατύς we have the diminutives (as μικύς, μικκύλος) in the names Αἰσχύλος and Κρατύλος. Similarly, ὕψος, ὕψιστος, and the name Ὑψεύς, but the adjective ὕψηλός. So we have vestiges of ἐλαχύς in νῆσος λάχεια (= ἐλαχεῖα) in Od. ix. 116, and in δελφίνων ἐλαχυπτερύγων, Pind. Pyth. iv. 17. Both βελτίων and βέλτερος imply a lost word βελτύς, or βέλτης (perhaps for βελέτης, 'a darter'), the same, possibly, as the much-disputed words *better* (for *better*), *best* (for *beltest*).

172. αὐτίκα γάρ. (And return I must,

and that at once;) for, &c. This verse is in a manner parenthetical.

175. ἀτελευτήτῳ κ.τ.λ., with a work unaccomplished. So Soph. Antig. 556, ἐπ' ἀρρήτοις λόγοις, 'with words unsaid.' Eur. Ion 228, ἐπ' ἀσφάκτοις μήλοις.

178. ἐπὶ πᾶσι, in all his schemes. For χόλον or κότον τελέσαι cf. i. 82.

180. καὶ δὴ κ.τ.λ. 'And now, as ye see,' &c.

181. κεινῇσιν, κενᾶς, viz. without Menelaus, as being dead, or without spoils from Troy. There is irony in the epithet ἀγαθόν. Lord Derby, "And bootless home with empty ships hath gone, And valiant Menelaus left behind."

182. χάνοι εὐρεῖα, gape wide, viz. to swallow me. Schol. εὐρύ μοι χάσμα γῆς γένοιτο. Propert. v. 1, 149, 'Vel tremefacta cavum tellus diducat hiatus.' Virg. Aen. iv. 24, 'Sed mihi vel tellus optem prius ima dehiscat.' A formula of saying, 'then I care not how soon I die and vanish from sight.'

184. δειδίσσαιο, 'alarm.' Schol. ἀντὶ τοῦ μὴ εἰς φυγὴν παρακάλει διὰ τοῦ ἐμοῦ θανάτου.—πω, see on iii. 306.

185. ἐν καιρίῳ, in a fatal or mortal part. So τέλος κατακαίριον, xi. 439.—πάροιθεν, ἔξωθεν, opp. to ὑπένερθεν.

εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθεν
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμουν ἄνδρες."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
"εἰ γὰρ δὴ οὕτως εἶη, φίλος ᾧ Μενέλαε.

ἔλκος δ' ἰητῆρ ἐπιμάσσεται, ἥδ' ἐπιθήσει 190
φάρμαχ' ἃ κεν παύσῃσι μελαϊνάων ὀδυνάων."

ἦ, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα
"Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ' Ἀσκληπιοῦ νιὸν ἀμύμονος ἰητῆρος,
ὄφρα ἴδῃ Μενέλαον ἀρήιον Ἀτρείος νιόν, 195
ὃν τις οἰστεύσας ἔβαλεν, τόξων ἐν εἰδῶς,

Τρώων ἢ Λυκίων, τῷ μὲν κλέος ἄμμι δὲ πένθος."

ὥς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα. τὸν δὲ νόησεν 200
ἔστεῶτ'· ἀμφὶ δέ μιν κρατεραί στίχες ἀσπιστάων
λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα.

"ὄρσ' Ἀσκληπιάδῃ. καλέει κρείων Ἀγαμέμνων,

186. *παναίολος*, flexible in all its parts, or perhaps, spangled all over, like *αἰολομίτρης*. The *ζῶμα* was worn under the belt, and was a band or short frock (τὸ ἀπὸ λαγόνων ἄχρι κνημῶν ζῶμα, Schol. on v. 133), perhaps felted.

187. *χαλκῆες*. The *μίτρη* therefore was furnished with plates or chain mail. See sup. on 133. Hence *ζῶμα φαεινόν*, Od. xiv. 482, quoted by the Schol. on this verse.

190. *ἐπιμάσσεται*, *ἐπιμαίνομαι*, shall probe or manipulate.

191. *παύσῃσι* = *παύοι* in Attic, 'such as are likely to stop,' 'such as perchance will stop.' Supply *ἔλκος*, or *τὸν βεβλημένον*. For the styptics used by leeches see xi. 846.

194. *Ἀσκληπιοῦ νιόν*. See ii. 731, and on xi. 518.—*τόξων ἐν εἰδῶς*, viz. judging from the nature and position of the wound.—*φῶτα*, the same as *ἥρωα*, probably from the same root *Φήρ*. See i. 268. In xvi. 378, *φῶτες* simply means 'fighters.'—*ἀμύμων*, which in Homer generally means 'handsome,' here signifies one whose skill none can disparage or call inadequate.

197. *πένθος*, 'mourning.' He still fears the wound may prove fatal, as sup. 155. The less usual sense is simply 'a grief.'

199. *κατὰ*, 'over,' 'through,' as sup. 126, ii. 47.

200. *ἥρωα*, like *φῶτα* in v. 194, for *ἄνδρα*, *κατ' ἐξοχήν*.—*ἔστεῶτα*, cf. ii. 170, sup. 90.

202. *Τρίκης*. In ii. 729 it is *Τρίκκη*.

204. *ὄρσο*, for *ὄρεσο*, like *τίθεσο* (Ar. Pac. 1039). An old medial form was *ὄρεμαι* = *ὄρνυμαι*. Compare *ὀρούω*, *ᾠρορα*, *ὀρίνω*. But inf. 264, *ὄρσεν* is for *ὄρρεσο*, the imperative of an aorist, formed like *βήσετο*, *δύσετο*, where the ancient identity of the aorist and the future are clearly seen, as in *οἶσε*, 'bring,' *ᾄξε*, *σάωσε*, &c. See iii. 103, viii. 505.—*Ἀσκληπιάδῃ*, member of the clan of *Ἀσκληπιάδαι*, or professed physicians. 'Son of Aesculapius,' like *παῖς Ἀπόλλωνος* Aesch. Suppl. 263, was a general term for a medical man, sup. 194, ii. 731,—the *μαθηταὶ ἱατρικῆς οἱ ἐκγονοὶ οὗς Ἀσκληπιδὸς κατελίπετο*, Plat. Resp. x. p. 599 C.

ὄφρα ἴδῃς Μενέλαον ἀρήιον Ἀτρείος υἱόν, 205

ὃν τις οἰστεύσας ἔβαλεν, τόξων ἐν εἰδώς,
Τρώων ἥ Λυκίων, τῷ μὲν κλέος ἄμμι δὲ πένθος.”

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν,
βὰν δ' ἰέναι καθ' ὁμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ' ὅτε δὴ ῥ' ἵκανον ὄθι ξανθὸς Μενέλαος 210

βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
κυκλός', ὃ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
αὐτίκα δ' ἐκ ζωστήηρος ἀρηρότος ἔλκεν οἰστόν·
τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.

λῦσε δέ οἱ ζωστήηρα παναίολον ἥδ' ὑπένερθεν 215

ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.

αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,

αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδώς

πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220

209. κατὰ, 'through,' as sup. 199; ἀνὰ, 'along the whole length of,' as inf. 251. The former indicates the direction, the latter the space traversed.

211. βλήμενος, an aorist intransitive, like κτάμενος, χύμενος. Cf. βλήσθαι sup. 115, βλεῖο, xiii. 288.—ἦν, to the place where he was, *ubi versabatur*.

212. κυκλόσε, 'into a circle.' See on xvii. 392. Aristarchus read κύκλος = ἐν κύκλῳ.—ὃ δ' κ.τ.λ. the apodosis, 'at once in the middle of them the divine man (Machaon) stood by his side,' i. e. he suddenly, as it were, took his place amongst them, they being too much engaged to notice his approach. Some make the apodosis at αὐτίκα δ', and take ἰσόθεος φῶς for Menelaus. (So Lord Derby.)

213. ἀρηρότος. See sup. on 133.—αὐτίκα, i. e. he lost not a moment in performing the most important operation.

214. πάλιν ἄγεν (*Fay*), Schol. εἰς τοῦ-πίσω ἀνεκάμψθησαν, the sharp barbs were bent back and twisted. This is added to show the force with which the arrow had stuck in the tough belt. Doederlein joins πάλιν with ἐξελκομένοιο, and renders ἄγεν 'were broken.' So ἐν χεیرهσσω ἄγη ξίφος, iii. 367. To 'draw out again' seems a feeble Anglicism. The Schol. Ven. takes ἄγεν for

ἤχθησαν (*ἄγειν*), to be construed with πάλιν, 'were brought out again,' 'returned back.'

217. ἔμπεσε, had entered. Cf. 134.

218. ἐπ' ἄρ' ἥπια. Rather perhaps ἐπὶ Φήπια, as καὶ Φήπιος ἔστω Od. v. 8. These drugs were called ἐπίπαστα, powdered or sprinkled on, Theocr. xi. 2. Cf. xi. 846, and ib. 830.—ἐκμυζήσας, 'after sucking out.' μυζᾶν is connected with μύειν, to close the eyes or lips, and with μύζειν, to make a moaning sound. See on this verse Plato, Resp. iii. p. 408 A.

219. οἱ—πατρί, Aesculapius. Cf. xvii. 196, ἃ οἱ θεοὶ οὐρανίῳ πατρὶ φίλῳ ἔπορον.—τὰ, 'the virtues of which,' Schol. —Χείρων. As the name ('Handy') implies, this semi-mythical character seems to have been a sort of prehistoric hermit, who devoted himself to doing good to the wild mountaineers, by settling their disputes and healing their maladies, as well as humanizing them by music. For this reason he is called δικαιοτάτος Κενταύρων, and is represented as teaching Achilles the lute and the science of medicine, xi. 832. And it was because Jason had been Chiron's pupil in this latter art, that he obtained that name παρὰ τὸ ἰᾶσθαι, Pind. Pyth. iv. 119. Compare Ἰασώ, the attendant goddess on Aesculapius, Ar. Plut. 701.

τόφρα δ' ἐπὶ Τρώων στίχες ἤλυνθον ἀσπιστῶν
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
οὐδὲ καταπτώσσουντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν 225

ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φνυσιώοντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραῖδαο,
τῷ μάλα πόλλ' ἐπέτελλε παρὶσχύμεν ὅππότε κέν μιν
γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα 230
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.

καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπόλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν.

“ Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς
οὐ γὰρ ἐπὶ ψεύδεσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός, 235

222. κατέδυν, ‘donned,’ ‘got into their armour.’ So Τρώων καταδύναι ὄμιλον, x. 231, κατέδυν κλυτὰ τεύχεα, vi. 504. The Greeks had scarcely cared for their patient when the Trojans are seen to approach. Without a moment’s hesitation they resume arms, which they had laid aside during the late *μονομαχία*, and Agamemnon, casting off his care for his brother’s wound, is ready at his post. All this, the Schol. observes, draws the reader’s attention to the character of Agamemnon. But 224 seems feeble, and may have been interpolated. Cf. v. 254. 476.

226. ἵππους. His own chariot and horses he left under the care of Eury-medon, and visited the ranks on foot to exhort them.—ἔασε, ‘resigned,’ though as a general he was accustomed to that more dignified position. For the present he acts as the foot-soldier, going in and out through his troops.

228. Eurymedon was also the name of Nestor’s charioteer, xi. 620. One might suspect this verse was spurious, but that charioteers’ names are sometimes compounded of μέδων, as Αὐτομέδων, Ἀλκιμέδων, xvii. 467—8. The name Πτολεμαῖος, which does not occur again in Homer, is perhaps open to some suspicion.—Πειραῖδαο, son of Peiraëus.

229. παρὶσχύμεν, to have them ready

at hand for his use.—ὅππότε κεν refers to the actual words of the order, *παρίσχε μοι ὅπταν λάβῃ κ.τ.λ.* A later writer would have said *ὅποτε λάβοι*.

231. ἐπεπωλεῖτο, went about amongst the ranks. Hence one of the titles of the present book, *Ἀγαμέμνονος ἐπιπώλοισι*.

232. Perhaps *ὃν μὲν σπεύδοντα* *ἴδοι* κ.τ.λ. Compare ii. 198, and inf. 240 and 516 with ii. 188. Schol. *ἐνεργούντας*, ‘actively engaged.’

234. *μὴ πῶ τι*. Arnold makes *μὴ πω* = *μὴ πως* (see iii. 306), and *τι* the accusative after *μεθίετε*. The sense rather is, ‘Do not as yet remit your courage in fighting,’ i.e. continue firm a little longer. *μὴ τι* is a formula of urgent expostulation, as in Aesch. Suppl. 386, *μὴ τί ποτ' οὐν γενοίμαν ὑποχείριος*. Ib. 422, *μὴ τι τλῆς τὰν ἱκέτιν εἰσιδεῖν*. Eur. Ion 719, *μὴ τί ποτ' εἰς ἐμὰν πόλιν ἵκοιθ' ὁ παῖς*. Soph. Trach. 383, *ὄλοιτο, μὴ τι πάντες οἱ κακοί*. For *μεθιέναι* with a genitive see inf. 351, xi. 841, xii. 268.

235. There are two ancient readings, *ἐπὶ ψεύδεσσι*, ‘after lies,’ from *ψεύδος*, and *ἐπὶ ψευδέσσι*, ‘for liars,’ from *ψευδής*, i.e. *ψεύστης*. In the latter, which Aristarchus preferred, the *ἐπὶ* virtually combines with *ἀρωγός*, *οὐκ ἐπαρήξει Ζεὺς τοῖς ψευδομένοις*. Schol. *οὐ τοῖς ψεύσταις Τρωσὶ βοηθεῖ ὁ Ζεὺς*.

ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἧ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν."
 οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν.
 "Ἀργεῖοι ἰόμωροι ἐλεγχείες, οὐ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἤυτε νεβροί,
 αἳ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσai,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή. 245
 ὧς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
 ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοί, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ' εἴ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων;"
 ὧς ὁ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν. 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.

236, 7. οἳ περ is the relative of τῶν αὐτῶν,—‘the very party who—of them assuredly the vultures shall eat the tender flesh’ (*eorum ipsorum*, not *eorundem*).—ὑπὲρ ὄρκια, see sup. 67, iii. 299.

238. The identity of αὐτε with the Latin *autem* may here be noticed. It is used when something new, or further, or contrary, is mentioned,—lit. ‘we then,’ ‘we after that.’—ἀλόχους, ‘their wives,’ viz. as captives. This is contrasted with αὐτῶν, ‘of the men themselves.’ The promise is held out to the Greeks as an inducement to fight bravely. Some read ἡμεῖς δ' αὐτ'. See iii. 67. Aristarchus omitted the δέ.

240. Perhaps ὅντινα δ' αὖ μεθιέντα *Ἰδοι*, as suggested sup. 232.

242. ἰόμωροι, ‘vain brawlers.’ This obscure epithet, which others interpret ‘arrow-fighters,’ Doederlein *nigris crinibus nitentes*, from ἶον and μαρμαίρειν, occurs only here and in xiv. 479. There are two similar compounds, ἐγχεσίμωρος, ii. 692, and ὑλακόμωρος, an epithet of dogs, Od. xiv. 29. If μῶρος primarily meant *mad*, *fatuus*, like μάργος, we shall obtain a fair sense for the two last epithets, and equally so for *σιναιμωρεῖν*, ‘to be mischievously mad,’ ‘to act with *μωρία*, or licentiousness.’ Mr. Gladstone refers ἰόμωρος to ἰᾶ, *vox*; and it would thus mean ‘insanely shouting.’ This

sense best suits the context in xiv. 479, ἰόμωροι ἀπειλᾶν ἀκρόητοι. Many words in Homer refer to the war-whoop; see on iii. 167. v. 628. The word appears to take the *F*.

ib. ἐλεγχείες, i. e. αἰσχροί. See sup. 171.—οὐ σέβεσθε, have you no σέβας, no αἰδῶς, in your hearts?

243. ἔστητε, for ἐστήκατε, an older form than ἐστήκατε. Those who write ἔστητε must regard it as the plural of ἔστην.—τεθηπότες, in stupid amaze (root *ταφ* = *βαπ*).—πεδίοιο, cf. ii. 801, ἔρχονται πεδίοιο.—ἐπεὶ οὖν, iii. 4.

247. ἦ μένετε. ‘Are you waiting till the Trojans get close to your naval camp, in order to see whether Zeus will then protect you?’—εἴ κεν ὑπέρσχη = εἰ ὑπερέξει, *an opem praestiturus sit*. Cf. v. 433, ὑπέιρεχε χεῖρας Ἀπόλλων. Aesch. Theb. 204, πόλεος ἵν' ὑπερέχοιεν ἄλκαν. Inf. ix. 420. xxiv. 374. The epic use of εἴ κεν may be illustrated by ἔσσεται ἡμαρ, ὅταν ποτ' ὀλώλῃ Ἴλιος, i. e. ἡνίκα ὀλεῖται, sup. 164.—εἰρύαται, Schol. εἰλκυσμέναι εἰσιν.

251. ἐπὶ Κρήτεσσι, ἐπῆλθε, ‘came next upon,’ or *at*, &c. See ii. 645, iii. 230, inf. 273.—ἀνὰ οὐλαμον, ‘along the close ranks.’ The word has the *F*, and seems connected with εἰλεῖν, like οἶλος, ‘crisp,’ ‘felted’ (our word *wool*), and οἶλε, *salve* (our *well*).—δαῖφρονα, ii. 23.

οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συὶ εἵκελος ἀλκὴν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησε ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν.

“Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμῳ ἢδ' ἀλλοίῳ ἐπὶ ἔργῳ
 ἢδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἰθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κερῶνται. 260
 εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ
 ἔστηχ' ὥς περ ἐμοὶ, πῖεῖν ὅτε θυμὸς ἀνώγῃ.
 ἀλλ' ὄρσευ πολεμόνδ' οἷος πάρος εὐχεται εἶναι.”

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἡὔδα 265
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιοὺς,
 ὅφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν
 Τρῶες. τοῖσιν δ' αὖ θάνατος καὶ κῆδ' ὀπίσσω 270
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

ὧς ἔφατ', Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·

253. ἐνὶ προμάχοις, sc. ὧν, i. e. ὥτρυνε πρῶτας φάλαγγας, Μηριόνης δὲ πυμάτας. (Meriones was the charioteer of Idomeneus, also his squire or lieutenant, ii. 651.)

257. περὶ, ‘beyond,’ governs Δαναῶν. —ἀλλοίῳ ἐπὶ ἔργῳ, ‘in business of a different sort.’ Schol. τῇ προεδρίᾳ, τῇ συμβουλῇ. Agamemnon reminds Idomeneus that in war, as in every thing else, and even in the banquet, he has always had the place of honour, and the privileges of a chief conceded to him. Cf. inf. 343, xii. 311, xvii. 250. This is virtually an appeal to his gratitude, and obedience to Agamemnon’s wish.

259. γερούσιον, Schol. τὸν τοῖς ἐντίμοις διδόμενον. See *New Cratylus*, § 297.—ὅτε περ, for ὁπόταν.

261. εἴ περ—τε. ‘For even if (sup. 55) the other Greeks have (only) their allotted portion to drink, yet *your* cup

stands always full, as mine does, to take a draught whenever your humour inclines you.’—δαιτρὸν (δαίω), a measured portion of meat or drink given to the ordinary guests. Schol. πλήρη τὰ ποτήρια τοῖς ἐν τιμῇ ἔκειτο, τοῖς δὲ ἄλλοις πρὸς μέρος ἐνεχέτο. So δαιτρεύειν, to distribute booty, xi. 688.

264. ὄρσευ. See sup. 204. Lord Derby, “Up then to the fight, And show thyself the warrior that thou art.”

266. ἐρίηρος, trusty, valiant (root *Fhr*, *vir*, Erse *fear*, ‘a man;’ see *New Cratylus*, § 332). This word seems another form of ἐρίηρες. See i. 572, iii. 47.—κατένευσα, κατήνευσα, ‘promised,’ i. 524.

269. ἐπέει. Fighting with them is now fair play, since they have been the first to break (συγχεῖν) the treaty.—σὺν γ'. The γε belongs to ἐπέει, giving the sense of *siquidem*.

τὼ δὲ κορυσσέσθην, ἄμα δὲ νέφος εἶπετο πεζῶν.
 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἤτε πίσσα
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
 ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζήων 280
 δήιον ἔς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησε ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ Αἶαντ' Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶι μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὗ τι κελεύω·
 αὐτῶ γὰρ μάλα λαὸν ἀνώγετε ἱφί μάχεσθαι.
 εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος 290
 χερσὶν ὑφ' ἡμετέρησι ἀλοῦσά τε περθομένη τε.”
 ὧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

274. κορυσσέσθην, were engaged in arming themselves.

275—8. For this simile of a black mist (translated Aen. xii. 451 seqq.) see v. 864.—ἤντε, a confusion between μέλαν ἤντε and μελάντερον ἤε, according to Doederlein. Spitzner takes μελάντερον for ‘blacker than usual,’ and ἤντε in the usual sense of ‘as.’—λαίλαπα, a storm of wind and rain.—ἰωῆς, the rushing sound, xi. 308, x. 139, περι φρένας ἤλυθ' ἰωῆ, or rather ἤλθε Φιωῆ.

280. τοῖαι, such in respect of darkness and of regular progressive motion. Probably 282 is an interpolation, the object of which was to bring out the comparison with the dark cloud. “Black masses, bristling close with spear and shield,” Lord Derby.—ἰωῆς, the rushing sound, xi. 308, x. 139, περι φρένας ἤλυθ' ἰωῆ, or rather ἤλθε Φιωῆ.

283. τοὺς μὲν, sc. αἰζηοὺς εἰς μάχην ὁρμωμένους.—σφέας, the two Ajaces.

286. σφῶι οὐ τι κελεύω, as τί με ταῦτα

κελεύετε, Od. vii. 153. Cf. ibid. i. 278.—ἔοικε, εἰκός ἐστι. Cf. xix. 79.

287. Vulg. αὐτοὶ γὰρ—ἀνώγετον ἱφί μάχεσθαι. See ii. 720. v. 606. Here we must assume a present tense ἀνώγω.

289. πᾶσιν. Schol. τοῖς ἡγεμόσιν.

290. ἡμύσειε, ‘lay its head low.’ Cf. ii. 373.

293. ἐνθα, deinceps.—ἀγορητῆς, the speaker, and therefore leader of, &c., i. 248.

294. οὓς ἐτάρους, his own followers and vassals, whom Nestor is said στέλλειν, διακοσμεῖν, διατάσσειν, to marshal and arrange. The poet seems to have intended in what follows to give an example of prudent generalship. The passage was famed in antiquity as containing the earliest lesson in scientific military tactics. The plan proposed is obvious enough, and has probably been followed, in principle at least, in every great battle conducted by competent generals.

ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἶμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ.
 “μηδέ τις ἵπποσύνη τε καὶ ἡγορέηφι πεποιθώς
 οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσσεσθε 305
 ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτως.
 ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσι ἔχοντες.”
 ὧς ὁ γέρων ᾠτρυνε πάλαι πολέμων ἐν εἰδώς. 310
 καὶ τὸν μὲν γήθησε ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ὦ γέρον, εἴθ' ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὧς τοι γούναθ' ἔποιτο, βίῃ δέ τοι ἔμπεδος εἴη.

295. ἀμφι, ‘under the special command of,’ ‘drawn up round’ Pelagon, &c. Cf. iii. 146, οἱ δ' ἀμφὶ Πρίαμον.

299. ἔρκος πολέμοιο, forming a strong fence to fall back upon, and as it were a ‘bulwark of the fight.’ “To stem the tide of war,” Lord Derby. These veterans in the rear would prevent the more timid in the middle from flying, and would form, as it were, a wall which the enemy could not break through. Some take ἐξόπιθεν to mean ‘immediately behind the front row of chariots,’ ἐν μέσῳ meaning merely ‘in the central ranks.’

301. τοὺς γὰρ κ.τ.λ. For his injunctions to these were (in the words following) to hold in their horses, and not to get confused in the crowd of combatants. Lord Derby, “and bade them keep Their horses well in hand, nor wildly rush amid the tumult.”—κλονέεσθαι, cf. xi. 148.

305. ἀναχωρεῖτω, scil. οἶος, μονωθεῖς.—ἀλαπαδνός, ii. 675.

306. ἀπὸ ὧν ὀχέων, scil. μαχόμενος. Doederlein connects this, by a presumed

hyperbaton, with ὀρεξάσθω, a syntax as harsh as it is unnecessary. The point of the advice to the ἱππεῖς is, to keep the chariots in their ranks, and not to attempt the combat on foot by leaping from them to meet an enemy.—ἰκέσθαι, as sometimes ἐλθεῖν, is used of a hostile attack, ‘to overtake,’ ‘to come at.’—ἕτερα, Schol. τὰ τῶν πολεμίων, εἰ γὰρ ἐπὶ τῶν ὁμοφύλων, εἶπεν ἂν ἄλλα.—ὀρεξάσθω, let him thrust at him with his spear, i. e. kill him with his lance from his chariot. See on ii. 543.—ἐπεὶ ἡ κ.τ.λ., i. 156.—φέρτερον, viz. than leaping to the ground.

309. Perhaps spurious; at all events, needlessly exegetical of ᾧδε.

310. πάλαι, from his experience and success in former wars. Schol. εὐτύχησε γὰρ πολλαχοῦ, ὡς ἐν Ἡλιδι (xi. 670 seqq.), καὶ πρὸ τούτου τοῦ Ἰλιακοῦ πολέμου. See vii. 134.

313. θυμός, spirit, impulse, eagerness for the fight.—ἔποιτο, would obey, follow its guidance.

ἀλλὰ σε γῆρας τείρει ὁμοίον· ὥς ὄφελέν τις 315
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
“ Ἀτρείδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοισι καὶ αὐτός
ὥς ἔμεν ὥς ὅτε διὸν Ἐρευνθαλίωνα κατέκταν.
ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν. 320

εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείῳ
ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν.” 325

ὥς ἔφατ', Ἀτρείδης δὲ παρώχετο γηθόσυνος κῆρ.
εὐρ' υἷὸν Πετῆω Μενεσθῆα πλήξιππον
έστεῶτ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς.

315. ὁμοίον, Schol. τὸ ὁμοίως πᾶσι χαλεπὸν καὶ κοινῇ ἐπερχόμενον.

316. ἔχειν, sc. αὐτὸ, τὸ γῆρας.—κουροτέροισι, νεωτέροις. There must have been an adjective κοῦρος, connected, probably, with Κουρήτες (see on ix. 529) and κουρίδιος, and meaning ‘fit to bear arms,’ ‘youthful,’ like ὀπλότερος, inf. 325. The antithesis is very clear in 321. Hence ἐπίκουρος, ‘an ally,’ means one added to, or, summoned beside, the κοῦροι (ii. 130). That κοῦρος originally meant ‘fighting-man’ is probable, both from the analogy of ὀπλότερος, and from its more common sense of ‘young noble,’ or member of a privileged fighting class. See on i. 470. In Od. xxii. 185, κουρίζων = νέος ὢν αἰχμητής.

320. πάντα, sc. τὰ ἡδέα or ὠφέλιμα. The Schol. compares xiii. 729—31. On Ereuthalion see vii. 136. Schol. Ven. Πύλιοι καὶ Ἀρκάδες περὶ γῆς ὄρων ἐπολέμουν περὶ τὸ καλούμενον Ἀγκαῖον (f. Λύκαιοι) ὕρος. Νέστωρ δὲ μονομαχήσας ἐκ προκλήσεως Ἐρευνθαλίωνα τὸν Ἱππομέδοντος, ἢ ὥς ἐνιοι Ἀφείδαντος, ἀνείλε. There is a similar story of old Nestor's in xi. 670, &c. See also i. 260 seqq.

321. ὀπάζει, attends me. Others read ἰκάνει, or ἐπέιγει. Cf. viii. 103.—ἔα, ᾗ. The lengthening of the final *ā* is remarkable, perhaps before *ν* = *νν*.

322. μετέσσομαι. ‘I will take part in the fight, but in my chariot, as being too old for the active service of infantry.’—For κελεύσω, ‘I will exhort,’ we should

rather expect ὠφελήσω. But the datives seem to refer also to μετέσσομαι, implying the *mode*.

324. αἰχμάσσουσι, shall wield, brandish their spears. The root of the word is seen in the active ἀΐσσειν. Similarly ἤχμασας χέρα in Soph. Aj. 97, αἰχμάσαι τὰδε Trach. 355. Intransitively, ἔνδον αἰχμάζειν, Aesch. Pers. 752.

325. ὀπλότεροι, ‘younger,’ like κουρότεροι sup. 316. The comparative, as well as ὀπλότατος, occurring elsewhere (Od. iii. 465), proves that an adjective ὅπλος existed, as well as a substantive τὸ ὅπλον. Compare ὑπέροπλος with ὀπλεῖν and ὀπλεσθαι. So we have βασιλεύτερος and βασιλεύτατος from βασιλεὺς, ‘a kingly man.’ In ὅπλος the termination is probably -λος = -ρος (*New Cratylus*, § 266); but the root is not so clear. May it not be a changed form of ἄπ, as in ἄπτω? The word would thus mean ‘fitted,’ in the sense of ‘accoutred,’ ὅπλος, and also in the sense of ‘adapted for wear,’ τὸ ὅπλον.

326. παρώχετο, passed on to the next, cf. sup. 272.—εὐρε, similarly used without a copula sup. 89, εὐρε Λυκάονος υἷον, κ.τ.λ.—Πετῆω, from Πετῆως. See on i. 1.

328. ἐστεῶτα, like ἐστήκει below for ἀργόν, standing idle. Sup. 201.—μήστωρες, planners or counsellors, *authors* of the battle-cry. A strange expression. Cf. v. 272. Hector is called μήστωρ φόβοιο xxiii. 16.

αὐτὰρ ὃ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί 330
 ἔστασαν· οὐ γὰρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον ξυνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθών 335
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.
 τοὺς δὲ ἰδὼν νείκεσσε ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ὦ υἱέ Πετεῶο διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτῶσσοντες ἀφέστατε, μίμνετε δ' ἄλλους ;
 σφῶν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας 341
 ἐστάμεν ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

330. παρ, amplified by ἀμφι, ‘close to him and ranged on either side.’—οὐκ ἀλαπαδναί, not weak nor exhausted by the war; for, he adds, they had not yet heard the battle-cry. Their strength was a reason why they should fight at once, but they had stood too far off to hear the turmoil of war.—ἀκούετο, an exceptional use for ἀκουε, or rather, it should seem, for ἤκουσε. Ulysses led the Cephallenians; see ii. 631.

332. νέον ξυνορινόμεναι, recently put in general motion, i. e. just beginning to move forward in a body to take part in the war with the rest.

333—5. Either these verses or 331—3 seem interpolated. The sense should end at κίνυντο φάλαγγες, and the Cephallenians alone ought here to be spoken of. As the text stands, the movement described must be the general one of both armies; and οἱ δὲ in 333 will mean the Cephallenians. It is more probable however that the three verses 331—3, which involve an awkward repetition of ἔστασαν, are spurious. For the insertion of an explanatory verse containing Τρώων καὶ Ἀχαιῶν appears to be common. See sup. 80, iii. 417, viii. 71. We should read then, Παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί ἔστασαν, ὅππότε πύργος κ.τ.λ., i. e. δέγμεναι ὅππότε.

334. πύργος, a strong compact body; see inf. 347, xii. 333, πάπτηνεν δ' ἀνὰ

πυργὸν Ἀχαιῶν.—ὀρμήσειε, should start them, set them at, the Trojans. Doederlein and others compare xiv. 488, ὀρμήθη δ' Ἀκάμαντος. Schol. Ven. ἀντὶ τοῦ, ὡς ἐπὶ Τρώας ὀρμήσειεν.—ἄλλος, i. e. other than themselves. They were ready to follow, but unwilling to begin, on account of the truce.

336. νείκεσσε, viz. for their indolence and tardiness, as he supposed, as they were not σπεύδοντες, but ἐστώτες.

341. μὲν τε seems to have the sense of μὲν γε, μὴν, or μέντοι. ‘Yet you surely ought, instead of holding back and waiting the advance of others, to be the first in the fight.’—ἔοντας, agreeing with the implied subject to ἐστάμεν, ὥστε ὑμᾶς &c. Compare i. 542. Spitzner gives to μὲν τε the sense of *videlicet*; ‘One would have thought that you,’ &c.

342. καυστειρῆς. See on xii. 316. Lord Derby, “Ye should be the first The hot assault of battle to confront.”

343. This is a difficult verse. Hesych. ἀκουάζεσθον τιμῆς ἀξιοῦσθε. Schol. οὐ λέγει, τῆς ἐμῆς δαιτὸς πρῶτοι ἀκούετε, ἀλλὰ πρῶτοι μου ἀκούετε περὶ δαιτός. οὕτως Ἀρίσταρχος. In Od. ix. 7 ἀκουάζεσθαι ἀοιδῶν means ‘to be a listener to a bard,’ ἀκροᾶσθαι. Mr. Newman renders it, “For of a banquet both of you from me have early notice.” Lord Derby, “For ye are first my summons to receive.” Mr. Wright, “Prompt ye

ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἥδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὃφρ' ἐθέλητον.
 νῦν δὲ φίλως χ' ὀρώφτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεί χαλκῶ."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς
 "Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅππότη' Ἀχαιοί
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρῃα,
 ὄψεαι, ἣν ἐθέλησθα καὶ εἴ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων. σὺ δὲ ταῦτ' ἀνεμώλια βάξεις." 355

τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γυνῶ χωρόμενιο· πάλιν δ' ὃ γε λάζετο μῦθον·
 "διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικείω περιώσιον οὔτε κελεύω·

obey my summons when the Greeks Regale the elders." The natural order of the words seems in favour of the sense, 'You are in the habit of hearing yourselves called by me the two chief guests of the banquet; you hear from me that you are the chiefs.' The argument is the same as sup. 257. The γὰρ gives the reason why they should be first in the fight; 'for (as the bravest) you are also called first in the feast.'

345. φίλα, sc. ὑμῖν ἐστί. You are pleased enough when you indulge your appetites, but you do not like fighting. There is a kind of ironical play on φίλως below; 'and now I dare say you would be equally pleased to look on, even if ten compact bodies of Achaeans (cf. 334) were to fight in front, i. e. in advance of you, and leaving you to enter the battle only the eleventh in order.' The Schol. Ven. says the critics found fault with 345—6, as unbecoming, but that they were not marked spurious in the commentaries.

346. ὄφρα, ἕως ἄν. Cf. xii. 281.

351. μεθιέμεν, μεθήμενας εἶναι, sup. 234.—ὀππότε, ὀπότεν ἐγείρωμεν. 'Only wait till we Achaeans rouse the keen god of war against the Trojans, and then you shall see,—if you choose, and if such things interest you,—how Ulysses can fight in the first ranks.' Doederlein

puts the interrogation after Ἄρῃα, and takes ὀππότε like ἐπειδὴ, 'how can you fairly accuse us of remissness, when we are already engaged in marshalling and exhorting our men?' But this does not well suit the context; for in fact they were neither fighting nor making preparations to fight. Besides, μεθιέμεν refers to Ulysses and Menestheus in particular, not to the Achaeans generally.

353. εἴ κεν κ.τ.λ. He throws a doubt on Agamemnon's real wish to be present in the thick of the fight.—προμάχοισι answers the reproach at v. 341, μετὰ πρώτοισιν ἐόντας.

355. ἀνεμώλια (like μεταμῶνια inf. 363 for μετανεμώλια), 'light as air,' 'vain as the wind,' ἄνεμος.

356. ἐπιμειδήσας, meeting his angry words with a good-natured smile instead of a retort. He remembered, perhaps, how he had alienated Achilles.—γυνῶ, ᾗσθετο, with a genitive as in Od. xxi. 36. xxiii. 109.—πάλιν λάζετο, he retracted what he had said, or expressed his regret at it. Cf. Od. xiii. 254. So πάλιν ἐρέει, inf. ix. 56.

359. The Schol. seems to have read σὲ emphatically, for he explains περιώσιον by περισσόν, πλέον τοῦ Μενεσθέως, 'you in particular.' But it may simply mean, 'I do not blame you nor exhort you with unreasonable severity.' "Repre-

οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ·
 ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἄρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θέειν."

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα 365
 ἑστέωτ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 παρ δέ οἱ ἐστήκει Σθένελος Καπαρήιος υἱός.
 καὶ τὸν μὲν νείκεσσε ἰδὼν κρείων Ἀγαμέμνων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιτεύεις πολέμοιο γεφύρας ;
 οὐ μὴν Τυδέϊ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺν πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι,
 ὥς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
 ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας

hendit se, quod sine causa Ulyssem objurgaverit," Doederlein; who makes *νεικέει* and *κελεύω* the subjunctives. (This however would require *μή*, 'let me not,' &c.) Mr. Newman's version is, "Needless to thee my banter is, and needless my addresses." Mr. Wright, "Deem not of me as lavish in rebuke, Or in command imperious."—*περιώσιον*, like *εἰώσιος* from *Feṛds* (Lat. *fatuus*), seems to be wrongly called "Dorice pro *περιούσιος*." Plato says indeed (*Cratyl.* p. 401, C), *οὐσίαν*—*εἰσιν* οἱ *ἑσσίαν* *καλοῦσιν*, οἱ δ' αὖ *ὠσίαν*.

360. *οἶδα γάρ*. The *γάρ* can hardly give a reason why Agamemnon should not blame Ulysses. One man would not say to another, 'I do not blame you, because you are good-natured.' Rather it is a reason why he should forget and forgive; and *γάρ* therefore anticipates the following proposal, as if he had said, ἀλλ' ἄγε, ἐπεὶ δὴ ἥπιος εἶ, ταῦτα ἄρεσσόμεθα, 'we will make up this quarrel.' The logical order is a little obscured by the adverbative particles in 362.—*ἥπια δῆνεα*, cf. xvi. 73.

366. *ἐν ἵπποισι*. Ulysses appears to have been *πεῖδος* (sup. 328, 9), and Agamemnon seems vexed with Diomedes and Sthenelus his charioteer for letting the

car stand idle. He is not fortunate in the parties he selects for reproof, since they are in reality the bravest, and they accordingly repel with becoming indignation the charge of remissness.

ἰδ. *κολλητοῖσιν*, simply 'compacted,' 'put together,' *συμπήκτοις*. Some explain 'mounted with brass,' comparing *κολλητὸν* in Herod. i. 25. It is elsewhere applied to door-planks, *σανίδες*, &c. See sup. on 226.

371. *ὀπιτεύεις*, 'stare at,' viz. without venturing among them. Or it may mean, 'survey (from your chariot) the open ways between the lines,' as if you were meditating a safe retreat through them.—*γεφύρας*, Schol. *τὰς διόδους τῶν φαλάγγων*.

372. *οὐ μὴν*. Cf. 341.—*Τυδέϊ*, emphatic, as opposed to *Τυδέος υἱέ*,—'the father did not do so, if the son does.'—*φίλον*, *σύνηθες*.—*πτωσκάσειν*, 'to skulk,' *καταπτώσειν* sup. 340.

373. *πρὸ φίλων*, sc. *ὁρμώμενον*. Doederlein compares *πολὺν προθέεσκε*, xxii. 459.

374. *μιν*. Perhaps οἱ *ἔ* *ἴδοντο*. Cf. inf. 534. sup. 240.—*πονεύμενον*, *ποιπνύοντα*, *πονεῖν σπεύδοντα*.—*οὐ γάρ*, i. e. the event happened before I can remember.

376. *ἄτερ πολέμου*. He entered Mycenae, of which Thyestes was then king,

ξείνος ἄμ' ἀντιθέω Πολυνείκει, λαὸν ἀγείρων,
 οἳ ῥα τότε στρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
 καὶ ῥα μάλα λίσσονται δόμεν κλειτοὺς ἐπικούρους.
 οἳ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον 380
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἳ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποίην,
 ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκληΐης.
 ἔνθ' οὐδὲ ξείνός περ ἐὼν ἱππηλάτα Τυδεὺς
 τάρβει, μῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηιδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390

not as invading it, but to ask for allies against Thebes. There was a variant κείνος for ξείνος. "Hospitem (ξείνον) Tydeum Mycenae intrasse ex eo patet, quod nullis stipatus militibus venisse dicitur," Spitzner. According to the Schol. Ven. he was sent as an ambassador with Polynices by his father-in-law Adrastus, and afterwards by the Argives in the same capacity to the Thebans. The legend about Tydeus, hardly applicable as a narrative on the present occasion, may have been added from one of the ancient ballads, such as the Thebaid. There is an allusion to the story however in xiv. 119.—λαὸν ἀγείρων, collecting troops for the expedition. See xi. 770.

ὁ 8. στρατόωντο. On στρατᾶσθαι see sup. 1. (Elsewhere στρατοῦσθαι occurs, Agam. 132.) Cf. iii. 187.

380. οἳ δέ, the people of Mycenae. Agamemnon makes an excuse for aid not having been granted to Tydeus on that occasion, by saying that Zeus discouraged the people, or turned them from their purpose, by bad omens. Schol. Θυέστης μὲν οὖν προθύμως ἐδίδου, σημεῖα δὲ αὐτὸν ἐκώλυσε φαῦλα. Compare ii. 353.

382. οἳ δέ, Polynices and Tydeus.—πρὸ ὁδοῦ, πῶρῳ ὁδοῦ, Schol. ἐμπροσθεν τῆς ὁδοῦ, far advanced on their journey to Thebes.

383. Ἄσωπόν. "This must have been within the Peloponnesus, and not the river of Boeotia." Trollope: who appears wrongly to take Ἀχαιοὶ for the

people of Achaea in the Peloponnese; whereas the Achaeans proper, or people of Phthiotis, are meant, neighbours of the Thebans. The verse however is possibly an interpolation.

384. ἀγγελίην ἐπὶ. Spitzner has ἐπὶ, i. e. ἐπέστειλαν Τυδέα ἀγγελίην, 'sent Tydeus on an embassy,' like ἐξεσίην ἐλθεῖν xxiv. 235. He doubts the construction ἐπὶ ἀγγελίην, 'for a message.' Others assumed a nominative ἀγγελίης (iii. 206), which is still less satisfactory. Schol. πλησιάσαντες τοῖς Θηβαίοις οἱ Ἀχαιοὶ ἐπεμψαν τὸν Τυδέα πρὸς αὐτοὺς, ἐντευξόμενον (to negotiate) δηλονότι αὐτοῖς τοῖς Θηβαίοις περὶ ὧν ἐνόμιζον ἐγκαλεῖν οἱ Θηβαῖοι.

385. Καδμείωνας. Probably the nobles especially are meant by this term.

387. ξείνος περ ἐὼν. Schol. καίπερ πολέμιος ὑπάρχων. But above, v. 377, ξένος was in apposition to ἄτερ πολέμου. In Latin, both *hostis* and *hospes* had these contradictory meanings, i. e. both meant a stranger, and thence respectively an enemy or a friend. Tydeus was at war with Thebes, and might naturally have feared treachery, as a ξένος or alien. But he fearlessly challenged the Kadmeans to a wrestling-match, and though μικρὸς δέμας, short in stature, he beat them all.—πάντα, sc. ἄεθλα. For the custom alluded to, of having games after a banquet, the Schol. compares Od. viii. 100, νῦν δ' ἐξέλθωμεν καὶ ἄεθλων πειρήσωμεν.

οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,
 ἄψ ἄρ' ἀνερχομένω πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν
 υἱός τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὴν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
 πάντας ἔπεφν', ἓνα δ' οἶον ἦ οἰκόνδε νέεσθαι
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱόν
 γείνατο εἶο χέρηα μάχη, ἀγορῇ δέ τ' ἀμείνω." 400
 ὧς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο
 "Ἄτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405

391. *χολωσάμενοι*, vexed at being beaten by a stranger.—*ἄρ'*, perhaps *ἄψ οἱ κ.τ.λ.*

392. *λόχον εἶσαν*. That he might not report to the Argives the weakness of the Thebans, says the Schol. More probably, they had respected his character as a *κῆρυξ*, but treated him as an enemy when beyond their confines.—*κούρους*, chosen young fighting-men of the best families. See sup. 316.

396. *μὴν* = *γε μὴν*, or *μέντοι*.—*καὶ τοῖσιν*, viz. beside defeating the *Καδμείωνες* in the contest.—*ἀεικέα*, discreditable, because many succumbed to one.

397. *ἦν*, *mittebat* or *dimittebat*. This seems the meaning of the imperfect: he slew all except one, whom he wished to send back to report the disaster. Thus the next line will mean, 'Maeon accordingly (*ἄρα*) he sent on his way, obeying portents from the gods.' The story is told with a brevity which implies that it was described more in detail in some other ballad.

400. *χέρηα*, 'inferior.' It might be pleaded against the genuineness of the passage, that the author of it has mistaken the Homeric *χέρηα*, *χέρηες* (from *χερεὺς*, 'a handicraftsman,' *βάν-αυσος*), for a true comparative, governing a genitive. See on i. 80, and on xi. 395, where *πλέες* for *πλέορες* is

an indication of error; also on ii. 129. In Od. xiv. 176, *καὶ μιν ἔφη ἔσσεσθαι ἐν ἀνδράσιν οὐ τι χέρηα πατρὸς ἐοῖο φίλοιο κ.τ.λ.*, the second line is probably interpolated. Ibid. xv. 324, *οἶά τε τοῖς ἀγαθοῖσι παραδρῶσι χέρηες*, the word may mean *οἱ φαῦλοι*, not *οἱ φανλότεροι*. Here *εἶο* might be the genitive after *γείνατο*, 'this son he has begotten of himself, a poor hand at fighting, but better as a speaker.' The grammarians (see Spitzner's note) read *χέρεια* or *χέρηα*, supposing the word to be syncopated from *χερεῖονα*, which is a manifest impossibility. It might be added, that the article in *τὸν υἱόν* seems also a later use.—*ἀγορῇ δέ τε*, 'but in council in the same degree superior.' For *δέ τε* see ix. 593. The Schol. quotes Eur. Suppl. 902, where Tydeus is praised for being *οὐκ ἐν λόγοις δεινὸς (λαμπρὸς)*, *ἀλλ' ἐν ἀσπίδι*.

403. *υἱὸς Καπανῆος*, Sthenelus, v. 367. The inferior undertakes the reply, when the superior is silent through respect to the king. The relation of *αἰδῶς* to *εὐγένεια* was familiar to the Greek mind.

404. *μὴ ψεύδεο*, a somewhat blunt reproof, though perhaps not as uncourteous as in our idiom.—*σάφα*, *ἀληθῶς*, as frequently, e.g. Soph. Trach. 387.

405. *ἡμεῖς*, sc. Diomedes and myself.—*μέγ' ἀμείνονες*, not, as you imply (v. 372), inferior.

ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·
 κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ." 410

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 "τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
 ὀτρύνοντι μάχεσθαι ἐυκνήμιδας Ἀχαιοῦς·
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοί 415
 Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς."

ἦ ῥα, καὶ ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε,
 δεινὸν δὲ βράχε χαλκὸς ἐπὶ στήθεσσι ἄνακτος 420
 ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεί κῦμα θαλάσσης

406. καὶ εἵλομεν, even captured, viz. in the war of the Epigoni. They, he implies, only invaded it, and that without success. The next verse is, perhaps, a subsequent addition. Ἄρειον, if it agrees with λαὸν, is both weak in itself and out of place; and τείχος Ἄρειον is a strange expression for a city wherein Ares was worshipped. The lengthened syllable before ἀγαγόνθ' is also rather unusual. The Schol. Ven. took ἄρειον for the comparative, sc. τοῦ ἐν Τροίᾳ. (He adds that 407—9 were rejected by the critics.)

408. καὶ Ζηνὸς ἄρωγῇ, 'and by the aid of Zeus.' The dative of the instrument.

409. κεῖνοι, our fathers in the former expedition, who failed because they did not, like us, attend to the warnings of the gods.—ἀτασθαλίησιν, their acts of insolence and impiety, viz. in going against the warnings of the gods. Cf. Eur. Suppl. 157. Thes. οὐκ ἦλθες, ὥς ἔοικεν, εὐνοία θεῶν. Adrast. τὸ δὲ πλεόν, ἦλθον Ἀμφιάρεώ γε πρὸς βίαν. Thes. οὕτω τὸ θεῖον ῥαδίως σ' ἀπεστράφη.

410. μὴ ἔνθεο. The Attics would have said μὴ ἐνθῇ, as the Schol. remarks, quoting (probably from Ar. Thesm. 870) μὴ ψεύσον, ᾧ Ζεῦ. Cf. μήπω καταδύσσει, xviii. 134.

412. τέττα, perhaps an exclamation of impatience, like our *tut-tut*; and so Schol. ἐπὶ ῥῆμα σχετλιαστικόν. Others refer it to an old word *tata*, i. e. *pater*. (Martial, i. 100, 'Mammas atque tatas habet Afra.') See on ix. 607. There is the same uncertainty about πόποι, which is perhaps a sound like τοτοῖ, πόπαξ, &c. Others think that, like ἠθεῖε, τέττα is a respectful remonstrance of a younger to a senior.—ἐμῷ, pronounced μεῶ, as in i. 565. ix. 57. 426.

415. τούτῳ μὲν γάρ. The argument is, that since the chances of blame and grief for reverses are about equal to those of glory, Agamemnon cannot fairly be blamed for inciting his troops to the fight, since either way his interests are most nearly concerned. Lit. 'for *him* glory will attend, if the Achaeans shall have taken and sacked sacred Ilium, and *him* on the other hand grief, if the Achaeans be destroyed.'

421. ὑπὸ, might have secretly possessed the heart even of a brave man. But this line may have been added.—ὀρνυμένου, moving to the contest, ὀρμῶντος, Schol.

422—8. A justly celebrated and beautiful simile, eloquently rendered by Lord Derby:—

ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
 πόντω μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἀλὸς ἄχνην·
 ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πολεμόνδε. κέλενε δὲ οἷσι ἕκαστος
 ἡγεμόνων· οἳ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης
 τόσσον λαὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν— 430
 σιγῇ δειδιότες σημάντορας. ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἄζηχῆς μεμακύναι, ἀκούουσai ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει

"As by the west wind driv'n, the ocean
 waves
 Dash forward on the far-resounding
 shore,
 Wave upon wave; first curls the
 ruffled sea
 With whit'ning crests; anon with
 thund'ring roar
 It breaks upon the beach, and from
 the crags
 Recoiling flings in giant curves its
 head
 Aloft, and tosses high the wild sea-
 spray:
 Column on column, so the hosts of
 Greece

Pour'd, ceaseless, to the war."

See Col. Mure, Crit. Hist. vol. ii. p. 67—9.

423. ὄρνυται, 'rises (and breaks) upon
 the beach.' The poet next specifies more
 exactly where it rises and where it
 breaks; so that ὄρνυται must be re-
 garded as a *praegnans locutio*.—The
 point of the simile, as the Schol. re-
 marks, is the regular order, not the
 sound of the waves; though σιγῇ in 431
 perhaps merely means that they did not
 talk.—μὲν τε, sup. 341.

425. ἄκρας. The projecting rocks or
 headlands catch the wave before it
 breaks, and just as it begins to curl at
 the top; and hence the spray is dashed
 over them.—ἄχνην, ἀφρόν.

427. ἐπασσύτεραι, 'in close succes-
 sion.' See i. 383. viii. 277. Though
 derived from ἄσπον (ii. 58) this adjective

is not, perhaps, a true comparative, but
 formed like νωίτερος, σφέτερος, πότερος,
 ἀγρότερος, δεξιτερὸς, ἐκάτερος. Or shall
 we speculate on a positive ἄσπνς, on
 the analogy of θαμὺς, ταρφὺς, making a
 comparative ἄσσύτερος, like ὀξύτερος?

428—32. These lines read like an
 interpolation. An antithesis was sought
 for between the silent Greeks and the
 noisy Trojans.

429. οἳ δ' ἄλλοι. The generals alone
 spoke; the rest, viz. the troops gene-
 rally, obeyed in silence.—ἀκὴν, like
 ἀκέων, and perhaps ἡκα, quietly, voice-
 lessly. See Lexil. in v., and on i. 33.

433. Τρῶες δέ, without a verb, but
 resumed in ὥς Τρώων ἀλαλητὸς in 436.
 The Greek lines *moved* and were *silent*;
 the Trojans *stand*, like ewes being
 milked, and utter loud confused cries.
 —πολυπάμονος, wealthy (πάσμαι). So
 ἀφνειὸς μήλοισι, Hes. Opp. 120.—ἐν αὐλῇ,
 in the farm-yard or enclosure in front of
 the house.—ἀμελγόμεναι, 'while they are
 having the white milk drawn from them.'

435. ἀζηχῆς, insatiable, incessant; cf.
 xv. 25. xvii. 741. The etymology of the
 word is uncertain; some say for ἀδιεχῆς.
 The bleating of the ewes in answer to
 their lambs produces at once a confused
 and a differently-toned noise.—μεμᾶ-
 κύναι, 'bleating,' like λέλακα, Od. xii. 85,
 σέσῳρα, Hes. Scut. 268, &c. We have
 μεμικῶς in x. 362, λεληκῶς in xxii. 141.

436. ὥς, viz. in equally varied tones.—
 οὐ γὰρ κ.τ.λ., cf. ii. 804. On ἴα = μία,

οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δειμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,
 ἣ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἣ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 οἳ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινοὺς σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολλὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἅμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν ξυμβάλλετον ὄμβριμον ὕδωρ

but connected with ἴ, *hic*, see *New Cratylus*, § 154. inf. xiii. 354. In ix. 319, ἐν δὲ *Fi* τμῆ, we clearly have the digamma, as in xxi. 569. Dr. Donaldson would write the word *ἴα*, not *ἴα*. Here perhaps we should read οὐ *Fi* α γῆρυς.

438. πολύκλητοι. Hesych. ἀπὸ πολ-
 λῶν ἐπικεκλημένοι τόπων βοητοί.

439. τοὺς μὲν, the Trojans, who are ever favoured by Ares, a god hostile to the Greeks. In the following lines, which are admirable for the grandeur both of diction and of figure, Strife is called the sister of Ares, but, as the Schol. explains, ἀδελφὴ οὐ τῇ συγγενείᾳ ἀλλὰ τοῖς τρόποις. Otherwise, she would hardly assist the opposite party. It may however be questioned if 440—5, or at all events 444, 5, formed part of the original poem. Virgil has borrowed the idea and almost the words for his description of Fame, *Aen.* iv. 176.

442. ὀλίγη. At first she rears her head but to a small height; afterwards she sets or fixes her head in the heaven, and at the same time walks with her feet on the earth,—*ingrediturque solo et caput inter nubila condit*, *Virg. Aen.* iv. 173.—ὀλίγη, viz. as (in the moral sense) serious quarrels arise from trifling incidents.—ἐστήριξε, here active; Eu-

ripides, imitating this passage twice, makes it intransitive, *Hippol.* 1207, κῦμ' οὐρανῷ στηρίζον, and *Bacch.* 1082, πρὸς οὐρανὸν—ἐστήριξε φῶς σεμνοῦ πυρός.

444. ὁμοῖον, like on both sides, with the additional idea of *evil* attaching, as sup. 315.

445. στόνον. The spirit of hatred, rivalry, and strife increases the slaughter. Cf. iii. 62, ὀφέλλει δ' ἀνδρὸς ἐρώην. Also *Hes. Opp.* 14.

446, 7. This distich, with v. 450, are quoted in *Arist. Pax* 1273—6 with some differences, οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, Σὺν ῥ' ἔβαλον ῥινοὺς τε καὶ ἀσπίδας ὀμφαλόεσσας.

447. ῥινοί, leathern bucklers, are probably distinct from ἀσπίδες, which had metallic plates.

449. ἔπληντο, came in contact or collision with, a form of aorist as if from πλῆμι = πελάζω, like ἐβλήμην from βάλλω.

452. κατ' ὄρεσφι, the same as κατ' ὄρεων. See xi. 493. v. 88.

453. μισγάγκειαν, a place where two gorges or valleys meet. Schol. Ven. and Hesychius, τόπον κοῖλον ἔνθα ὁμοῦ συμ-
 μίσγεται τὸ ὕδωρ ἀπὸ διαφόρων τόπων. The word does not elsewhere occur. The dual suggests the parallel between two streams and two armies, and the verb

κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
ὥς τῶν μισγομένων γένητο ἰαχὴ τε πόνος τε.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
ἔσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπων·
τόν ῥ' ἔβαλεν πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἶσω 460
αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμινῃ.
τὸν δὲ πεσόντα ποδῶν ἔλαβεν κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
ἔλκε δ' ὑπέκ βελέων λελημένος ὄφρα τάχιστα 465
τεύχεα συλήσειε. μίνυνθα δέ οἱ γένεθ' ὀρμή·
νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ

itself is adapted to the *συμβολή* or conflict of the forces *mixing* (456) in the fray.

454. *κρουνῶν ἐκ μεγάλων*. The size of the springs suggests the loudness of the sound, as the Schol. observes. Thus *δοῦπον* will be the noise of the cataract. One might suspect this line was added, and that a river swollen by rain, and rolling boulders down its channel, was intended. The mention of the *κρουναι* rather interferes with the notion of the rain-flood; nor is it quite clear what is meant by *ἐντοσθε χαράδρης*. Two streams in winter (or storm-fed) unite in one bed, a deep ravine, and run along it with the noise of a roaring torrent. Virgil has copied this very fine simile, *Aen.* ii. 307. xii. 523.

455. *τηλόσε*, 'to a distance.' We say, 'from a distance.' Schol. *εἰς μακρὰν ἀφικνουμένων ὃ ψόφος ἀκούεται ἄμεινον δὲ τηλόθι γράφειν, καὶ πρὸς τὸν ποιμένα ἀποδιδόναι*.

456. *ἰαχὴ* (F), the shouts of the assailants: *φόβος*, the terror of those attacked: so Spitzner. Cf. xii. 144.

457. Hesych. *κορυστής· ἀγαθὸς, ἢ ὀπλίτης*. The former sense = *ἄκρος* (unless he mistook *ἔσθλόν* as a synonym). Here it is explained 'armed,' 'helmeted.' See on ii. 1. Perhaps it rather meant *ταγὼν, σημάντορα*, an officer, one who marshals, *κορύσσει*, his troops. Or is the true meaning 'gigantic,' as might be inferred from his falling like a tower, v. 462? This would well suit *δύω Αἴαντε*

κορυστὰ, xiii. 201.—*Τρώων ἄνδρα* is of course the syntax.

459. *πρῶτος*, not repeated from 457, but meaning *first*, i. e. before a blow had been given by the adversary.—*φάλον*, the raised ridge or crest of the helmet, or rather, the metallic plate carrying the crest. See on iii. 362. xi. 41.

462. *ὥς ὅτε*. The same as *ἥντε*, on which see ii. 87.—*ἥριπε*, see v. 308.

464. *Ἀβάντων*, the Euboeans, who were called *Χαλκωδοντίδαι*. Cf. Thucyd. i. 15. Elephenor is mentioned sup. ii. 540, where this verse occurs.

465. *λελημένος*, "in haste to strip His armour off," Lord Derby. The Schol. Ven. expressly joins *λελημένος ὄφρα τάχιστα*, and so Bekker and Spitzner punctuate the passage, which might also mean 'he tried eagerly to drag away the body in order that he might despoil it.' Cf. v. 690, *ἀλλὰ παρήϊξεν, λελημένος ὄφρα τάχιστα ὥσαιτ' Ἀργείους*. Hesych. *προθυμούμενος, καὶ ἐνθερμος ὢν*. Cf. xii. 106, *βάν ῥ' ἰθὺς Δαναῶν λελημένοι*. It is called the perfect of *λιλαίωμαι*, of uncertain etymology.—*ὑπέκ*, 'from under,' 'from out of the reach of,' a common use. Mr. Trollope says "the compound verb denotes the *descent* of the weapons."

467. Agenor, a son of Antenor (xi. 59), seeing Elephenor dragging off the body of Echeolus, kills him with his lance just as he stooped to spoil it of the armour.—*παρ' ἀσπίδος*, 'from one side of'

- πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἀνδρ' ἐδνοπάλιζεν.
ἔνθ' ἔβαλ' Ἀνθεμίωνος υἷὸν Τελαμώνιος Αἴας,
ἡίθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
γεῖνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι.
τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰῶν
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζόν 480
δεξιόν· ἀντικρὺς δὲ δι' ὤμου χάλκεον ἔγχος
ῆλθεν. ὃ δ' ἐν κονίησι χαμαὶ πέσεν, αἰγειρος ὥς,
ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη
λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485

(not 'near,' Arnold).—οὔτησε, sc. (αὐτὸν) πλευρά.—ξυστῶ, *hastili*, 'spear-shaft.'

470. ἔργον. Here, as in a few other places, generally doubtful, the digamma is omitted, e. g. Hes. Opp. 28. 382. As this passage is common-place, and contains also the rare word ἐδνοπάλιζεν, which occurs only in Od. xiv. 512 in a different sense, τὰ σὰ ῥά κεα δνοπαλίζεις, 'you shall shake,' it is probable that 470—2 are interpolated. The combination ἔργον ἀργαλέον is a tautology, the latter word pertaining to *Φάργον*.—Hesych. ἐδνοπάλιζεν, ἀνῆρει, ἀνέτρεπεν, ἐφόνευεν, ἐσκύλευεν. See on xvii. 279.

473. υἷόν. Pronounced ἔφόν. See i. 505. v. 612. vi. 130. vii. 47.—ἡίθεον θαλερὸν, "a stalwart stripling," Lord Derby. Compare the name Scamandrius, vi. 402.

476. μῆλα ιδέσθαι, sc. for them, the parents, to visit their flocks.

477. οὐδὲ, ἀλλ' οὐ, as frequently.

480. πρῶτον. Schol. ἐν τοῖς προμάχοις δηλονότι πρῶτον.

482. ὥς. Perhaps *Φῶς*, as sup. 471, οἱ δὲ λύκοι ὥς xvi. 156. ii. 781, Διὶ ὥς περπικερῶν.

483. εἰαμενῇ, the lowland, Schol. ἐν

καθύδρῳ καὶ βοτανῶδει τόπῳ. It is probably formed, like *δεξαμενῇ*, 'a tank,' from the *settling down* of the soil, *ἡμένῃ* γῇ. Buttmann's view (Lexil. p. 325) is, that there was an old word *ῥιον*, meaning 'a wet grassy meadow,' whence *ῥίδεις* in v. 36, and that *εἰαμενῇ* is connected with it. (Marshes and fens were called *ea* or *eia*, or *eye* by the Anglo-Saxons: e. g. *Manea*, *Whittlesea*.)—πεφύκη, Hermann, for *πεφύκει*, as more consistent with the Homeric usage in similes.

484. λείη, smooth from boughs or twigs. This description of the tree, and its use for a chariot-wheel, might seem to indicate that the 'poplar' cannot be the tree meant. The wood must have been tough and flexible: that of poplars is very soft and brittle. "The comparison of the fall of Simoësius to that of a poplar-tree shows the antiquity of the practice, still common in Southern Europe, of trimming up the stem of that tree to within a few feet of the top, which, left untouched, presents the appearance of a bushy tuft. The resemblance between this tuft and the plumed helmet of the warrior here forms the main point of the figure." Col. Mure, vol. ii. p. 46.

ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεί διφρῷ
 ἥ μὲν τ' ἄζομένη κείται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφός αἰολοθώρηξ
 Πριαμίδης καθ' ὁμιλον ἀκόντισεν ὅξεί δουρί. 490
 τοῦ μὲν ἄμαρθ', ὃ δὲ Λεῦκον Ὀδυσσεός ἐσθλὸν ἐταῖρον
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἔπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὰς ἀκοντίσσαντος. ὃ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἷὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρί
 κόρσῃν· ἥ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυπεν,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτώρ· 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,

486. ἵτυν, the rim or fellow of the wheel (here *ἶτυν*). See v. 724. The wheel and ἄντυξ were bent by hand; cf. xxi. 38.—ἐξέταμε, 'cuts up by the roots.' Virg. Georg. ii. 209, 'cum stirpibus imis eruit.' Cf. xii. 149. Or perhaps, 'cuts into planks,' as iii. 62.

487. ἥ μὲν τ', 'it accordingly lies to dry along the bank of a stream (where it grew).'²—ἄζομαι, root ἄF or ἄσF, as in *assus, aridus, austerus, ἀζαλέος, ἄζη* (Od. xii. 184). The Schol. wrongly derives it from α and ζῆν. For the allusion here to the river bank, see on xi. 495.

488. Ἀνθεμίδην, son of Anthemion (sup. 473), as Δευκαλίδης is son of Deucalion in xii. 117.

489. αἰολοθώρηξ, with pliant or flexible cuirass.—Ἀντιφός, xi. 101.

492. ἐτέρωσ' ἐρύοντα. Perhaps ἐτέρῃ *Φερύοντα*. See i. 141. sup. 467.—βεβλήκει, here for ἔβαλε, as the Schol. remarks.

496. μάλ' ἐγγύς. Schol. ἐγγὺς τοῦ Λεῦκου, καὶ τούτου ὑπερασπίζων. Rather, perhaps, to be sure of his revenge.

497. ἀμφὶ ἔ, viz. to see that no part of his body was exposed; cf. sup. 468. This act shows the habitual caution of the man.—κεκάδοντο, 'retired,' a reduplicated aorist of *χάζομαι*. Cf. xv. 574, where this distich occurs, and on xi. 334.

500. παρ' ἵππων, from the place where Priam's mares were breeding under Democoon's care. Schol. ἐξ ἐκείνου τοῦ τόπου ἐν ᾧ ἵπποι ἐγενῶντο ταχεῖς, εἶπε δὲ ὅτι ἐκεῖ ἐτρέφοντο καὶ οἱ ἵπποι τοῦ Πριάμου. Another Schol. adds, οἱ δὲ, ἀντὶ τοῦ ἐφ' ἵππων. This is manifestly wrong; but Lord Derby follows it, "He, on a chariot drawn by speedy mares, Came from Abydos."

502. κόρσῃν, τὸν κρόταφον Schol., 'the temple.'

506. *Ἰαχον Φερύσαντο* δέ. Cf. sup.

ἴθυσαν δὲ πολὺν προτέρω. νεμέσῃσε δ' Ἀπόλλων
 Περγάμου ἑκκατιδών, Τρώεσσι δὲ κέκλετ' αὖσας
 “ ὄρυσσθ', ἱππόδαμοι Τρῶες· μὴ εἴκετε χάρμης
 Ἀργείοις, ἐπεὶ οὗ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὴν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠνυκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”

ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.

ἔνθ' Ἀμαρυγκέδην Διώρεα μοῖρα πέδῃσεν.
 χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
 κνήμην δεξιτερήν· βάλε δὲ Θρηγκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἄχρισ ἀπηλοίησεν· ὃ δ' ὕπτιος ἐν κονίῃσιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων. ὃ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,
 Πείροος, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν. 526
 τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρί

467. xvii. 317. The aorist means, ‘succeeded in dragging away their dead.’

507. προτέρω, i.e. they made a rush, and gained a point considerably in advance of their former position. But 507—516 read very like an interpolation, introduced for the favourite purpose of keeping Achilles before the reader's mind. Τριτογένεια occurs inf. viii. 39. Schol. ἡ ἐπὶ Τρίτῳι ποταμῷ τῆς Λιβύης γεννηθεῖσα. See Col. Mure, Crit. Hist. vol. i. p. 283.

514. πτόλιος, the acropolis.

516. μεθιέντας. See sup. 240.

517. Διώρεα. Dioreas was the leader of a body of Epeians (or Eleans), ii. 622. Cf. inf. 537.—πέδῃσεν, ἔβλαψε, stopped in his mid career, brought to a stand.

519. βάλε, sc. αὐτὸν χερμαδίῳ (not τὸ χερμαδίον).

520. The ἄρα is undoubtedly bad; and perhaps either ὡς Φαινόθεν or ὡς ἀπ'

Αἰνόθεν was the old reading. It was a town of Thrace on the Hebrus.

521. ἀναιδῆς, remorseless, relentless, cruel in its effects. Cf. Od. xi. 598, ἀναιδέος ἔχματα πέτρης II. xiii. 139.

522. ἀπηλοίησεν (ἀλοιᾶν), laid bare, stripped from the flesh.—ἄχρισ, ‘quite to them,’ cf. xvii. 599. More usually, ἐς ὀστέον ἄχρισ, as Theocr. iii. 17, or ἀπὸ δ' ὀστέον ἄχريس ἄραξεν, inf. xvi. 324.

524. ἀποπνείων, not ‘fainting,’ but ‘dying.’ “Gasping his life away,” Lord Derby.

525. οὔτα, like ἔκτα, an irregular aorist as if from οὔτημι, analogous to ἔθην from τίθημι.

526. χύντο, like βλῆτο sup. 518, ἀπέκτατο, xv. 437, an epic aorist in a passive sense. See xii. 470.—χολάδες, Schol. τὰ ἔντερα· χύντο δὲ, ὅτι μαλθακά καὶ ὀλισθηρά.

527. τὸν δέ, Peirous, as he was in the act of rushing away after slaying Dioreas.

στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄμβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὄξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
 Θρήικες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἐ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγανόν
 ᾤσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμίχθη. 535
 ὥς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὃ μὲν Θρηγκῶν ὃ δ' Ἐπειῶν χαλκοχιτώνων
 ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθών,
 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ 540
 διενέοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

There were variants, ἐπεσσύμενον and ἐπεσσύμενος.

532. περίστησαν, περιέστασαν, stood round to protect. See on xvii. 4.

533. ἀκρόκομοι. This costume was distinctive, and designed to give the appearance of greater height. It is common among savage or warlike people, as the chiefs of the red Indians and some New Zealand tribes. See Tacit. Germ. 38, 'horrentem capillum retro sequuntur, ac saepe in ipso vertice re-ligatur.' Pind. Pyth. iv. 172, *δοιοὶ ὑψι-χαῖται ἀνέρες*. Such was the Athenian *κρωβύλος*, or top-knot, Thuc. i. 6. Schol. ἦτοι ἄκρως κομῶντες, ἢ οἳ μὴ κομῶντες ἄγαν, μήτε πάλιν ἐψιλωμένοι τὴν κεφαλὴν. Hesych. τὰ ἄκρα τῆς κεφαλῆς κομῶντες. The Abantes, on the contrary, were *ὑπιθεν κομῶντες*, more like the Chinese, ii. 542.

535. πελεμίχθη. Hesych. *διεσείσθη*. "Animo et corpore contremuit," Doederlein, i. e. 'was made to quake.' Others render it, 'was driven back;' see v. 626. This would be superfluous after χασ-

σάμενος. Arnold understands, 'lost his balance and fell.' The poet probably means, he was swung back with such violence that he could hardly keep his footing. Lord Derby, "perforce he yielded." Mr. Newman, "the chief receded."

536. τετάσθην, the pluperf. pass. dual from *τείνω*, as inf. 544, *τέταντο*, *τεταμένοι ἦσαν*.

537—8. Perhaps a later addition.—ὃ δὲ, *Dioues*. See sup. 517.

539. ὀνόσαιο, would speak lightly of, disparage.—ὅς τις κ.τ.λ., 'if any one unhurt either by javelin or sword chanced to be moving round among the troops, under the safe guidance of Pallas,' i. e. unconcerned about his own safety, and therefore able to observe the conduct of others. "Then well might he his favouring fortune bless," Lord Derby, somewhat loosely.

542. ἐρωήν, the reach of the javelins. Schol. τὰ φερόμενα ἀπέτρεπε βέλῃ. So *δουρὸς ἐρωήν*, xxiii. 529. See i. 303. ii. 179.

ΙΛΙΑΔΟΣ

E.

Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
λαμπρὸν παμφαίνῃσι λελονμένος Ὠκεανοῖο.
τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,

5

1. On the ancient title of this book, "The Valour of Diomede," see the note on vi. 289. It contains some peculiarities both of verse and diction, and has with some reason been considered one of the less ancient episodes introduced by compilers into the poem of the Iliad.

2. Schol. τὸ μένος ἐστὶ τοῦ σώματος τὸ δὲ θάρσος τῆς ψυχῆς. Lord Derby rightly gives "strength and courage."—μετὰ πᾶσιν, 'amongst all,' as μετὰ πρώτοισιν ἐόντας, iv. 341.

4. δαῖε, 'she (Pallas) kindled,' 'made to blaze from,' &c. The idea of a lambent light, which is here poetically exaggerated, on the heads of divinely-favoured persons, originated in a well-known electric phenomenon, (still popularly called in the Mediterranean 'St. Elmo's fire,') though it seems to have perplexed the Scholiasts. Virgil in several places alludes to it, e. g. Aen. ii. 683. x. 270. Lucretius, v. 1094, takes the more practical view; 'multa videmus enim caelestibus inlita flammis Fulgere, cum caeli donavit plaga vapore.'—The omission of the copula may be defended by iv. 89, and other passages; otherwise δαῖε δέ Φοι κόρυθός τε, or δαῖε Φοι ἐκ κόρυθος δὲ κ.τ.λ. would be an easy

correction.

5. ἀστέρ' ὀπωρινῷ (pronounced ὀπωρινῷ), Sirius. Schol. τῷ κατὰ τὸν καιρὸν τῆς ὀπώρας ἀνατέλλοντι ἀστέρι. See xi. 62. xxii. 26. Hes. Opp. 609.—μάλιστα is not to be construed with λαμπρὸν, which is used adverbially like λαμπρὸν γανῶσαι, &c., but, as Prof. Selwyn renders it, "never seen to blaze so bright As when new risen from his ocean bath."

6. παμφαίνῃσι, the epic subjunctive, which more commonly follows ὥστε. Hence Wolf and Doederlein give παμφαίνῃσι, as if the indicative from παμφαίνῃμι. This word is more commonly used as an epithet, e. g. Hes. Opp. 567, Ἀρκτοῦρος—παμφαίνων ἐπιτέλλεται ἀκροκνέφαιος. It is for φα (or φαF)—φαίνω, the reduplicated root, rather than from πᾶς, which would form παμφαεῖν or παμφανεῖν = παμφαῆς εἶναι. We have also παμφανᾶω in παμφανῶσαν, &c. See inf. 619, and compare λαμπετᾶν. Hesych. παμφαλνεῖν· λάμπειν· στίλβειν· ἀστράπτειν.

ιβ. Ὠκεανοῖο, supply ἐξ, or perhaps λοετροῖς,—'when he tricks his beams after rising fresh and pure out of the ocean stream.'

7. κρατός καὶ ὤμων, i. e. κόρυθος καὶ ἀσπίδος respectively, sup. 4.

ᾤρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ νιῆες ἦστην, 10
 Φηγεὺς Ἰδαῖός τε, μάχης ἐν εἰδότε πάσης.
 τῷ οἱ ἀποκρινθέντε ἐναντίω ὠρμηθήτην,
 τὼ μὲν ἀφ' ἵπποιιν, ὃ δ' ἀπὸ χθονὸς ὠρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προΐη δολιχόσκιον ἔγχος· 15
 Τυδεΐδew δ' ὑπὲρ ὤμον ἀριστερὸν ἤλυθ' ἀκωκὴ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὃ δ' ὕστερος ὠρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἡφαιστος ἔρρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
 ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱός 25
 δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

8. ᾤρσε, she incited him to go, all blazing as he was, through the midst of the enemy. Cf. vi. 363, ἀλλὰ σύ γ' ὀρνυθι τοῦτον. iv. 541, δινέουσι κατὰ μέσσον. Schol. ἐκεῖ γὰρ ἡ μάχη τὰ τῶν πολεμιστῶν ἄνθη συναγείρει ἀεὶ.

9. ἦν δὲ κ.τ.λ. Cf. xvii. 575, ἔσκε δ' ἐν Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος, ἀφνειὸς τ' ἀγαθὸς τε.—ἀμύμων, 'handsome;' see on vi. 155.

12. ἀποκρινθέντε, "parted from the throng," Lord Derby. Schol. ἀποχωρισθέντες, τοῦ οἴκειου πλήθους δηλονότι.—οἱ, against Diomede.

13. ἀφ' ἵπποιιν, i. e. ἀφ' ἀρμάτων, on or from their chariot; the other, Diomede, from the ground, as being on foot.

14. οἱ, Schol. Διομήδης καὶ οἱ νέοι.

15. Φηγεὺς. He appears to have been the παραιβάτης or fighting man, Idæus the ἡνίοχος, whence he is said λιπεῖν δίφρον, v. 20.

19. στῆθος μεταμάζιον, the sternum, or front bone which combines the ribs. [We have seen a tumulus-skeleton with a partially-healed spear-hole through

the sternum; the wound is not necessarily fatal.]

20. ἀπόρουσε, ἔφευγεν, ἀπορούσας.

21. περιβῆναι, 'to protect.' See iv. 532. xvii. 4.—κταμένοιο, 'slain,' iii. 375. xv. 437. 558.

22. οὐδὲ γὰρ κ.τ.λ. 'For, if he had, he would not himself have escaped black fate,' viz. being slain by Diomede. Cf. vi. 130, οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς, κρατερὸς Λυκόοργος κ.τ.λ.

23. Ἡφαιστος, viz. whose priest Dares, the father, was.—ἔρρυτο, rescued Idæus. On this form (here perhaps an aorist) see iv. 138. Lexil. p. 309.—πάγχυ ἀκαχήμενος, left wholly without consolation. Doederlein derives the adverb from παχὺς, and explains it *immodice*. It seems, from the sense (= πανταχῇ), to be a lengthened or guttural form of πάνυ. In Od. xxii. 195, νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νύκτα φυλάξεις, εὐνῇ ἐνι μαλακῇ καταλέγμενος, the context rather suggests the sense of κακῶς,—but the passage is ironical. See inf. xii. 67. 268.—ἀκαχήμενος, a reduplicated aorist, root ἀχ.

25. ἐξελάσας, viz. Τρώων δμαδοῦ.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
τὸν μὲν ἀλευάμενον τὸν δὲ κτάμενον παρ' ὄχεσφιν,
πᾶσιν ὀρίνθη θυμός. ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσα ἐπέσσι προσηύδα θοῦρον Ἄρηα. 30

“Ἄρες ἀρές, βροτολοιγὲ μαιφόνε, τειχεσιπλήτη,
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ;
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.”

ὧς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα. 35
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠιόεντι Σκαμάνδρῳ,
Τρῶας δὲ κλῖναν Δαναοί. ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40

28. ἀλευάμενον, having declined the fight, having shunned his adversary, v. 20, l.—παρ' ὄχεσφιν. The horses had just been driven away by Diomedes; perhaps he left the car. Schol. ἢ τῷ τόπῳ τῶν ἀρμάτων φησίν.

29. ὀρίνθη, was roused, viz. to the emotions of fear, anger, and indignation.—ἀτὰρ κ.τ.λ. The sense appears to be, that as Diomedes was now fighting, and would cause much slaughter, the two principal war-powers on each side had better leave the combatants to themselves, as Zeus had ordered the other gods to be neutral.

31. Ἄρες. The A is long in the arsis, short in the thesis; in other words, the ρ is pronounced double in the first word, as it actually is in ἄρρην (compare *Mars* with *mas*).—ἀρὲς, here the vocative of the adjective ἀρής, whence ἀρείων and ἀριστος.—μαιφόνε, 'blood-stainer.' The accent suggests the active sense; but Hesych. μαιφόνος· μεμιασμένος φόνος, μαινόμενος τοῖς φόνοις, μεμολυσμένος φονεύς.

32. οὐκ ἂν δὴ κ.τ.λ. A formula of gentle request, or slight exhortation. See iii. 52. inf. 456. Od. vi. 57. The subjunctive following contains a stronger appeal; commonly, but wrongly, the interrogation is placed at the end of the sentence. 'Come now, suppose we let the Argives and Trojans fight alone; but let us retire ourselves, and so avoid the wrath of Zeus.'

33. ὅπποτέροισι, 'to whichever of the two parties Zeus shall give the victory,' i. e. we ourselves being indifferent, or not caring to interfere about the matter. Or, with Lord Derby, "And see 'To which the sire of all will vict'ry give."

36. καθεῖσεν, made to sit down, vi. 360.—ἠιόεντι, Hesych. ἠιόνας ἔχοντι. This can hardly be the meaning, as it is a feature common to most rivers; besides, ἠῖον is *litus*, not *ripa*, i. e. the sea-shore (Lexil. p. 324). 'Earthy,' i. e. muddy, from αἶα, is Doederlein's explanation. Mr. Newman, "And on the high banks seated him that edge Scamander's valley." Buttmann (Lexil. in v.) supposes it may mean 'grassy,' from a lost noun ἥιον, 'a meadow,' connected with εἰαμένη. See on iv. 483. So Mr. Wright, "on Scamander's grassy bank." ("Steepy banks," Lord Derby.)

37. ἐκλιναν, ἔτρεψαν, viz. in the absence of Ares, the staunch defender of the Trojan side. Cf. xiv. 510, ἐπεὶ ρ' ἐκλινε μάχην κλυτὸς Ἐννοσίγαιος. Schol. εἰς κλίσιν ἤγαγον καὶ κλιθῆναι ἐποίησαν.

39. Ἀλιζώνων. See ii. 856, αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἥρχον. This people were either Thracian or Paphlagonian, according to the Schol. For the accent of Ὀδῖος compare Τυχῖος, vii. 220, Δολῖος Od. xxiv. 222, Χρομῖος inf. xvii. 494, Σχεδῖος ii. 517, Θρασίος xxi. 210, and for the loss of the aspirate see on ii. 571.

40. στρεφθέντι, sc. αὐτῷ.

ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱόν
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
 τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχει μακρῷ 45
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
 ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες,
 υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχει ὀξύοντι, 50
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 βάλλειν ἄγρια πάντα τὰ τε τρέφει οὔρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολίαι, ἧσιν τὸ πρὶν γε κέκαστο·
 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 55
 πρόσθε ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 ἥριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱόν
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·

44. Τάρνης. This was the old name of Sardis, according to the Schol. See on ii. 507.

46. ἐπιβησόμενον appears to be the aorist, not the future; indeed the latter construction, for μέλλοντα ἐπιβήσεσθαι, is a doubtful one. We have ἀπεβήσετο in i. 428. Inf. 109 καταβήσεο δίφρον, and 221 ὀχέων ἐπιβήσεο. This sense also better suits ἥριπε δ' ἐξ ὀχέων next following. Schol. ἐφαψάμενον τοῦ ἄρματος καὶ μέλλοντα τελειῶσαι τὴν βάσιν.

49. αἴμονα, 'skilled in.' Hesych. αἴμονα· ἐπιστήμονα· ἐμπειρον. The word is regarded as a form of δαίμων, δαήμων, but is probably to be referred to a different root. It occurs only in this passage, but appears also in the proper name *Haemon*. Like αἶμα, it may possibly be connected with αἶσσω.

50. ὀξύοντι. Cf. iv. 490. xiv. 443. Not from ὀξύη, a kind of cornel-tree, but a form of ὀξύς, not unconnected with ξέω or ξύω (root ξεF, whence ξίφος

and ξόανον, and our words *shave* and *shaft*; compare ξυρὸν with ξύλον), 'to scrape away to a fine point.' Hesych. ξυόεσαν· εὖ ἐξεσμένην. Id. ὀξύοντι· ὀξεῖ, ἢ ὀξύινῳ· ὀξύα δὲ εἶδος δένδρου. Eurip. Heracl. 727, χειρὶ δ' ἐνθεσ δξύην (Trollope). On the F in ὀξύς see ii. 219.

53. χραῖσμε, supply ὕλεθρον. See on i. 566. Zenodotus wrote χραῖσμεν θανάτοιο πέλωρα.—ιοχέαιρα, see vi. 428.

59. Τέκτονος Doederlein for τέκτονος, observing that Τεκτονίδης occurs in Od. viii. 114. Here (as in *Smith*) is a name derived from a trade or art. The name of the father, Ἀρμων, or 'the Fitter,' 'Joiner,' shows that he brought up the son to his own trade. As he was a carpenter and shipwright, not a metal-worker, δαίδαλα πάντα will mean all kinds of carvings and ornaments in wood.

61. ἐφίλατο. See on iv. 155. xx. 304. Pallas, as the patroness of art (*Εργάνη*), communicated this skill.

ὅς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἵσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
 βεβλήκει γλουτὸν κάτα δεξιόν· ἥ δὲ διαπρό
 ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκή.
 γνῦξ δ' ἔριπ' οἰμῳξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
 ὅς ῥα νόθος μὲν ἦν, πύκα δὲ τρέφε διὰ Θεανῶ, 70
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ᾧ.
 τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κέφαλῆς κατὰ ἰνίον ὀξεί δουρί·
 ἀντικρὺς δ' ἂν ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἥριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Ἐνυαιμονίδης Ὑψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος Ἐναιμόνος ἀγλαὸς υἱός,
 πρόσθε ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ αἵξας, ἀπὸ δὲ ξέσε χεῖρα βαρεῖαν.

64. Schol. Ven. 'Ελλάνικὸς φησι χρησμὸν δοθῆναι τοῖς Τρωσὶν ἀπέχεσθαι μὲν ναυτιλίας, γεωργίᾳ δὲ προσέχειν, μὴ τῇ θαλάσῃ χρώμενοι ἀπολέσωσιν ἑαυτοὺς τε καὶ τὴν πόλιν. It is probable that this legend, which is connected by one Schol. with the oracle at Delphi, is post-Homeric, and perhaps the allusion to it here came from some Cyclic poet. Others refer the prediction to Helenus and Cassandra.—οἱ αὐτῷ, to Paris, not to Tecton, to whom ὅς in 62 refers. It was because οἱ αὐτῷ was wrongly taken for ἑαυτῷ, that the verse was rejected by some, as the Schol. Ven. tells us, comparing οἱ αὐτῷ in xv. 226. But the Epic εἰ and οἱ are as often *eum*, *ei*, as *se*, *sibi*.

65. κατέμαρπτε, 'was coming near,' 'was overtaking him.' The aorist would have meant, 'when he had come up with him.' The javelin therefore was thrown, not used for a spear-thrust.—γλουτὸν, the buttock, viii. 340.

70. πύκα, 'carefully,' ἐπιμελῶς. This custom of a wife suckling a husband's illegitimate children was not thought

strange. So Andromache says (Eur. Andr. 224) to Hector, καὶ μαστὸν ἤδη πολλάκις νόθοισι σοῖς ἐπέσχον, ἵνα σοι μηδὲν ἐνδοίῃν πικρὸν.

71. ᾧ, σφῷ, *suo* (in old Latin pronounced *swo*). See vi. 192.

72. Μέγης ἀτάλαντος Ἀρηι Φυλεΐδης, ii. 627. Cf. xiii. 692.

73. ἰνίον (*F*), the tendon at the back of the neck. See on xiv. 495. Hence (or rather, involving the same root) is our word *sineu*.

74. ἂν ὀδόντας, sc. περῶν, 'passing through, or by the way of, the teeth, cut the tongue under the root.' The Schol. makes the syntax needlessly complex by explaining ὑπὸ τὴν γλῶσσαν διῶν ὁ χαλκὸς τοὺς ὀδόντας ἀνέτεμεν. Cf. inf. 292.

77. Σκαμάνδρου, viz. as a river-god.—ἀρητῆρ, *ιερεὺς*, see i. 11.

80. μεταδρομάδην, 'pursuing him at full speed,' lit. 'with the pace of a pursuer.' The Schol. less correctly construes μεταδρομάδην αἵξας. So φασγάνῳ αἵσσαν, viii. 88.—ἔξεσε, 'lopped off,' see sup. on 50. Schol. τὸ βῆδιον

αἱματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ὧς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·

Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85

ἥε μετὰ Τρώεσσιν ὁμιλείοι ἦ μετ' Ἀχαιοῖς.

θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἑοικώς

χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·

τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν

οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων, 90

ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·

πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.

ὧς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες

Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἔοντες.

τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός 95

θύνοντ' ἅμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,

αἰψ' ἐπὶ Τυδεΐδῃ ἐπιταίνετο καμπύλα τόξα,

καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,

θώρηκος γυάλον· διὰ δὲ πτάτο πικρὸς οἰστός,

ἀντικρὺς δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100

τῆς ἐκτομῆς ἐδήλωσεν, ἔξεσεν εἰπὼν, οὐκ ἀπέκονεν.

83. Hesych. πορφύρεος θάνατος· ὁ μέλας, καὶ βαθὺς, καὶ ταραχώδης. Schol. λέγει δὲ πορφύρεον τὸν μέλανα, ἐξ οὗ δηλοῖ τὸν χαλεπόν. "The darkling shades of death," Lord Derby. Cf. xx. 418, νεφέλη δέ μιν ἀμφεκάλυψε κυανέη.

84. πονέοντο, toiled, exerted themselves. See ii. 409.

88. This line may be a διττογραφία for that next following. Either might be omitted, and both are certainly not required, much less the word γέφυραι in both lines. With the present verse only, the reading of the next would naturally be, τὸν ῥ' οὐχ ἔρκεα ἴσχει κ.τ.λ.

89. ἐεργμέναι, a reading mentioned by the Schol., is preferred by Doederlein, who compares Od. xviii. 296, ὄρμον ἡλέκτροισιν ἐεργμένον, and explains it here συνδεδεμέναι, πυκνῶς ἀραρυῖαι. But γέφυρα is used in its primary sense, not as a timber bridge, but as a dam or earth-work placed over low wet ground, either as a causeway (Thuc. iii. 51), or to keep out the water of a river. It is from

γάε (γῆ) and φύρειν, to mix solid with liquid. But ἐεργμέναι, from εἶργειν, cannot mean 'strongly-built,' 'secure.' It should mean 'fenced,' which gives no sense. Perhaps it should be referred to the root ἔργ (whence ἔοργα), and be rendered 'wrought' or artificially-made dams. Hesych. ἐεργμέναι· πεφραγμέναι· ἡσφαλισμέναι. Mr. Wright renders it "fenced dykes," Lord Derby "well-built bridge." Mr. Newman, "The dams and causeys hold it not, nor walls of fruitful orchards." Mr. Trollope observes that both Lucretius, i. 284 seqq., and Virgil, Aen. ii. 496 &c., have imitated this fine simile.

91. ὅτ' ἐπιβρίσῃ. Compare xii. 286.

92. ἔργα, farm-buildings, xvi. 392.—κατήριπε, κατέπεσεν, the usual intransitive sense of this aorist, inf. 308.—αἰζηῶν, Schol. ἀντὶ τοῦ ἀνθρώπων. It is a form of ἡτήεος. See ii. 660. iii. 26.

95. Λυκάονος υἱός, Pandarus.

98. τυχὼν. Cf. τυχήσας, iv. 106.

99. πικρὸς, 'piercing.'—διέσχε, sc. δίοστος, Hesych. διήλαθε, lit. 'held its course through.'

τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός
 “ ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἐ φημί
 δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὦρσε ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.” 105

ὥς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
 ἔστη, καὶ Σθένελον προσέφη Καπανῆιον υἱόν
 “ ὄρσο, πέπον Καπανηιάδη. καταβήσεο δίφρου,
 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν.” 110

ὥς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμάζε,
 πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου·
 αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δὴ τότε ἔπειτ' ἠράτο βοὴν ἀγαθὸς Διομήδης
 “ κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη. 115
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δηῖω ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη,

101. τῷ, ‘at this,’ a causal dative. The ἐπὶ may be construed either with μακρὸν or with ἄνσε. See iii. 12.

103. ἄριστος. Not that Diomedes was really ἄριστος, the bravest of all the Greeks, but that Pandarus exaggerates his success, and bids his comrades to come on now that the Greeks have had their ‘best man’ disabled. Schol. See however on vi. 98.

105. ὦρσε κ.τ.λ. If really Apollo, god of the bow, sped me on my way hither when I started from Lycia. See iv. 119. Perhaps he had received some oracle ordering him to go. Apollo himself was ‘the darter,’ and the wound is now assumed to be mortal, as if it had been inflicted by the god himself.

107. ἀναχωρήσας, retiring from the fight (which he seems to have carried on alone and on foot), he stood in front of the row of chariots, and summoned the aid of his own attendant. Sthenelus was the charioteer of Diomedes, inf. 241.—ἔστη, i. e. he did not attempt to retire altogether.

109. Καπανηιάδη. On this form of patronymic see i. 1.—καταβήσεο, the epic aorist imperative. See sup. 46. Mr. Trollope is wrong in assuming a present ἐπιβήσομαι. Like ὄρσο (for ὄρσεο),

δύσετο, οἶσε, &c., it retains the σ of the future. See iv. 204.

112. διαμπερὲς, ‘by drawing it right through.’ Schol. αὕτη ἐστὶν ἡ κατὰ διωσμὸν βελουκία, ἵνα μὴ πάλιν τιτρώσκειτο ταῖς ἀκίσιν ὑποστρεφούσαις. Instead of drawing the arrow back through the wound it had made, Sthenelus pushed it through, and took it out on the other side, the shaft, of course, being cut off short. Cf. inf. 694. Doederlein thinks the word is the neuter of διαμπερὲς, which he cites from Hippocrates, p. 645, 22.

113. ἀνηκόντιζε, ‘spirted up.’ Eur. Hel. 1587, αἵματος δ' ἀπορροαὶ ἐς οἶδμ' ἐσηκόντιζον οὖραι ξένῳ. Ion 1155, κύκλος δὲ πανσέληνος ἡκόντιζ' ἄνω μηνὸς διχήρης. —στρεπτοῖο χιτῶνος, his mailed shirt. Schol. θώρακος κρικωτοῦ. Hesych. τοῦ ἀλυσιδώτου θώρακος· ἢ τοῦ θώρακος τοῦ ὑποδύτου (the under breastplate, viz. of leather protected by steel rings). See xxi. 31.

116. μοι πατρί. So οἱ πατρί in iv. 219.

117. ἐμὲ, emphatic; whereas με in the next verse is not so.—ἐλεῖν, κ.τ.λ. The order is, δός με ἐλεῖν (i. e. ἀποκτείνειν) τὸν ἄνδρα, καὶ ἐλθεῖν αὐτὸν ἐς ὁρμὴν ἔγχεος, —that he may come within spear-throw, and not keep so far away as an archer.

δὸς δέ τέ μ' ἄνδρα ἐλείν, καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ με φησὶν
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο." 120

ὧς ἔφατ' εὐχόμενος· τοῦ δὲ κλύε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν,
ἄγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα.
“ θαρσέων νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι
ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα 125
ἄτρομον, οἶον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς.
ἄχλυν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
ὄφρ' εὐ γιγνώσκης ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.
τῷ νῦν, εἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μή τι σὺ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.”

ἥ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαὔτις ἰὼν προμάχοισιν ἐμίχθη·
καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα
ὄν ρά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις οἴεσσι
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσση·

119. φθάμενος. There is an accusation of stealthy action and unfair play, or at least of luck rather than of valour, in this word. Schol. καλῶς ἐπὶ τὴν τύχην, οὐκ ἐπὶ τὴν ἀρετὴν τοῦ βαλόντος ἀπήνεγκε τὴν ἀνδραγαθίαν.—δηρὸν, κ.τ.λ., see sup. 104.

121, 2. This distich occurs inf. xxiii. 771, 2.

124. For μάχεσθαι ἐπὶ τινι Trollope compares inf. 244.

127. ἔλον. The subjunctives following, and indeed the context, make it necessary here to render the aorist as a perfect. There was however an old reading γιγνώσκοις. The ‘mist’ meant is only the imperfection of mortal vision, which could not see through the disguise which the gods were supposed to assume when mingling with mortal men.

129. πειρώμενος. Schol. ἀπόπειραν ποιοῦμενος. Cf. inf. 220. 279.

130. ἀντικρὺ, ἀντίον. This is the only place, perhaps, where the ν is short.

131. Ἀφροδίτη. She is jealous of her, from iv. 10. (Schol.)

135. μεμαῶς, a nominative absolute, as if the construction was continued from Τυδείδης, and the poet intended to say τότε μᾶλλον ὠρμήθη, cf. ii. 353. vi. 510.

137. ἀγρῷ, the dative of place.—ἐπ' οἴεσιν, see vi. 25.—εἰροπόκοις, see iii. 387. Schol. ἀντὶ τοῦ ταῖς ἐπαύλεσιν.

138. κραύσῃ, ‘shall have grazed,’ or slightly wounded. Schol. ξύσῃ, ψαύσῃ. Hesych. πλήξῃ. From χράω for χράῤω, whence ἔχραε δαίμων, in allusion to death’s dart, Od. v. 396. Inf. xxi. 369, “Ἡρῃ, τίπττε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν, ‘made an assault upon;’ xvi. 352, ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν. A large class of words belong to this root; γράῤω, primarily ‘to scratch a mark,’ hence ‘to write;’ thus ἐπέγραψε χροῖα φωτὸς in iv. 139 means ‘grazed.’ Compare xvii. 599. From the same root χρῶς, i.e. χρῶF-s, is derived, and also χροῖα, meaning the outer surface which

τοῦ μέν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει
ἀλλὰ κατὰ σταθμοὺς δύνεται, τὰ δ' ἐρήμα φοβεῖται. 140

αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς.

ὥς μεμαῶς Τρώεσσι μίγη κρατερὸς Διομήδης.

ἔνθ' ἔλε Ἀστύνοον καὶ Ὑπείρονα ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145

τὸν δ' ἕτερον ξίφει μέγαλῳ κληῖδα παρ' ὦμον
πληῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἥδ' ἀπὸ νώτου.

is acted upon by a point. So also *χράζειν*, and perhaps *χραισμεῖν* (see on i. 566). Both *χαράσσω* and *τάρασσω* (another form of which is *θράσσω*) have a cognate sense, 'to roughen or plough up' (compare *τραχύς*). Hence οὐ χθόνα τάρασσόντες, *terram solicitantes*, Pind. Ol. ii. 63. From the guttural form of the root come our words *harrow* and *harass*, both undoubtedly identical with *χαράσσειν*. Even *rough*, *grave*, *gruff*, and the Latin *raucus* and *ravus*, contain the same root. In Pindar, Ol. ii. 92, we may best explain *ἔχραον* by the notion of *imparting* by writing or inscribing on the mind. We have *χραίνω* for *χράφνω*, 'to pass the hand over a surface,' and thus to stain or soil it. We have *γραῦς*, 'an old woman,' for *γραφ-s*, from the lines or furrows in the face; and also *γραῦς* in the sense of 'foam on a goblet' (on which Aristophanes has a joke in Plut. 1206), obviously from the crisp and wrinkled outline of 'the head' in fermented liquor.

ib. αὐλῆς. The cattle-yard in front of a palace, enclosed (in some parts at least) by a *ἔρκος* or wall low enough to climb over. See ix. 476.—*ὑπεράλμενον*, the aorist, 'when he has leapt over the wall into the fold.' Here certainly the *F* has been dropped from the root (*ἄλ* or *φαλ* = *sal*). Prof. Selwyn renders 136—142 thus:

"As when the king of beasts hath leapt the fold,
Just grazed, but not subdued, by shepherd's dart,
Who, seeing his fresh fury, slips away
Among the sheds, and shuns the open field,
Leaving his fleecy charge; they huddling close,
All in a crowd stand trembling, till full fed

He leaps in haste out of the high-wall'd fold;

So hotly 'mid his foes brave Diomed rush'd."

139, 40. These two lines might be thought rather to have been a various reading of the two following, than an integral part of the description. The simile is slightly confused; but the point mainly consists in the aroused strength and the great havoc made by the wounded lion. There would be less difficulty if αἱ μὲν ἄρ' ἀγχιστῖναι, 'they then,' &c., were read in 141. (On μέν τε—δέ τε see ii. 90. iv. 341.) The meaning appears to be, 'The lion's strength he rouses (by the wound), but then he does not come close up to bring aid to his sheep (cf. ii. 238), but slinks away for safety into the sheepfold, and they (the sheep) left unprotected are put to the rout.' Doederlein makes *λέων* the subject to *φοβεῖται*, and translates *in loca aperta et immunita fugit*.

141. ἀγχιστῖναι, 'crowded in heaps,' 'close to one another,' "one on the other huddled," Mr. Wright. Cf. xvii. 361.—ἐξάλλεται, 'leaps out again,' viz. after killing many sheep in his rage.—ἐμμεμαῶς, 'with eager haste.' Hesychius explains it by *δμοίως*, which appears to be corrupt. (Qu. *ὁρούσας*?) Lord Derby wrongly renders it "then pounces on his prey, and leaps the fold." Cf. inf. 240.

143. ὥς μεμαῶς, see sup. 135.—μίγη, *ξυνέβαλε*. The wounded and irritated Tydides acts like the wounded lion in killing more victims than he would otherwise have done.

147. ἐέργαθεν, divided, parted. By breaking the collar-bone he caused the shoulder to drop, and to hang down as if detached from its usual position. See xi. 437. Lord Derby, "the shoulder severing from the neck and back."

τοὺς μὲν ἕασ', ὃ δ' ἸΑβαντα μετώχετο καὶ Πολυῖδον,
 υἱέας Εὐρυδάμαντος ὄνειροπόλοιο γέροντος,
 τοῖς οὐκ ἐρχομένοις ὃ γέρων ἐκρίνατ' ὀνειρούς, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἱέ,
 ἄμφω τηλυγέτω· ὃ δ' ἐτείρετο γήραϊ λυγρῷ,
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμόν 155
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρά
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκνοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν दाτέοντο.

ἔνθ' υἱας Πριάμοιο δῶν λάβε Δαρδανίδαο,
 εἶν ἐνὶ δίφρῳ ἑόντας, Ἐχήμενά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄσχη
 πόρτιος ἢ βούος, ξύλοχον κάτα βοσκομενάων,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱός
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165
 τὸν ἴδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερὸν τε,
 στή δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἠῦδα. 170

150, 1. The use of the article in ὃ γέρων (cf. i. 33. 35), of ἐρχομένοις in the sense of 'going' instead of 'coming,' the separation of οὐκ from ἐκρίνατο, and the formula κρίνασθαι ὀνείρους, 'to interpret dreams,' may suggest doubts as to the antiquity of these two verses. Compare however ii. 832. For ἐρχομαι = ἀπέρχομαι cf. inf. 198. xvii. 741. Aesch. Suppl. 516, ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι (ibo). Inf. vi. 365.

153. τηλυγέτω. See iii. 175. This passage conclusively shows that the word does not mean 'only son.' 'Born in the old age of the parent' seems the most probable sense. Compare xiii. 470. The lines 152—8 seem open to the suspicion of interpolation. In υἱὸν οὐ τέκετ' ἄλλον one of the old interpretations of τηλυγέτος, 'last-born,' seems embodied. The unusual licence in πατέρι

δὲ, and, above all, the occurrence of 158 in Hes.-Theog. 606, are further grounds for doubting the genuineness of the passage.—χηρωσταὶ are the inheritors by right of a childless man's estate: next of kin, as we call them. Schol. οἱ τὸν χῆρον οἶκον διανεμόμενοι κληρονόμοι. Hesych. οἱ μακρόθεν συγγενεῖς. He adds another explanation from the Schol. on Hesiod, ut sup. The word does not elsewhere occur in Homer, nor do Xanthus or Thoon, as sons of Phaenops, who seems the same as in xvii. 312.

164. βῆσε ἐξ ἵππων, made to dismount from their chariots. The addition of κακῶς is unlike Homer's usual diction. See on i. 140.

168, 9. Lines repeated from iv. 88, 9.

170. μιν ἠῦδα, as sometimes εἰπεῖν τινα = προσεπεῖν. See on xii. 210.

“ Πάνδαρε, ποῦ τοι τόξα ἰδὲ πτερόεντες οἰστοί
καὶ κλέος; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ’ ἀνὴρ,
οὐδέ τις ἐν Λυκίῃ σέο γ’ εὐχεται εἶναι ἀμείνων.
ἀλλ’ ἄγε τῷδ’ ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν 175
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ’ ἔλυσεν
εἰ μὴ τις θεὸς ἐστί κοτεσσάμενος Τρώεσσιν,
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.”

τὸν δ’ αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
“ Αἰνεΐα Τρώων βουληφόρε χαλκοχιτώνων, 180
Τυδεΐδῃ μιν ἐγὼ γε δαΐφροني πάντα εἴσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ’ εἰσορόων· σάφα δ’ οὐ οἶδ’ ἢ θεὸς ἐστίν.
εἰ δ’ ὁ γ’ ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,
οὐχ ὁ γ’ ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
ἔστηκεν ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,
ὅς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
δεξιόν, ἀντικρὺς διὰ θώρηκος γυάλοιο,
καὶ μιν ἐγὼ γ’ ἐφάμην Ἀἰδωνῇ προιάψειν, 190

172. Perhaps *Fanēr*, as this word often took the initial *F*. The *γε* however is not otiose, *hic saltem*.—ἐρίζεται, ἐρίζει, Ἀττικῶς. Schol. Cf. Pind. Ol. i. 95. Isth. iii. 47.

175. ὅδε, viz. Diomedes.—κρατέει, is getting the upper hand, is having it all his own way.—ἔοργεν, iii. 351.

177. εἰ μὴ, ‘unless indeed,’ explains ὅς τις ὅδε by way of a suggestion, rather than forms a reservation of ἄφες ἀνδρὶ βέλος.

178. ἐπι, ἐπεσσι, as in i. 515, ἐπεὶ οὐ τοι ἐπι δέος.—ἱρῶν, viz. on account of neglected sacrifices. Cf. i. 65.

181. δαΐφροني, see ii. 23. Lexil. p. 210.

182. ἀσπίδι, ‘by his shield.’ The dative of the mode; cf. Aesch. Prom. 51, ἔγνωκα τοῖσδε, κοῦδὲν ἀντειπεῖν ἔχω.—αὐλώπις τρυφάλεια, a helm with a hole for inserting a crest, cf. iii. 372. xiii. 530. 577; according to others, ‘a vizor’d helm.’ See on xi. 353. Some considered the word changed from τριφάλεια, i. e. τρεῖς φάλους ἔχουσα. (Lexil. p. 531.)

183. σάφα δ’ κ.τ.λ. ‘Your suspicion that he is a god *may* be right: I am not sure about it: but he *looks* like Tydeides.’ The Schol. Ven. says the critics rejected this verse, as added in reference to 177. The following lines however are hardly complete without this. Aristarchus read μὲν for μιν in 181, which rather improves the sense.

185. ἄγχι. If not actually a god, he is acting by the direct assistance of one.

187. Zenodotus rejected this verse, and it is very likely spurious, as well as 189, which appears to be made up from 98. The passage reads all the better by omitting both.—τούτου, according to Doederlein, depends on ἀποστρέψας implied. But we may construe τούτου κιχήμενον, ‘just as it was reaching him’ (sup. 98), where the participle may be the present middle from κίχῃμι, like τιθήμενον, and govern the genitive like τυγχάνων.

190. It is difficult to avoid suspecting the antiquity of this verse also. Ἀἰδω-

ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην.
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχές, ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφι ἐκάστω δίζυγες ἵπποι 195
 ἐστᾶσιν κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὴν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα 200
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺν κέρδιον ἦεν—
 ἵππων φειδόμενος, μὴ μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρα μέλλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιν
 ἀτρεκὲς αἶμ' ἔσσευα βαλὼν, ἥγεια δὲ μᾶλλον.

νειδς does not occur elsewhere in Homer, (except xx. 61, also in a doubtful passage), nor is it used by Pindar, but appears rather a word of the Tragic age. The present verse is not necessary to the sense, and may be a modification of ἀἶδι προΐαψεν in i. 3. The rhythm of the verse too, like that of 189, is un-Homeric. (See however ii. 395. inf. 234.)

191. κοτήεις. Cf. ἱρῶν μηνίσας, 178.

192. ἐπιβαίην, viz. for the purpose of pursuing him; or perhaps, on which to escape if pursued by him.

193. ἀλλὰ που. 'Yet, though I have none here, there are plenty standing idle at home, one of which I ought to have brought, as my father desired me.' The connexion is simple enough, though Mr. Trollope says there seems to be none. This sketch of a chief's palace, where eleven chariots stand ready for instant service, with the horses eating their corn in pairs close to each other, is not without interest. On ἐρεπτόμενοι see ii. 776. xxi. 204; on ὀλύρας, i. 449. "And near each car a pair of well-trained steeds, Idly on oats and barley revelling," Prof. Selwyn.

194. πρωτοπαγεῖς, πρώτως παγέυτες, ὅ

ἐστιν ἐξόχως, ἢ νέοι, Schol. *Primariis compacti*, Doederlein. Similarly ναὺς πρωτόπλους in Eur. Hel. 1531, is 'a first-rate sailing ship,' not one 'on her first voyage.' The word occurs again xxiv. 267.—πέπλοι, coverings to protect them. Cf. viii. 441, ἄρματα εὖ πεπυκασμένα (πέπλοις), ii. 777. Mr. Newman renders it "with curtains closed."

198. ἐρχομένῳ, for ἰόντι. See sup. 150.

200. ἀρχεύειν, sc. ἀρχὸν εἶναι, as ii. 345.—Τρώεσσι, the Lycian Trojans, or people of Tlos. See inf. 211.

202. φειδόμενος, through regard to my horses; wishing to spare their lives.

203. εἰλομένων, crowded together, hemmed within the city.—ἄδην, Schol. εἰς κόρον. He reads ἄδδην, where the δ is doubled by the pronunciation, though in other words the simple spelling is retained. See sup. 5. xi. 88. The Schol. compares κύον ἀδδεές, xxi. 481.

204. ὥς λίπον, 'thus it came to pass that I left them at home.'

205. οὐκ ἄρα μέλλον, 'were not destined, it seems,' &c.

208. ἀτρεκὲς αἶμα. The vulgarism 'blood and no mistake' would exactly

τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
ἤματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν 210

ἡγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίω.
εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν
πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφές μέγα δῶμα,
αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φώς,
εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.”

τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἦῤα
“ μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως
πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220

ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
οἶοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκέμεν ἡδὲ φέβεσθαι
τὼ καὶ νῶι πόλινδε σαώσεται, εἴ περ ἂν αὖτε
Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225

render this. The Schol., whom Doederlein follows, has ἀντὶ τοῦ ἀτρεκέως εἶδον αὐτό, οὐκ ἡπάτημαι. Literally, ‘distinct,’ ‘perceptible blood,’ perhaps in allusion to the red colour of some parts of the armour, to disguise the appearance of blood. Lord Derby renders it, “with true aim.” Prof. Selwyn, “my shaft—hath drawn true blood.”—ἔσσενα, ‘I made to start,’ or spirt forth. See i. 173. vi. 133.—ἡγείρα, ‘I only roused them the more to fury.’ Cf. sup. 139.

211. Τρώεσσι. These must be the people of Tros or Tlos in Lycia; on which city, rediscovered by Sir Charles Fellows, see his ‘Travels in Lycia,’ p. 414—16. See ii. 826.

214. τάμοι κ.τ.λ., sc. ἔπειτα θανεῖν ἐθέλω. Compare ii. 259, ἡκέτ' ἔπειτ' Ὀδυσσῇ κάρη ὤμοισιν ἐπέη.

215. εἰ μὴ κ.τ.λ. ‘If I don’t snap in two with my own hands and put on the fire this bow of mine.’ The ἐγὼ is hardly emphatic in this formula. Compare ii. 261, εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω.—θείην, the one optative following the other by a common principle of attraction.

218. μὴ δῆ. ‘Nay, speak not so,’ &c.—πάρος δ' κ.τ.λ., ‘no harm shall come to you or your bow before’ &c., ἄλλως for

κακῶς, a euphemism. “Ere that befall, let us his valour prove,” Mr. Wright. Lord Derby, “our fortunes shall not change, Till thou and I, with chariot and with horse, This chief encounter, and his prowess prove.” Prof. Selwyn, “we ne’er shall mend the day, Until” &c. Construe πρὶν νῶ ἐπὶ τῷδ' ἀνδρὶ ἐλθόντε ἀντιβίην κ.τ.λ. The Schol. Ven. observes that νῶ in the accusative (elsewhere νῶι) is only used here and in Od. xv. 475.

220. πειρηθῆναι, viz. αὐτοῦ.

221. ἐπιβήσεο, aorist imperative. See sup. 109.

222. Τρώιοι, ‘descended from Tros,’ i. e. the horses of king Tros. See xx.

230. inf. 265. Schol. οἱ τῷ Τρωτὶ κεχαρισμένοι ἀντὶ τῆς ἀρπαγῆς Γανυμήδους.—πεδίοιο may depend on ἐνθα καὶ ἐνθα, or it may be the usual Homeric genitive of transition through. This distich occurs viii. 106, 7. Hesych. φέβεσθαι φεύγειν.

224. τὼ καὶ κ.τ.λ. ‘They will e’en carry us both safe to the city, if on the other hand Zeus shall have given the victory over us to Diomedes.’—αἶψα, viz. contrary to our hopes. Cf. 232. The boast, as the Schol. remarks, has its nemesis in the loss of the horses, inf. 324.

ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι ὄφρα μάχωμαι
ἢ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
"Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ 230
μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
οἴσεται, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
μὴ τὼ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱός 235
αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.
ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξεί δουρί."

ὥς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240
τοὺς δὲ ἶδε Σθένελος Καπανήιος ἀγλαὸς υἱός,
αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα.
"Τυδείδῃ Διόμηδες ἐμῷ κεχαρισμένε θυμῷ,
ἄνδρ' ὁρώ κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
ἵν' ἀπέλεθρον ἔχοντας. ὁ μὲν τόξων ἐν εἰδώς, 245
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι

226. *σιγαλόεντα*. On this word, meaning 'bright and glittering' (Schol. λαμπρὰ καὶ ποικίλα καὶ θαυμαστὰ τῇ κατασκευῇ), see *New Cratylus*, § 461. Dr. Donaldson derives it from *σίαλος*, *σίφαλος*, 'the fat of a hog,' and compares the Pindaric *νεοσίγαλος*, 'spick and span,' 'bran new,' *Ol. iii. 4*. Some of the ancients derived it from *σιγῇ*, as denoting the silence caused by admiration.

227. *ἐπιβήσομαι*. Aristarchus wrote *ἀποβήσομαι*, which was awkwardly explained 'I will resign the care of.' The sense seems to be, 'Do you, Pandarus, take the reins and drive, and I will mount the chariot as a fighter,' *παραβάτης*. Aeneas had invited Pandarus to mount at v. 221, while yet himself standing on the ground.

228. *δέδεξο*, *excipe*, await the enemy, viz. as *παραβάτης* or fighting man. See *inf. 238*, and on *iv. 107*. Mr. Wright,

"Or stand the onset thou—I drive the car."

231. *εἰωθότι*. See x. 410. 493.—*ὑπὸ*, 'under the guidance of.'

232. *φεβώμεθα*, 'should have to flee from.' Cf. 223.—*αὖτε*, cf. 224.

233. *ματήσεται*, 'go wrongly,' 'perform their task vainly.' See *xxiii. 510*. Aesch. *Theb. 37*, *τοὺς πέποιθα μὴ ματᾶν ὀδῶ*. Schol. *ματαιοπραγῆσωσι, ματαίαν ἔχωσι τὴν προθυμίαν*. For the future (= subjunctive) with *μὴ*, see x. 330.

240. *ἔχον*, 'drove.' See *iii. 263. viii. 139. xxiii. 423*.—*ἐμμεμαῶτε* = *ἐμμεμαῶτες*, 'eagerly,' *sup. 142*. Mr. Trollope takes this for *ἐμμεμαῶτι*, with Heyne, which is against the natural order of the words, to say nothing of the awkward elision.

241. *Σθένελος*, the charioteer of Diomedes, *sup. 108. xxiii. 511*.

245. *ἀπέλεθρον*, Schol. *ἄμετρον, πολὺν*. See *xi. 354*.

Αἰνεΐας δ' υἱὸς μεγαλήτορος Ἀγχίσαιο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
 θύνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης." 250
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 "μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σέ πεισέμεν οἶω
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδον ἐστίν.
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255
 ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
 τούτω δ' οὐ πάλιν αὐτίς ἀποίσετον ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν,
 εἴ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρω κτείνειαι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,

247. μεγαλήτορος. Vulg. υἱὸς μὲν αἰμύμονος κ.τ.λ.

249. οὕτως θύνε, 'so madly and impetuously rush through the ranks.'—ἐφ' ἵππων, 'towards the chariot,' not *on* it. So the Scholiasts; but it may be doubted if the sense is not really 'on the chariot,' for this exhortation virtually contains an invitation to mount. And so Mr. Wright, "Haste, and with the steeds Quit we the field, nor risk thy precious life." The refusal to mount in 255 certainly here implies an invitation to do so. Zenodotus is said to have rejected (δοκεῖ ἡθετηκέναι, Schol. Ven.) this and the following line as spurious.

252. φόβονδε, 'in the direction of flight.' It is unnecessary to supply *τρέπεσθαι*. 'Give not to me advice that tends to recommending flight.' He says *flight* invidiously; the advice was only *χάζεσθαι*, to 'pull in' and retire a little from the front.—οὐδὲ σέ (emphatic), 'that not even *you* will persuade me to take that course.' [οὐδὲ σε Bekk. ed. 2.]

253. γενναῖον, 'honourable,' 'worthy of one well-born.' This word is not elsewhere found in Homer, and perhaps was a later use. Some explained it by *ἐγγενὲς, πατριον*. Mr. Wright, "It is not in my father's son to quail, Or crouch

in danger's hour." Schol. Lips. οὐ τὸν ἰσχυρὸν λέγει ἐνταῦθα, ὥς οἱ παλαιοὶ βούλονται, ἀλλὰ τὸν εὐγενῆ· ἰστέον δὲ ὅτι καὶ Λύκιοι μέχρι νῦν γενναῖον ἄνδρα οὐ τὸν ἰσχυρὸν φασιν, ἀλλὰ τὸ (τὸν?) ἀπὸ γένους. Hesych. γενναῖον· τὸ εὐγενὲς, καὶ τὸ τῆς γενέσεως ἀρχηγόν, καὶ συγγενικόν.

ἰδ. ἀλυσκάζοντι, 'by shrinking from the contest.' See vi. 443. Hesych. ἀλυσκάζω· πλανᾶμαι· ἐκκλίνω. ἐκφεύγω.—ἀλυσκάζειν· ἀποδιδράσκειν.

255. ὀκνεῖω, 'I feel hesitation?' *ὀκνηρῶς* ἔχω, Schol. Perhaps he thought it beneath his credit as a warrior to take this advantage.—ἀλλὰ, supply, '(I will not do that), but even as I am (even on foot) I will go to meet them: Pallas Athena does not allow me to retire in fear.' For this use of *τρέω* see xiii. 515.—*αὐτως*, Schol. Ven. *καίπερ περὶς ὑπάρχων*.—*ἔῃ* is here a monosyllable. But there is something in the style of this distich that is singular.

258. ἄμφω. 'Both at least, even if one of them shall have fled.' Here γοῦν is to be noticed as a post-Homeric word.

260. πολύβουλος also occurs Od. xvi. 282. It has reference to Pallas as the goddess of wisdom.—σὺ δέ, 'then do you,' &c.

262. ἐξ ἄντυγος, from the circular

Αἰνεῖαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐνκνήμιδας Ἀχαιούς.
 τῆς γάρ τοι γενεῆς ἧς Τρωί περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε.
 τῆς γενεῆς ἔκλεψε ἄναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους.
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 τὼ δὲ δὺ' Αἰνεΐα δῶκεν, μῆστωρι φόβοιο.
 εἰ τούτῳ γε λάβοιμεν, ἀροίμεθά κεν κλέος ἐσθλόν."

ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 τὼ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός
 "καρτερόθυμε δαΐφρον, ἀγανοῦ Τυδέος υἱέ,
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
 νῦν αὖτ' ἐγχείῃ πειρήσομαι εἴ κε τύχωμι."

ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δολιχόσκιον ἔγχος 280
 καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρό
 αἰχμὴ χαλκείῃ πταμένη θώρηκι πελάσθη.

ring or curved rail at the back of the car. The custom seems to have been to fix the reins, drawn tight so as to keep the horses in check, behind, ready to the hand of the driver as he ascended the car. Hence the remark of the Schol., ἵνα δοκῶσιν ὑπὸ τινος ἄγχεσθαι. It is a common error to think ἄντυξ was a rim in front of the chariot. See inf. 728, where δοῖα ἄντυγες means 'one on each side,' right and left of the car. The explanation of Schol. Ven. on this latter passage is perfectly correct; αἱ ἀψίδες (semicircles) ὧν ἀντιλαμβάνονται οἱ ἀναβαίνοντες ἐπὶ τὸ ἄρμα. Rightly also he adds, ἐνθεν καὶ τὰ ἡνία ἐξάπτονται. Many paintings and sculptures exist, in which the ἄντυξ is thus represented at the hind part of the car.—τούσδε ἵππους, these horses of ours. Cf. 321.

263. ἐπαῖξαι, ἐπιθρῶσκειν, leap nimbly on to the car. So ἐπαΐσσοντα νεῶν in xiii. 687. Compare viii. 108.—μεμνημένος, duly mindful of my injunctions.

265. Τρωί, to Tros, sup. 222. (The περ belongs to ἧς.)—ποιμὴν, 'in payment

for.' Cf. Eur. Orest. 1393, Δαρδανία τλάμων, Γανυμήδεος ἵπποσύνα Διὸς ἐνέτα. See xx. 232. Mure, vol. i. p. 341.—οὐνεκα, 'wherefore (they are) the best steeds in the world.' Schol. τὸ οὐνεκα ἀντὶ τοῦ τούνεκα. But it might also mean, that Zeus gave them to Tros because they were the best horses.

268. τῆς, ταύτης, as in 265. 'Of this stock Anchises stealthily acquired (some steeds) by putting his mares to them without the knowledge of Laomedon.' Hesych. ὑποσχεῖν ὑποβαλεῖν. Virgil copies this passage, Aen. vii. 280.—θήλεας, as from θῆλυς.

270. γενέθλη, 'as a stock.' This is rather an uncommon sense: al. γενέθλης.

272. μῆστωρε Spitzner, after Aristarchus, viz. 'the horses skilled in flight,' or rapidly retiring in a time of need.

277. δαΐφρον, see ii. 23. There is irony in this address, as the Schol. observes.

278. βέλος ὠκὺ, cf. sup. 99.—πειρήσομαι, sup. 129.

τᾷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός
 "βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω
 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας." 285
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης
 "ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὴν σφῶί γ' οἶω
 πρὶν ἀποπαύσεσθαι πρὶν ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν."

ὣς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
 αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα.
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
 δείσας μή πῶς οἱ ἐρυσαίαιτο νεκρὸν Ἀχαιοί,
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔϊσιν,
 τὸν κτάμεναι μεμαῶς ὃς τις τοῦ γ' ἀντίος ἔλθοι, 301
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ρέα πάλλε καὶ οἶος.
 τῷ βάλεν Αἰνείαιο κατ' ἰσχίον, ἔνθα τε μηρός 305
 ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·

283. τῷ, 'to him,' or 'at him.' The dative is not governed by the ἐπὶ, as the accent shows, and as the Schol. Ven. expressly points out, but ἐπὶ μακρὸν ἄνσε is to be construed. See on ii. 616. iii. 12.

291. ῥίνα, 'to the nose close by the eye.' If the lance was thrown upwards, and descended in a curve, such a wound would be possible. The point would enter the cheek and come out under the chin, ὑπ' ἀνθερεῶνος. The account however would have been more probable if the dart had been thrown from a chariot at one on the ground, instead of the converse. (Perhaps the poet means, that the direction given by Athene was not the natural one.)

292. πρυμνὴν, at the roots; opposed

to ἄκρην, at the tip. Cf. 74. 339.

293. ἐξεσίθη Spitzner and Bekker ed. 1. Aristarchus read ἐξελύθη, which is explained, but wrongly, 'was spent.'

295. παρέτρεσαν, swerved, retired to one side. Similarly περιέτρεσαν, xi. 676. But this distich reads like an after-addition.

303. μέγα ἔργον. This seems to imply that it was a hewn stone, that had belonged to a wall or building. It was however τρηχὺς (308), opposed to ξεστός, cut or squared. Some would render it 'a great feat,' or 'toil,' in apposition to the sentence generally. Cf. xx. 286.

306. κοτύλην, the cup or socket, i. e. hip-joint. 'They call it the socket' is a phrase implying more medical know-

θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥήξε τένοντε·
 ᾧσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὁ γ' ἦρως
 ἔσθη γυνὺς ἐριπών, καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν. 310
 καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 εἰ μὴ ἄρ' ὅξ' ὀνόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι
 ἀμφὶ δ' ἐὼν φίλον υἷον ἐχεύατο πῆχες λευκῶ,
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν, 315
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.
 ἦ μὲν ἐὼν φίλον υἷον ὑπεξέφερεν πολέμοιο·
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
 τῶν ἄς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης, 320
 ἀλλ' ὁ γε τοὺς μὲν εἰσὺς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας,

ledge and nomenclature than one would expect in the Homeric times. Such a wound, it may be remarked, would probably prove fatal. The cure under the care of Aphrodite is implied by the narrative.

308. ᾧσε δ' ἀπὸν, 'and pushed the skin away,'—made an abrasure, as we say. —ἐριπών, 'having fallen,' Schol. *κατενεχθείς*. A common use of the aorist of *ἐρείπω*, but not as a synonym of *πεσών*, though Hesychius explains it by *καταπεσεῖν*. For *ἐριπεῖν* is *corruere*, to fall with a sudden crash from an erect position, like a tree or a tower; whereas *πεσεῖν* would apply also to the descent of a stone.

310. γαίης, i. e. αὐτὸν ἐπὶ γαίης, he supported himself on the ground by his hand. See xi. 355, where this distich occurs. The genitive seems to depend on the idea of *ἄπτεσθαι* or *ἔχεσθαι γῆς*.

311. ἀπόλοιτο. For the syntax with the optative and indicative combined, see xvii. 70.

314. ἀμφὶ δὲ δν Spitzner. The forms *ῥὸν*, *ῥεὸν*, *ἐῥὸν*, only differ as *ἐμὸς* and *μεὸς* (*meus*), *σὸς* and *τεῖς* (*tuius*), &c. Cf. 318 inf. ἦ μὲν ἐδν κ.τ.λ., and 321.

315. ἐκάλυψεν, 'she spread as a covering.' On this primary use of *καλύπτειν* see inf. 507. viii. 331. xxi. 321.

316. βελέων seems to refer to the chance stroke of missiles; *χαλκὸν ἐμβαλεῖν*, in 317, to an enemy running up and thrusting Aeneas through with his lance.

318—431. The whole of this celebrated episode about Diomedes wounding Aphrodite, though undoubtedly ancient, has so many peculiarities of style that it may not unreasonably be regarded as an interpolation into the Iliad from a distinct ballad, either separately, or in common with the whole story of the *Διομήδεος ἀριστία*. The word *συνθεσίαι* occurs (in Homer) only here and in ii. 339; *Ἐνυὸ* only here and inf. 592; *Διώνη* nowhere else as the mother of Aphrodite, nor *Κύπρις* as the name of the goddess herself. The same may be said of the strange legend in 387. Other remarkable words, *ἅπας εἰρημένα*, are *ἰχώρ* in 340 and 416, *θέναι* in 339 (especially remarkable in the genitive), *παππάζειν* in 408, *κατηπιάσθαι* in 417; to which may be added the un-Homeric conception in 356 of a spear leaning on mist. Moreover, *τοὺς εἰσὺς ἵππους* in 321 rather resembles the post-Homeric use of the article.

319. υἱὸς Καπανῆος, Sthenelus. See sup. 262.—*συνθεσιῶν*, the plan agreed upon, viz. sup. 260 seqq.

Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασεν Τρώων μετ' ἐνκνήμιδας Ἀχαιοὺς,
 δῶκε δὲ Δηϊπύλῳ ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
 τῖεν ὁμηλικῆς ὅτι οἱ φρεσὶν ἄρτια ἦδη,
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως
 ὦν ἵππων ἐπιβὰς λάβεν ἡνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μέθεπεν κρατερώνυχας ἵππους
 ἐμμεμαῶς. ὃ δὲ Κύπριν ἐπώχετο νηλεί χαλκῷ, 330
 γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεάων
 τάων αἱ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὁμίλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱός 335
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξεί δουρί
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροδὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὕπερ θέναρος. ῥέε δ' ἀμβροτον αἶμα θεοῖο,

323. ἐπαΐξας, scil. αὐτῶν. Cf. 263.

326. ἄρτιά οἱ, sentiments friendly to himself. From this sense comes ἀνάρσιος for ἀνάρτιος, 'hostile.' Hesych. ἄρτια· ἀπηρτισμένα· τέλεια· προσηρμοσμένα (referring to this passage and Od. viii. 240, ἄρτια βάζειν). "Of soundest judgment," Lord Derby.

327. νηυσὶν ἔπι, sc. "The dative adds the shade of meaning for *to be, to remain, there*," Arnold.

328. ὦν ἵππων. Returning to and remounting the chariot he had left behind, v. 321, while he drove off the steeds of Aeneas.

329. μέθεπεν. 'Drove his horses in quest of Diomedes,' who had preferred to fight on foot, sup. 255. Cf. viii. 126. The construction with the double accusative is remarkable. Mr. Trollope renders it *sequi fecit*. Schol. κατόπιον ἤλαυνεν. Zenodotus read, by no means elegantly, κρατερωνύχεσ' ἵπποις. Spitzner supposes he had in view xvii. 190, ποσὶ κραιπνοῖσι μετασπών.—ἐμμεμαῶς, see sup. 142.

330. ὃ δέ. 'But he (Diomedes) had gone to attack Cypris.'—γιγνώσκων, 'knowing in his heart,' or 'being convinced that,' &c. This seems to give the reason of his attack, which however really

was the command of Pallas sup. 131. The Schol. explains, ἐγίνωσκεν ὅτι τοῦτου χάριν ἐκείνη ἐπέτρεπεν αὐτὴν τρωθῆναι.

332. κοιρανέουσιν, used absolutely, as in ii. 206. Od. i. 247; or perhaps governing ἀνδρῶν, 'who exercise authority over men in war,' viz. as Pallas over Diomedes.

333. Ἐννώ is a shortened form of Ἐννώλιος, for the etymology of which see on 592 inf.

334. ὀπάζων, διώκων, 'in pursuit of her.' The goddess had before retired to convey Aeneas out of the fight, sup. 318.

336. The ancient reading was perhaps ἐπιφάλμενος. But cf. 138.

337. ἀβληχρήν, weak. Schol. ἀβληχρὸν τὸ ἰσχυρόν. (Qu. τὸ μὴ ἰσχυρόν?) Hesych. ἀβληχρήν· ἀσθενῆ. id. βληχρόν· ἀσθενές. The root is perhaps βληχ = βλακ (μαλακ-ός).—ἀντετόρησεν, Schol. διέτρησε, 'pierced through.' See on x. 267.—The Venetian Scholia (A) are unfortunately wanting from 336 to 663. Whether the compound is from ἀνὰ or ἀντὶ is not clear, but probably the former (compare ἀμ—πεπαλόν).—χροδός, the partitive genitive, sc. μέρος τι.

338. κάμον, 'had made,' sc. ii. 101.

339. ὕπερ πρυμνὸν θέναρος, 'above the

- ἰχώρ, οἷός πέρ τε ρέει μακάρεσσι θεοῖσιν 340
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·
 τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἧ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν νύον.
 καὶ τὸν μὲν μετὰ χερσὶ ἐρύσσατο Φοῖβος Ἀπόλλων
 κυανέη νεφέλῃ, μή τις Δαναῶν ταχυπώλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄνυσε βοὴν ἀγαθὸς Διομήδης
 "εἶκε, Διὸς θύγατερ, πολέμου καὶ δηιοτήτος.
 ἧ οὐ ἄλῖς ὅττι γυναικάς ἀνάλκιδας ἠπεροπεύεις ;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἧ τέ σ' οἶω 350
 ῥιγήσῃεν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι."
 ὥς ἔφαθ', ἧ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνέμος ἔξαγ' ὀμίλου
 ἀχθομένην ὁδύνησιν μελαίνετο δὲ χρόα καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἀρηά 355
 ἦμενον· ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.

lower part of the flat of the hand.' Cf. sup. 292. *θέναρ* seems a word of the Pindaric age; cf. *Pyth.* iv. 188. It means therefore 'on the wrist.' So *χεῖρ' ἐπὶ καρπῷ* in 458, and *χεῖρα ἀραιήν*, 'the thin part of the hand,' in 425 (so *ῥινὸς ἀραιᾶς* may mean the narrow part or bridge of the nose, *Theocr.* xii. 24).

340—2. These lines, the last of which alone Wolf considered spurious, certainly read like an interpolation, and rather suggest the rationalizing philosophy of a later age, e. g. of Epicurus. The medical sense of *ἰχώρ* seems to be referred to in 341, 2, viz. the serum or watery portion of blood. Aeschylus uses the word as a synonym of *αἷμα*, *Ag.* 1455, *πρὶν καταλῆξαι τὸ παλαιὸν ἄχος, νέος ἰχώρ*. Here *ἰχώρ* is exegetical and corrective of *αἷμα* in 339. Spitzner, who, according to his wont, defends them, observes that the three lines must stand or fall together.

343. *νύον*. Aeneas, whom she was carrying, sup. 318.

344. *μετὰ χερσίν*, supply *λαβόν*. The two next lines are perhaps wrongly repeated from 316—7.—*ἐρύσσατο*, rescued and protected by enveloping him in a sable cloud.

347. Cf. sup. 283.—*εἶκε*, ἀποχώρει,

with a genitive as in *εἶκειν ὁδοῦ*, *cedere via*.

349. *ἠπεροπεύεις*. See iii. 39.

350. *πωλήσῃαι, φοιτήσῃαι*. So inf. 788. *Aesch. Prom.* 663, *ῥψεις ξενυχοὶ πωλεύμεναι εἰς παρθενώνας*.

351. *ἐτέρωθι*, sc. *οὔσα*, even if you should hear of it when you are far away. "The very name only of war would make thee shudder," Arnold.

352. *ἀλύουσα*, beside herself with the pain (*ἀλύω* in *Aesch.* and *Eurip.*). So *ἡ ἀλύεις* (of the emotion of joy) *Od.* xviii. 333. *Hesych.*, *ἀλύουσα: ἀδημονοῦσα*.—*τείρετο*. Cf. xiii. 539. *Od.* iv. 411, *τείρε γὰρ αἰνῶς φωκᾶν ὁδμή*. Lord Derby, "Ill at ease, and sorely pain'd, The Goddess fled."

353. *ἄρα, ἔπειτα*, the usual epic sense. But *Ἴρις* should take the digamma (as from *Φερεῖν, ἀγγέλλειν*, cf. *Od.* xviii. 6, 7), as it does in 368. Perhaps *ἄρ'* is here inserted as inf. 451, for *ἀμφὶ δὲ Φειδῶλφ*. But these questions become more difficult when the antiquity of the passage itself is questioned, and when the violation of the digamma may be an evidence of lateness. Cf. 365.

354. This line reads rather like an addition.

355. *εὗρεν ἔπειτα*. See on iv. 89.

356. *ἥερι*, lit. 'upon a mist,' viz. that

ἥ δὲ γνῦξ ἐριποῦσα κασιγνήτοιο φίλοιο,
 πολλὰ λισσομένη, χρυσάμπυκας ἤτεεν ἵππους.
 “ φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵππους,
 ὄφρ’ ἐς Ὀλυμπον ἵκωμαι, ἵν’ ἀθανάτων ἔδος ἐστίν. 360
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

ὣς φάτο, τῇ δ’ ἄρ’ Ἀρης δῶκεν χρυσάμπυκας ἵππους.
 ἥ δ’ ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἥτορ.
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν, 365
 μᾶστιξεν δ’ ἐλάαν τὼ δ’ οὐκ ἄκουτε πετέσθην.
 αἶψα δ’ ἔπειθ’ ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 ἔνθ’ ἵππους ἔστησε ποδὴν νημενος ὠκέα Ἴρις
 λύσασ’ ἐξ ὀχέων, παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ.
 ἥ δ’ ἐν γούνασι πίπτε Διώνης δι’ Ἀφροδίτη, 370
 μητρὸς ἐῆς. ἥ δ’ ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξε, ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζεν.
 “ τίς νύ σε τοιάδ’ ἔρεξε, φίλον τέκος, Οὐρανίωνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ ;”

τὴν δ’ ἡμείβετ’ ἔπειτα φιλομμειδῆς Ἀφροδίτη 375
 “ οὔτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
 οὔνεκ’ ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατος ἐστίν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
 ἀλλ’ ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται.” 380

enveloped him; or, ‘rested upon a cloud.’ This is the usual construction of κεκλίσθαι (cf. xi. 371. 593), with a simple dative; and it does not seem possible to supply, with Heyne, τῇ γῇ. Lord Derby, “his spear reclining by his side, And, veiled in cloud, his car and flying steeds.” Similarly Mr. Wright. By a strange and overdrawn figure the cloud seems regarded as a solid wall or fence.—ἵππων, we must supply ἐκρυφθεν.

357. κασιγνήτοιο, governed by ἵππους. —γνῦξ, ‘dropping on her knees,’ either from exhaustion, or in supplication, but probably the latter is meant.

363. χρυσάμπυκας. Schol. ἄμπυξ ἐκαλεῖτο χρυσὴν σειρὰ τὰς περὶ τὸ μέτωπον τῶν ἵππων τρίχας συνδέουσα. It was also a fillet worn on the forehead of a

woman; and there is a play on this two-fold sense in Aesch. Suppl. 431. Pindar has χρυσάμπυκα Λάχεσιν in Ol. vii. 64.

365. Possibly παρ δ’ ἄρα Ἴρις. See sup. on 353.

370. ἐν γούνασι, viz. in supplication for aid or sympathy (cf. sup. 357).

374. ὥς εἰ, or ὥσεῖ (as Wolf writes it), is a less common use combined with a participle. But we may supply ὥς εἰ (ἔρεξε) σε (καὶ αὐτὴν) ῥέζουσαν κακόν.—ἐνωπῇ, Schol. ἦτοι ἐν ὕψει ἀδικοῦσαν. See xxi. 510, where the same distich occurs. “Palam, ideoque convictam poenaeque dignam,” Doederlein. There may be an ironical allusion to the κρύφια ἔργα Ἀφροδίτης. Hesych. ἐνωπῇ, φανερῶς.—μαψιδίως, ‘without cause.’

376. οὔτα. See iv. 525.

τὴν δ' ἡμείβετ' ἔπειτα Διώνη διὰ θεάων
 " τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 χαλκῆῳ δ' ἐν κεράμῳ δέδετο τρεῖσκαίδεκα μῆνας.
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια
 Ἑρμῇ ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα 390
 ἦδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερός πάϊς Ἀμφιτρώωνος
 δεξιτερὸν κατὰ μαζὸν οἰστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβειν ἄλγος.
 τλῇ δ' Αἰδης ἐν τοῖσι πελώριος ὦκὺν οἰστόν, 395
 εὖτε μιν ωὗτός ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἰστός
 ὦμῳ ἐνὶ στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400

384. ἐξ ἀνδρῶν, to be construed with *τλήμεν*, 'from, or in consequence of, men.' Schol. *τινὲς συνάπτουσιν, ἢ ᾗ, δι' ἀνδρῶν ἀλλήλους κακοποιοῦντες.*

385. Cf. Apollodor. i. 7. 4. Od. xi. 308—20. Plat. Symp. p. 190 C.

387. *χαλκῆῳ ἐν κεράμῳ*, in a brass-bound crock. Compare the similar legend of Danae enclosed in a chest, and the later one of the shepherd in Theocr. vii. 84. Of the great antiquity of the myths here mentioned there can be no doubt, whatever may be thought of the interpolation or genuineness of the passage.

389. *μητρυνή*. Schol. *ἡ τοῦ Ἑρμοῦ μητρυνιά*. Al. *ἡ τοῦτων μ., γυνὴ Ἀλωέως*.

390. Vulg. *Ἑρμέα*. Spitzner gives *Ἑρμέη* after Barnes.

391. *ἐδάμνα*. The imperfect of *δαμνάω*, formed, perhaps, from *δαμάω*, like *νώνυμνος* and *δίδυμνος* from *νώνυμος* and *δίδυμος*. We have *δάμνημι* inf. 893.

396. *ὁ αὐτός*, 'the same' (viz. Hercules), is again a doubtful idiom in the genuine early epic. We have *τὴν αὐτὴν*

in vi. 391, where see the note. This legend of Hades (or Pluto) and Hercules fighting is alluded to in Pindar, Ol. ix. 30—3, where the scene of the fight is laid, as here, in Pylos. From v. 35, Pindar would seem to regard the story as pertaining to the sacred mysteries, or *ἱεροὶ λόγοι*. The contest, as the Schol. says, was about the attempt of Hercules to carry away Cerberus. In opposing this, Hades was slain by Hercules. The account given inf. xi. 690 seqq. does not altogether agree with this. Another form of the myth, representing human strength struggling with death, may perhaps be found in the conflict of Hercules with Pluto for the recovery of Alceste, Eur. Alc. 1140. The words of the Schol. are, *φασιν Ἡρακλέα, ἐπιταχθέντα ὑπὸ Πλούτωνος ἀνεν ἀσπίδος καὶ σιδήρου χειρώσασθαι τὸν Κέρβερον, τῇ μὲν δορὰ χρήσασθαι ἀντὶ ἀσπίδος, τοῖς δὲ βέλεσι λιθίνας ἀκίδας κατασκευάσαι μετὰ δὲ τὴν νίκην πάλιν ἐναντιουμένου τοῦ θεοῦ, τὸν Ἡρακλέα ὀργισθέντα τοξεύσαι αὐτόν*. The tradition contains a curious record

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 ἤκέσατ'· οὐ μὴν γάρ τι καταβνητός γε τέτυκτο.
 [σχέτλιος, ὀμβριμοεργός, ὃς οὐκ ὄθεται αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεοὺς οἱ Ὀλυμπον ἔχουσιν.]
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη. 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἑλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηιοτήτος.
 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 φραζέσθω μὴ τίς οἱ ἀμείνων σεῖο μάχεται,
 μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστήνη
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 415
 ἦ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιώωντο βαρεῖαι.

of the manufacture of flint arrow-heads.

401. ὀδυνήφατα, 'pain-destroying.' See inf. 531. 900. xi. 847. The drugs called ἐπίπαστα (Theocr. xi. 2) are here described.

402. καταβνητός occurs also in vi. 123. x. 440.

403. οὐκ ὄθετο (scil. Ἡρακλῆς), had no compunction: οὐκ ὤκει, οὐκ ἠδέϊτο. See on i. 181. xv. 166, τοῦ δ' οὐκ ὄθεται φέρον ἦτορ ἴσον ἐμὸν φάσθαι. Cf. ibid. 107. Hesych. ὄθομαι ἐπιστρέφομαι, φροντίζω. Aristarchus read αἰσυλόεργος, others ὀμβριμόεργος. Schol.

404. τόξοισι. Hercules was τόξοισι κλεινός, Aesch. Prom. 891. The club and lion-skin were later inventions. And so the Schol., οὐδέποτε οἶδεν ὁ ποιητῆς Ἡρακλέα ῥοπάλφ χρώμενον.

405. σοὶ δ' ἐπὶ κ.τ.λ., i. e. σοὶ ἐπανῆκε τοῦτον. Against you, Aphrodite, Athene has incited Diomedes, viz. sup. 131.

407. μάλ' οὐ, οὐ μάλα δηναιὸς, by no means long-lived. Schol. οὐ μάλα χρόνιος. Rather, perhaps, οὐ δηναιὸς forms one idea, βραχύβιος. This adjective, which does not occur again in Homer, but was used by Aeschylus, indicates a later age.

408. παππάζουσιν, Schol. πατέρα κα-

λοῦσιν. A word apparently of a post-Homeric stamp.

411. ἀμείνων. Schol. περὶ Ἀρεος προλέγει (inf. 855).

412. Αἰγιάλεια. She was the youngest daughter of Adrastus. The father of Diomedes, Tydeus, had married an elder sister, Deipyle.—δὴν, Schol. ἐπὶ πολύ. Lord Derby, "Shall long, with lamentations loud, disturb The slumbers of her house."

413. οἰκῆας, her domestics, vi. 366. The general sense is, 'lest the wife of Tydides should lose her husband, and call up the servants at night in alarm or excessive grief.' So in Theocr. xxiv. Alcmena rouses her slaves, ἀνστᾶτε, δμῶες ταλασίφρονες, αὐτὸς αὐτεῖ.

414. κουρίδιον πόσιν, her well-born lord. See on i. 114. iii. 409.

415. This weak and unnecessary verse reads like an addition. Properly, it should have followed 412.

416. ἰχῶ, as if from ἰχῶς, as ἰδρῶ for ἰδρῶτα, xi. 621. See sup. 340.

417. ἄλθετο, Schol. ὕγιοντο. The root seems the same as in ἀλδαίνω and ἀλδήσκω.—κατηπιᾶν, 'to assuage,' is a remarkable word, ἀπαξ εἰρημένον. Verbs in ᾠω of this kind are generally neuter, implying some state or affection.

- αἶ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη. 420
 “Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται ὅττι κε εἶπω ;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνιείσα
 Τρῳσὶν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλα φίλησεν,
 τῶν τινὰ καρρέζουσα Ἀχαιιάδων ἐνπέπλων
 πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν.” 425
 ὧς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην
 “οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήνια ἔργα,
 ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο·
 ταῦτα δ' Ἀρηι θεῶ καὶ Ἀθήνῃ πάντα μελήσει.” 430
 ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
 γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεὶ
 Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων

422. ἀνιείσα, δρῶσα, Schol. ἀναπελθουσα. See ii. 276. The goddess, in her attempts to coax some other Grecian woman to go off with a Trojan paramour, has scratched her wrist against the clasp of her peplus in stroking her down. There is severe irony in this. Compare χειρὶ δέ μιν κατέρεξε in 372 sup.

423. σπένσθαι, aor. 2. inf. of ἑπομαι. Spitzner reads ἐσπένσθαι, a perfect infinitive analogous to ἐκτῆσθαι, rather than an aorist. But the form is rejected by Thiersch.—τῶν τινά, repeated from τινα in 422. ‘Of these, I say, in stroking one,—these Achæan ladies,’ &c.

425. ἀραιήν, see sup. on 339. Some take this for a mere epithet, ‘slender.’ The *ν* in χρυσῇ here, as elsewhere, appears to be short.

430. θεῶ, nimble, swift. The root is θεF or θοF, as we have ζεφ and ζοφ in ζέφυρος, ζόφος, and σεF and σοF in

σεῖω or σείω, and σοβέω. Hence θέω, θεύσομαι (θέF), ‘to run,’ and θαλ νῆες, ‘swift ships.’ The word also means ‘pointed,’ possibly because a sharp stick or instrument goes easily through an object. The root is perhaps the same as in τίθημι, the sense being ‘to set the feet in the course.’ See on ii. 33. *New Cratylus*, § 473, where the double use of our word *sharp* is compared.

432. On βοὴν ἀγαθὸς see vi. 12.

433. γιγνώσκων, ‘though with a full knowledge that,’ &c. This is added to show his reckless and even impious daring.—οἱ, sc. over Aeneas.—ἵετο, ὥρματο, ἐπεθύμει.

437. ἐστυφέλιξε, pushed back, repulsed his, Diomedes’s, shield.

439. δεινὰ δ’. The δὲ marks the apodosis. Doederlein thinks the famous statue of the Belvedere Apollo may refer to this scene.

“φράζεο Τυδεΐδην καὶ χάζεο, μηδὲ θεοῖσιν
ἴσ’ ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ’ ἀνθρώπων.”

ὣς φάτο, Τυδεΐδης δ’ ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ’ ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445

Περγὰ μω εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο.

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε
αὐτὰρ ὁ εἰδῶλον τεύξ’ ἀργυρότοξος Ἀπόλλων
αὐτῷ τ’ Αἰνείᾳ ἵκελον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δὲ εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
ἀσπίδας εὐκύκλους λαισῆιά τε πτερόεντα.

δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων
“Ἄρες ἄρες, βροτολοιγὲ μαιφόνε, τειχεσιπλῆτα, 455

οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδεΐδην; ὅς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.

Κύπριδα μὲν πρῶτα σχεδὸν οὐτάσε χεῖρ’ ἐπὶ καρπῷ,

440. φράζεο, ‘mind what you are about,’ or ‘attend to my words;’ φυλάσσου, εὐλαβήθητι.

443. τυτθόν. Schol. ἐμφαίνει τὴν ἀρετὴν Διομήδους διὰ τοῦ τυτθόν. ἐπὶ δὲ τοῦ Πατρόκλου πολλὸν ὀπίσσω φησὶν (xvi. 710), ὑπ’ οὐδενὸς γὰρ θεοῦ βοηθεῖται.

448. κυδαίνειν is here used in a remarkable sense; not as in Hes. Opp. 38, II. x. 69, &c., ‘to compliment,’ ‘glorify,’ but ‘to make sound,’ *κυδύν*,—a lost form of which *κύδιον* and *κύδιστος* remained in use. If any alteration were necessary, it would be easy to read *κήραιόν τε*, i. e. *ἐθεράπευον*. The gloss of Hesychius, *κηδαίνει μεριμνᾷ*, has been corrected to *κηραίνει*. The Schol. explains it by *λόγῳ παρεμυθοῦντο*, while others understand ‘restored him to his beauty,’ which is sufficiently near the mark. *Honorifice excipere*, Mr. Trollope. “Healed his wounds, And all his pristine strength and bloom restored,” Mr. Wright. “Gave to his wounds their care, and soothed his pride,” Lord Derby.

449. It is clear that *εἰδῶλον* here

takes the digamma, whence *ἄρ’* is rightly omitted by Bekker (ed. 2) in 451. See sup. 353. ii. 16, compared with ib. 8. This notion of the *wraith* or double of Aeneas is the same as that of Helen, invented by Stesichorus and adopted in the *Helena* of Euripides. It is also imitated by Virgil, *Aen.* x. 636 seqq.—*ἵκελον* (F), cf. Hes. Opp. 70, *ἐκ γαίης πλάσσε κλυτὸς Ἀμφιγυήεις παρθένῳ αἰδοίῃ ἵκελον*.

452, 3. This distich occurs xii. 425, 6. The passage from 449 (he might have said 447) to 453 Mr. Newman considers not unlikely to be spurious.

456. *οὐκ ἂν δὴ ἐρύσαιο*, ‘do pray draw off from the fight.’ See sup. 32.

458. *σχεδόν*, in close fight.—*Κύπριδα*, Schol. *τὴν ἐρωμένην σοι*.—*ἐπὶ καρπῷ*, ‘on the wrist.’ See sup. on 339. Comparing the Latin *carpere*, ‘to pull away little by little,’ one cannot help suspecting that *καρπός*, ‘fruit,’ is identical, though the best lexicons refer them to distinct roots. The motion of the wrist in gathering seems the primary idea. See *New Cratylus*, § 162.

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος."

ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460
Τρώας δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθὼν,
εἰδόμενος Ἀκάμαντι θεῷ ἡγήτορι Θρηγκῶν.

υἷάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν
"ὦ υἱεῖς Πριάμοιο διοτρεφέος βασιλῆος,
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465

ἦ εἰς ὃ κεν ἀμφὶ πύλης ἐνποιήτησι μάχωνται ;
κεῖται ἀνὴρ ὃν ἴσον ἐτίομεν Ἑκτορι δῖῳ,
Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαο.
ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον."

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470
ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον.

"Ἑκτορ, πῇ δὴ τοι μένος οἴχεται ὃ πρὶν ἔχεσκες ;
φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν
τῶν νῦν οὗ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475

ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.

καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἴκω
τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἔπι δινήεντι,
ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
καδὲ κτήματα πολλά, τὰ ἔλδεται ὅς κ' ἐπιδευής.

461. οἶλος, the same as ὀλοός for ὀλ-εF-os = ὀFλος. Hence also ὀλοφώϊος for ὀλοFέFφιος. See on ii. 6.

466. The Schol. compares iv. 247, ἡ μένετε Τρῶας σχεδὸν ἐλθέμεν κ.τ.λ.—εὖ ποιητοῖσι Aristarchus, -ῆσι Zenodotus. See on xvi. 636.

467. Vulg. ὃν τ' ἴσον, Bekker ὃν Fῖσον. Aeneas is here represented as down: but inf. 514 he is restored to his companions. It would seem that Ares did not know it was his εἶδωλον which was fought for.

468. Perhaps interpolated.

472. Schol. ἀνεδύετο γὰρ τὴν μάχην, οὐ διὰ δειλίαν, ἀλλὰ τὴν τῶν ὄρκων σύγχυσιν, οὓς αὐτὸς ἐπεπρυτανεύκει.

473. φῆς, ἔφης. Schol. ὑπέλαβες· οὐ γὰρ ἂν Ἑκτωρ ἐφθέγατο τι τοιοῦτον εἰς τοὺς ξυμμάχους. Like αὐχεῖν, φάναι here implies the tacit assertion of a fact:

'You fancied, I suppose, that without its hosts or any other allies you alone would keep the city with the aid of your relations by marriage and your brothers.' —ἔχειν, viz. κατασχεῖν, to keep and secure it. There may be an allusion to the name Ἑκτωρ, 'Holder,' on which see vi. 403.

476. κύνες ὥς. See on iv. 482.—ἀμφὶ, when combating round, or besetting, a lion. The allusion is principally to Paris, who has left the fight. (Schol. εἰς τὸν Πάριον, ὃς ἡρπασται.)

477. ἔνειμεν, ἐνεσμεν.—καὶ γὰρ ἐγὼν, i. e. καὶ ἐγὼ γάρ.

479. δινήεντι. So Ξάνθον βέοντα, vi. 172. See ii. 877. xiv. 434.

481. καδὲ δέ, i. e. κατέλιπον δέ, as if he had said κατὰ μὲν ἄλοχον ἔλιπον.—τά ἔλδεται, 'which he covets who is poor.'

ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μένον' αὐτός
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον
 οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.

τύννη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὤρεσσιν.

μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσι ἔλωρ καὶ κῦρμα γένησθε,
 οἱ δὲ τάχ' ἐκπέρσουσ' ἐν ναιομένην πόλιν ὑμήν.

σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμάρ, 490
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν."

ὥς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος.

αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμαῖζε,
 πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη, 495

A general characteristic of wealth. The sense is, 'There are plenty of people I have left at home to covet my possessions.' Schol. ἔχων, φησὶ, τὰ πρὸς ζῶην, ὥστε μὴ μάτην ὑπὲρ ἄλλοτρίων κινδυνεύειν.—τὰ Bekker (ed. 2) for τὰ τ'. That ἔλδεται takes the digamma, and that the τε therefore is probably added, is shown by the more common form ἐέλδεται.—ἐπιδευής, ἐπιδεFFής.

483. τοῖον, sc. κτήμα. 'And yet I have not, like you, any property here such as Achaeans might plunder and carry off.' His own property, he says, is left in Lycia, at the mercy indeed of those who might covet it, but not in such immediate danger as Hector's, who ought much more to fight, since he has every thing to lose on the spot.

486. ὤρεσσιν, 'their wives,' for ὀάρεσσιν. Cf. ix. 327. vi. 516. The meaning is illustrated by iii. 301, ἄλοχοι δ' ἄλλοισι μιγείην, cited by the Schol. The word appears to have been ὕFar, unless the ὀ was itself a substitute for the F, in which case the old word was *hwar* (compare *hure*, *whore*), and hence ὀαρίζειν and ὀαριστὺς, 'love talk.' The alleged derivations from ἀείρω, εἴρω, or ἄρω, are probably fanciful.

487. ἀλόντε. The ἄ is properly short, but there is no real difficulty in the λ being pronounced double. Doederlein proposes ἐναλόντε, citing Hesych., ἐναλόντα· συλληφθέντα· κρατηθέντα. Bentley suggested, by no means with good

taste, λίνου πανάγροιο ἀλόντες. The use of the dual for the plural is not without precedent in Homer. Cf. Hes. Opp. 186, μέμψονται δ' ἄρα τοὺς χαλεποὺς βάζοντε Φέπεσσιν. The Schol. thinks the sense is, 'both you and your wives,' which may possibly be right.—ἀψῖσι, Hesych. συναφαῖς, viz. the tyings or meshes of the net. In this sense the word is not elsewhere used.—πανάγρου, as Aeschylus has παναλώτου of a net, Agam. 353.

489. μὴ—ἐκπέρσουσι. Supply δέδοικα, as sup. 233. The common punctuation places a colon at γένησθε.

492. νωλεμέως ἐχέμεν, 'to hold on staunchly.'—ἀποθέσθαι, to put off from themselves. Cf. Hes. Opp. 762, φήμη—ἀργαλήν φέρειν, χαλεπὴ δ' ἀποθέσθαι. The infinitive depends on χρὴ, and the sense is, 'to get rid of the stern reproach men will heap upon you.' Doederlein's version is, 'probris autem est abstinendum.' So also Arnold, 'to lay aside his invectives against the allies.' Lord Derby's version of 490—2 is neat and literal: "By day and night should this thy thoughts engage, With constant pray'r to all thy brave allies, Firmly to stand, and wipe this shame away." But these two last lines are perhaps spurious.

494. ἄλτο, viz. Sarpedon. See on this passage Col. Mure, Bk. ii. ch. vii. § 17.

ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί, ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθ' ἐγένοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολὺχαλκον ἐπέπληγον πόδες ἵππων,
 ἄψ ἐπιμισγομένων· ὑπὸ δὲ στρέφον ἥνιοχῆς. 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἀρης ἐκάλυψε μάχῃ Τρῶεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος· τοῦ δὲ κραίαινεν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
 Τρῶσιν θυμὸν ἐγείραι, ἐπεὶ ἵδε Παλλάδ' Ἀθήνην 510
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.

497. ἐλελίχθησαν, 'rallied.' This is an oft-repeated verse.

499. ἱερὰς, viz. as being consecrated to Ceres. So ἱερὰ δράγματα, Callim. in Cer. 20.

501. κρίνη, in the primary sense, 'separates the corn from the chaff.'—ἀχυρμαί, 'the chaff-heaps,' or places where the chaff collects. The word follows the analogy and accent of ἐσχατιά, ἀνθρακιά.

504. ἐπέπληγον. Schol. Lips. πλήττοντες ἐκίνουν. ἐκ τοῦ πέπληγα μέσου παρακειμένου ἔθει Συρακουσίων τὸ πεπλήγω, ὥς πεφύκω. This seems more correct than to regard the form as a reduplicated second aorist.—δι' αὐτῶν, sc. Ἀχαιῶν, depends on the implied sense of ἱέμενοι or θύνοντες. The passage would be more fully expressed thus: ὃν δι' αὐτῶν θύνοντες ἵπποι ἤγειρον ἐς οὐρανὸν, ποσὶν ἐπιπλήσσοντες χθόνα.

505. ἄψ ἐπιμ., 'as they came back (after each repulse).' Schol. ἐκ δευτέρου τῶν Τρῶων προσμηνύντων τοῖς Ἀχαιοῖς. The ἐπὶ implies the ardour of the mutual conflict. The participle may be the genitive absolute, or (the comma being removed) may agree with ἵππων, the next clause meaning, 'for the charioteers kept turning them round,' i.e. to renew the fight, not (as Lord Derby renders it) "by their drivers turned to fight."

506. οἱ δὲ, the fighting men in the chariots.—ἰθὺς, ὁμόσε. They brought the valour of their hands to bear direct against the enemy. Schol. οἱ δὲ ἐπιβάται τὸ μένος φέρουσιν.

507. ἐκάλυψε, spread as a covering. See sup. 315. xxi. 321, τόσσην οἱ ἄσιν καθύπερθε καλύψω. Schol. ὁ Ἀρης σκοτοῖ αὐτοὺς, ὥς εἰ καὶ θέλοιν, μὴ δύναιντο φυγεῖν,—ἢ ἵνα οἱ μὲν λευκανθέντες ὀρῶντο, οἱ δὲ σκέποιντο. The latter is the better explanation. The Greeks were white with dust, and so conspicuous to the enemy, who were themselves fighting in obscurity.

509. χρυσάορος is an epithet of Apollo also in xv. 256, as χρυσάωρ in Hes. Opp. 769. If derived from ἄορ, 'a sword,' it would seem to be an attribute of the sun-god—the god of the golden ray. The offensive weapon of Apollo was the bow, not the sword.—τοῦ δὲ, 'of him, Phoebus Apollo,' &c. Cf. 519. Perhaps τῷ δὲ, 'and by that he fulfilled the commands of Apollo.'

511. οἰχομένην, 'gone,' Schol. παρελθούσαν. Lord Derby is here seriously in error, "When he saw Pallas approaching to support the Greeks."—ἀρηγών. So δοῖαι μὲν Μενελάῳ ἀρηγόνες, iv. 7. Hesych. ἀρηγόνες· βοηθοῦντες.

αὐτὸς δ' Αἰνείαν μάλα πίνους ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δὲ χάρησαν
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα. μετάλλησάν γε μὲν οὐ τι
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
 τοὺς δ' Αἶαντε δύνω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὥτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοί· 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσι ἐοικότες, ἄς τε Κρονίων
 νηνεμῖς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιόεντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες.
 ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων.
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας. 530

512. αὐτὸς, sc. Ἀπόλλων. See sup. 448, where the god had concealed Aeneas in his shrine on the Trojan citadel.—ἦκε, sent forth, restored to the war, ἀνῆκε.

514. μεθίστατο, ‘stood amongst.’—ἀρτεμέα, sound and healed of his wound. This verse occurs vii. 307.

516. μετάλλησαν κ.τ.λ. ‘They asked him however (γε μὲν) no questions.’—ἔα, sc. εἶα.

520. καὶ αὐτοί, even of themselves, without such exhortation.

521. ἰωκάς(F), διωγμούς. See on xi. 601.

523. νηνεμῖς, ‘in calm weather,’ the genitive of time.

524. ὅφρ' εὖδῃσι, ἕως ἂν εὖδῃ. The simile is a remarkable one, and very poetically expressed; the clouds of mist settling on and concealing the tops of the high mountains, compared with the scud under a brisk current of wind, are an excellent illustration of an immovable foe, while others fly in disorder over the plain. Mr. Newman's version is good: “But firm abode they, like to clouds, which, on the peaked summits Of mountains, Saturn's child hath plac'd,

amid the hush of breezes, Immoveable, while as the might of Boreas may slumber, And other winds tempestuous, whose shrill and squally blaring Scareth apart the shady clouds in eddying disorder.”

525. ζαχρηῶν, ‘violent.’ See on xii. 347. The root is χραF, which has been explained above, v. 138.

526. ἀέντες, from ἔω or ἄημι, root FaF, as in *vapor* and *favonius*. See *New Cratylus*, § 458.

530. αἰδεῖσθε, feel abashed at being seen by each other acting as cowards. This is the good αἰδώς, viz. the chivalrous sense of honour; for, as Hesiod makes a good and a bad ἔρις, so Euripides (Hipp. 385) has a good and a bad αἰδώς. Generally, αἰδώς means ‘mercy,’ ‘fellow-feeling,’ ‘consideration for another,’ while αἰσχύνῃς is ‘honour.’ The sense is better given by Mr. Wright than by Lord Derby. The former has “Courage, my friends; acquit yourselves like men, Who, fighting in each other's sight, enhance The love of glory by the dread of shame;” the latter, “In the stubborn

αἰδομένων δ' ἀνδρῶν πλείονες σοοὶ ἢ ἐπέφανται,
φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."

ἦ, καὶ ἀκόντισε δουρὶ θεῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἔταρον μεγαθύμου Δηϊκόωντα

Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν 535
τίον, ἐπεὶ θεὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλεν κρείων Ἀγαμέμνων
ἦ δ' οὐκ ἔγχος ἔρυτο, διάπρὸ δὲ εἷσατο χαλκός,
νειαίρη δ' ἐν γαστρὶ διὰ ζωστήηρος ἔλασεν.

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

ἔνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
υἷε Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,

τῶν ῥα πατήρ μὲν ἔναιεν ἐνκτιμένη ἐνὶ Φηρῇ
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο

Ἀλφειοῦ, ὃς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545

ὃς τέκετ' Ὀρσίλοχον πολλέσσ' ἄνδρεσσι ἄνακτα·

Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην

Κρήθων Ὀρσίλοχός τε, μάχης ἐν εἰδότε πάσης.

τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550

Ἴλιον εἰς εὐπωλον ἅμ' Ἀργείοισιν ἐπέσθην,

τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάω

ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.

οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν

fight Let each to other mutual succour give."

531. πέφανται, 'have been killed.' So πέφατο in xvii. 164. There seems to have been a verb φάω = φένω (or rather, a root φα = φεν), the verbal of which was φατός, as in Ἀρείφατος. The perfect here, as Doederlein remarks, takes the place of the gnomic aorist, by putting the matter in an historical light.

538. ἔρυτο, was proof against, iv. 138. —εἷσατο, ἦλθε, ἐπέρησε. See iv. 138.

539. νειαίρη, a lengthened form of νεάρη, the old comparative of νέος, for νεάρη or νεάφρη. See on xvii. 519. It is the same word as νεφρός, νεῖρδς, and νεῖρή. —ἔλασεν, scil. Ἀτρεΐδης. "The nominative in the following lines is changed four times successively; since

ἔρυτο refers to ἀσπίς, εἷσατο το ἔγχος, ἔλασσε to Agamemnon, and δούπησε to Deicoon." Trollope.

543. Φηρῇ, in Messenia. Doederlein cites Od. iii. 488, ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα, υἱὸς Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα. It is the Φηραὶ of ix. 151. See on ii. 711. Schol. οὐ μέμνηται δὲ αὐτῶν ἐν τῷ καταλόγῳ, ἐπεὶ Μεσσήνιοι εἰσὶν, οἳ καὶ ὑπὸ Μενελάῳ ἐτέλουν δῶρα· τὰ οἱ ξείνος Λακεδαίμονι δῶκε τυχήσας (Od. xxi. 13). τὼ δ' ἐν Μεσσήνῃ ἐμβλήτην οἶκον ἐν Ὀρσιλόχου (ib. 15). διὰ τοῦτο καὶ πεσόντας αὐτοὺς ἄλλος οὐδεὶς ἢ Μενέλαος ἐλεεῖ (inf. 561).

552. τιμὴν ἀρνυμένω. See on i. 159.

554. The syntax is, τῷ γε, οἷω λέοντε —κατέκταθεν, τοῖω καππεσέτην (v. 560).

ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμησι κατέκταθεν ὀξεί χαλκῷ·
 τοίῳ τῷ χεیرهσσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην, ἐλάτῃσι ἐοικότες ὑψηλῇσιν. 560

τὼ δὲ πεσόντ' ἐλέησεν ἀρρήφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε, θόος περ ἐὼν πολεμιστής,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἳ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθη. 575

ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηι,
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.

555. ἐτραφέτην, said to be for ἐτραφήτην, but before the use of η the forms must have been the same. Both ἐτραφον and ἐτράφην are recognized as intransitive. See ii. 661. vii. 199. xxi. 279.—τάρφεσιν. Schol. ὡς βέλεσι, ἀπὸ τοῦ τάρφος· ὅτε δὲ ἀπὸ τοῦ ταρφῆς, ὡς ὀξέσι. (He means to show, that the word is a substantive.)

556. ἀρπάζοντε, 'in the habit of carrying off.'

557—8. The Schol. remarks that ἀνθρώπων and ἀνδρῶν are used in a different sense, the one being a general, the other a special, term.

564. ἵνα κ.τ.λ. For Ares was hostile to the Grecian cause.

567. μέγα δέ σφας κ.τ.λ. Antilochus feared lest, if Menelaus fell, in whose cause the war was undertaken, he would

disappoint them, the Greeks, in the result of their labour. Schol. ἀποτυχεῖν ποιήσειεν. Cf. iv. 172.

568. τῷ, viz. Menelaus and Aeneas.—ὀξυόεντα, see sup. 50.

572. μένοντε, prepared to support each other.—δύο φῶτε, 'two fighters.' See iv. 194.

574. τῷ δειλῷ, the two dead heroes, Crethon and Orsilochus, sup. 549. Doederlein well observes, that δειλός is a euphemism for the dead, as in xxiii. 65, and the δειλοὶ ἔταροι for θανόντες in Od. ix. 65.

576. ἐλέτην (F, as in 487), 'slew.' But Pylæmenes is alive in xiii. 658. His name occurs in the Catalogue, ii. 851. The Schol. suggests that ἐλεῖν may here mean 'to capture,' or 'overtake and wound.'

τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἐστεῶτ' ἔγχρ' ὕψε, κατὰ κληῖδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα, 580
 ἐσθλὸν Ἀτυμνιάδην—ὃ δ' ὑπέστρεφε μώνυχας ἵππους—,
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
 αὐτὰρ ὃ γ' ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει (τύχε γάρ ῥ' ἀμάθοιο βαθείης),
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλουν ἐν κονίῃσιν.
 τοὺς δ' ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.
 τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκλήγως· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί. ἦρχε δ' ἄρα σφιν Ἀρης καὶ πότνι Ἐννώ,

579. Cf. iv. 106, ὑπὸ στέρνοιο τυχήσας.

581. ὑπέστρεφε, 'was in the act of turning.' Cf. sup. 505.

583. λεύκ' ἐλέφαντι, ornamented with thin laminae of ivory. The use of this material for horse-trappings occurred iv. 141.

586. κύμβαχος, 'headforemost.' "Upon his neck and shoulders from the car Pitched headlong," Lord Derby. The word occurs only here as an adjective; in xv. 536 it is a substantive, the top part of the helmet. The root appears to be κυμβ = κυβ. Compare κύμβη with κυβιστᾶν and κύβος, the primary notion (as also in the rounded helmet) being that of oscillating to and fro on a rounded base, as tumblers, boats out of water, and balanced or weighted figures which have an unstable equilibrium. The comparison of a tumbler with a person thrown from a wall occurs xii. 385, where see the note. Hesych. κύμβαχος· ἐπὶ κεφαλῆς.—βρεχμόν, the forehead or top of the head. Hesych. τὸ κρανίον, τὸ μέσον τῆς κεφαλῆς.

587. ἐστήκει, viz. with the head fixed in the sand.—τύχε γάρ κ.τ.λ., 'for he had chanced to hit on a spot where the sand was deep and soft.'

589. τοὺς δ' κ.τ.λ. Doederlein makes this clause also depend on ὕφρα, 'until,' and places only a comma at κονίῃσιν.

He supposes the man to have fallen between his own chariot and horses, and that the horses had stood still when the driver fell, till they were lashed by Antilochus, when they moved on and overthrew the body level on the plain. This however involves a ὕστερον πρότερον, as the whipping would precede the moving on, and the overthrow of the corpse. The Schol. also says ἡνέχθη γὰρ μετὰ τῶν ἵππων καὶ τοῦ ἄρματος.

590. τοὺς, viz. Menelaus and Antilochus.—κατὰ στίχας, viz. ὦν, while fighting in the ranks.

592. Ἐννώ, the goddess of war, Ἐναλφῶ (for ἐν-φαλ-ῶ), formed after the analogy of Ἐνυάλιος. See on vii. 166. xxii. 132. The feminine only occurs here and sup. 333, both probably being post-Homeric. Aeschylus combines Ἀρης, Ἐννώ, καὶ φιλαίματος φόβος, Theb. 45. It is very probable that 592—5 are interpolated here. There is something very forced in Ἐννώ being said ἔχειν κυδοιμὸν, and still more strange is κυδοιμὸν δηϊοστήτος. The Schol. explains δύναμιν ἐν αὐτῇ θορυβῶδη ἔχουσα, but Κύδοιμος is usually a personification, as in Hes. Scut. 156. Ar. Pac. 255. inf. xviii. 535. In this sense ἔχειν would mean 'to have as a companion.' Doederlein renders it *afferens vel excitans*, but inclines to the opinion of those who think κυδοιμὸν here means 'an aegis,'—all which is very forced.

ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος·
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορος ἄλλοτ' ὀπισθεν.
 τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης. 596
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ 600
 “ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορά διον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει
 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 εἴκετε, μηδὲ θεοὺς μενεαίνετε ἱφί μάχεσθαι.”
 ὥς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανε εἰδότε χάρμης,
 εἰν ἐνὶ δίφρῳ εόντε, Μενέσθην Ἀγχιάλόν τε.
 τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας, 610

The epithet ἀναιδέα, ‘cruel,’ is in favour of personifying Κυδοιμός. Compare Ἐριδα μετὰ χερσὶν ἔχουσαν πόλεμον, in xi. 3. Mr. Newman, “With *Her* was brawl of ruthless fray, with *Him* was might of weapons.”

595. πρόσθε κ.τ.λ., viz. as his protector, Ares being on the Trojan side.—ὀπισθεν, to keep the enemy in check. Cf. xvii. 752.

597. ἀπάλαμνος, ἄπορος, as in Hes. Opp. 20.

598. στήῃ. On this form see ii. 34.

599. μορμύρῳ is *murmūro*, πορφυῶν is *purpūra*, ἀγκύρα is *anchūra*, &c. Od. xii. 238, πᾶσ' ἀνεμορμύρεσκε κυκαμένη, sc. θάλασσα. “Boiling with foam,” Lord Derby.

601. οἷον some construe with αἰχμητῇ, but it seems more probably the neuter. ‘How greatly we wonder that Hector is such a warrior (but there is no cause for wonder); it is the assistance of some god that makes him so.’ With ἔμεναι it is perhaps unnecessary to supply φάσκοντες.

603. εἰς. Here the digamma is clearly used, and it is also seen in εἰς for ἐφεῖς

in Hes. Theog. 145. The oldest form of the word, *Feu-s*, is as nearly as possible identical, even in the digamma-sound, with our *one* (as pronounced *wun*). Probably inf. 609 we should read ἐν *Feu*l.

604. κείνος Ἄρης. Contemptuously said, like our use, ‘that Ares.’ Cf. xiv. 250.

605. πρὸς Τρῶας, facing the Trojans, i. e. not turning your backs upon them. Schol. κατ' ὀλίγον ἀναχωρεῖτε ὑποποδίζοντες· βούλεται γὰρ ὁ στρατηγός, εἰ καὶ πληγὴ τις φεύγων, κατὰ στέρνου δέξασθαι τὸ τραῦμα, καὶ μὴ νῶτα δοῦναι τοῖς ἐχθροῖς.

606. Vulg. μενεαινέμεν. As ἱφί should take the digamma, either μενεαίνειν or μενεαίνετε may have been the old reading. See ii. 720. [μενεαίνετε Bekk. ed. 2.]

608. χαρμῆς, ‘the battle-gee,’ i. e. the fight. The genitive is used as in τόξων ἐν εἰδῶς, &c. Like αὐτῇ, ‘the war-shout,’ this term indicates the fierce and exulting joy in fighting which characterized the heroic age, and indeed which appears natural to man in certain stages of progress and certain conditions of existence. (See however *New Cratylus*, § 288.)

στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐν Παισῷ
 ναῖε πολυκτῆμων πολυλήιος· ἀλλὰ ἔ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.
 τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νειαίρη δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 ὀξέα παμφανόωντα, σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλά
 ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 δεῖσε δ' ὁ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἔ μέγαν περ ἑόντα καὶ ἴφθιμον καὶ ἀγανόν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσθη.
 ὥς οἳ μὲν πονέοντο κατὰ κρατερὴν ὕσμίνην
 Τληπόλεμον δ' Ἡρακλεῖδην ἡὺν τε μέγαν τε

611. μάλ' ἐγγύς. Plat. Phaedo, p. 95 B., ἡμεῖς δὲ Ὀμηρικῶς ἐγγύς ἰόντες πειρώμεθα εἰ ἄρα τι λέγεις.

612. υἱόν. Here clearly the old form was *FeFón*. See on iv. 473. vii. 47.—Παισῷ, see ii. 828.

614. μετὰ here implies motion *to*, but not (as more usually) *in quest of*. Translate, 'to follow the fortunes of Priam and his sons.'

616. νειαίρη, sup. 539.

618. ἐπέχευαν, *vim telorum superfuderunt*. Schol. δαφιλῶς ἐπεψαν. On παμφανᾶν see sup. 6. A similar form is λαμπετᾶν, λαμπετόωντι, in i. 104.—πολλά, i. e. τὰ πολλά.

620. προσβὰς. Coming close up to the body and setting his foot on it.

621. ἄλλα, 'besides,' viz. over and above the recovery of his own lance.—οὐδ', ἄλλ' οὐ. Perhaps, οὐ γὰρ ἔτ' ἄλλα κ.τ.λ.

622. ἐπείγετο, he was hard pressed. See xii. 452.

623—6. These four verses seem interpolated. The last two occur in iv. 534, 5. Ἀμφίβασις, the standing round, i. e. the protecting of the body, does not occur elsewhere, and seems of post-Homeric stamp. It is clear that the narrative

ends naturally and properly with v. 622.

628 seqq. The episode about Tlepolemus and Sarpedon was probably introduced from a different and later poem. It has many marked peculiarities: the omission of the *F* in *ἔπος* (v. 683), the mention of an *ἰριον* axis in v. 723, the late form *ὀσσάτιος* in v. 758, and lastly the patching up of 733 to 754 from other parts of the Iliad, are significant evidences to a critic not blinded by the 'integrity' theory.

ib. ἡὺν, 'valiant,' 'warlike.' See on iii. 167. It is there suggested that the primary sense of the word may have been 'loud-voiced.' The etymology is certainly obscure; but the *shout* of battle (represented by the war-whoop of modern savages) is so prominent and striking a feature of the fray, that in very early times 'a shouter' may well have represented a formidable fighter, a brave warrior. Many Homeric phrases bear out this interpretation; thus, Ares is *βριήπυος*, strong-voiced, xiii. 521; Stentor (inf. 785) has the war-voice of fifty men; combatants are *ἰδμῶροι* and *ἀκόρητοι* *αὐτῆς*, xiii. 621; war is *αὐτῇ*, 'the shout,' xvii. 167, and *αὔειν ἐταίρους* is to

ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν.
 " Σαρπηδὸν Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί ;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
 ἄλλοῖόν τινά φασι βίην Ἑρακληεῖην
 εἶναι, ἐμὸν πατέρα θρασυμένμονα θυμολέοντα,
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς.
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀλομαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὕπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν."
 τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἠΰδα
 " Τληπόλεμ', ἦ τοι κείνος ἀπώλεσε Ἴλιον ἱρήν

call for succour, xiii. 477, *σμερδαλέα Φιάχει*, sup. 302, to shout horribly, &c. Time of course is required to account for transitions in meaning so marked, and yet so complete even in pre-historic times, as that of a warlike term into a general expression for goodness.

631. This verse might be well omitted. The word *υἱωνός*, 'a grandson,' occurs ii. 666, and Od. xxiv. 515. Tlepolemus is the grandson of Zeus, as being son of Hercules. His story is told in Pindar, Ol. vii. 27 seqq. See sup. ii. 653 seqq. Here 'Destiny irresistible,' *μοῖρα κραταιή*, takes part in a drama, where the actors are both Jove-born.

633. *Σαρπηδὼν*. The vocative of the form *Σαρπήδων*, *Σαρπήδοντος*, Schol.

634. *ἐνθάδ' ἐόντι*, here at Troy, viz. when you might better have stayed at home. Mr. Newman, "Sarpedon! to the Lycians high Counsellor! in battle Wholly unskilled! who forceth thee to come and skulk in Troas?"

636. *ἐπιδεύεαι*, *ἐλλείπεις*, are far inferior to.

638. *ἄλλοιον*, 'of another stamp,' i.e. a very different sort of person. So Bekker; but Spitzner defends the other reading, about which the opinions of the ancient critics were divided, *ἀλλ' οἶον*. "Tlepolemus Sarpedonem Jovis posteris longe inferiorem ratus addit, eos tales fuisse, qualem Herculem sui ipsius patrem exstitisse narrent. Plenum igitur esset: ἀλλὰ τοιοῦτοι, οἶον κ.τ.λ." Either gives a very good sense. The Schol. Ven. cites *ἀλλ' οἶον* as the commencement of a verse from Od. iv. 242. xi. 519.

640. *ἔνεχ' ἵππων*, to obtain the horses of Laomedon, which had been promised to him as a reward for delivering the daughter of Laomedon, Hesione. See xx. 145. Apollodor. ii. 5. 9. It was an ancient legend, probably treated of at length in the Cyclos, that Troy had before been captured by Hercules.

643. *ἀποφθινύθουσι*, are falling off, are degenerating. Others explain, 'are wasting,' 'dwindling in numbers.'

648. *ἦ τοι κείνος*. 'He, Hercules, destroyed (or took captive) Troy, not in-

ἀνέρος ἀφραδίῃσιν ἀγανού Λαομέδοντος,
ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
οὐδ' ἀπέδωχ' ἵππους ὧν εἵνεκα τηλόθεν ἦλθεν.
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.”

ὣς φάτο Σαρπηδών, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655
Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρά
ἐκ χειρῶν ἦιξαν. ὃ μὲν βάλεν αὐχένα μέσσον
Σαρπηδών, αἰχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινῇ,
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν
Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχει μακρῶ 660
βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
ὅστέῳ ἐγχριμφθεῖσα· πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρόν
ἐλκόμενον. τὸ μὲν οὗ τις ἐπεφράσατ' οὐδὲ νόησεν, 665
μῆροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

deed merely for the sake of getting the steeds, but to avenge an injustice done to him by Laomedon.' He appears to contrast Hercules' conduct in the matter: but the object of the remark is not altogether clear. 'It is true that Hercules took Troy, but you will not do the same, for you will be slain by me.' Schol. εὐτέλισε τὴν δύναμιν Ἡρακλέους, τὴν ἀδικίαν Λαομέδοντος αἰτίαν εἶναι φήσας τῆς ἀλώσεως.

653. τεύξεσθαι, 'shall be wrought,' prepared or caused. So τεύχειν κακὸν, to cause mischief, Aesch. Cho. 730. Mr. Newman appears to make it the passive future of τυγχάνειν.

654. εὖχος ἐμολ, viz. as the capture of Troy gave εὖχος to your father Hercules.

656. τῶν μὲν, sc. the two combatants. Literally, 'of them the long javelins sped together from out their hands.'—ἀμαρτῇ, Schol. ὁμοῦ, ἢ κατὰ ἐπακολουθήσιν.

658. ἀλεγεινῇ. A lengthened form of ἀλγεινῇ (unless we assume that ἄλγος was originally ἄλεγος). So ἀγγελιῇ ἀλεγεινῇ ii. 787, ἀλεγεινὰ ῥέεθρα in xvii.

749, i. e. floods which cause pain and grief from the mischief they make. As κῆδος from κῆδω, so ἄλεγος from ἀλέγω might have passed into ἄλγος.

662. ἔτι, 'as yet.' The Schol. remarks that this foretells, as it were, that his death was predestined. Or it may mean, the ulterior evil, viz. death.—πατὴρ, Zeus, the father of Sarpedon.

665. ἐλκόμενον, 'dragging,' 'trailing.'

ib. τὸ μὲν, 'this indeed,' viz. τὸ ἐξερύσαι, 'no one had thought of in their eagerness to get him on his chariot.' Schol. ἐπειγομένων αὐτὸν ἐπιβῆναι. Or absolutely, 'since they were so busy.' Cf. sup. 505. Certainly, this was a singular instance of forgetfulness. Lord Derby's version does not quite give the sense: "None had the skill the weapon to withdraw, Which baffled all their efforts on the car To place him: thus they labour'd, but in vain."

667. τοῖον πόνον. Such concern had they, i. e. so much anxious toil, in their attendance on him, that it never occurred to them to draw out the javelin.

Τληπόλεμον δ' ἐτέρωθεν ἑκνήμιδες Ἀχαιοί
 ἐξέφερον πολέμοιο. νόησε δὲ δῖος Ὀδυσσεύς
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ. 670
 μερμήριξε δ' ἔπειτ' ἀ κατὰ φρένα καὶ κατὰ θυμόν
 ἦ προτέρῳ Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἦ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῇ μεγαλήτορι μόρσιμον ἦεν
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ. 675
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.
 καὶ νύ κ' ἔτι πλεόνας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἴεκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσιν· χάρη δ' ἄρα οἱ Διὸς υἱός
 Σαρπηδὼν προσιόντι, ἔπος δ' ὀλοφυδνὸν ἔειπεν.
 “ Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κείσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλι ὑμετέρῃ, ἐπεὶ οὐκ ἄρα μέλλον ἐγὼ γε
 νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”
 ὣς φάτο. τὸν δ' οὗ τι προσέφη κορυθαίολος Ἴεκτωρ,
 ἀλλὰ παρήϊξεν, λελημένος ὄφρα τάχιστα 690
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

670. A line probably interpolated in imitation of the oft-repeated *ὁ τλήμων Ὀδυσσεύς*.—*μαίμησε*, Schol. *συνεπάθησε καὶ συνήλγησε τῷ νεκρῷ*.

673. *τῶν πλεόνων*, viz. more than those who had been already slain. Doederlein raises a difficulty here, and thinks the comparative stands for *μᾶλλον ἀφ-έλοιτο θυμὸν πολλῶν*, i. e. of the multitude. This is very forced. The truth perhaps is, that *οἱ πλείονες* in the sense of ‘the majority,’ is an instance of post-Homeric diction; but *τῶν* may be the genitive after *πλεόνων*.—*ὃ γε*, see i. 190.

674. *οὐδ' ἄρ'*. For *ἀλλ' οὐκ ἦν ἔρα κ.τ.λ.*, ‘but it was not, it seems, destined’ &c. Cf. 686.

676. *κατὰ πληθύν*, in the direction of the multitude, not against Sarpedon.

683. Vulg. *προσιόντι—Διὸς υἱός*. For *ἔπος* without the *F* see vii. 108.—*ὀλοφυδνόν*, from *ὀλοφύζω*, like *ὀλολύζω*, according to the Schol. Hesych. *ὀλοφυδνόν· ὀλοφυρτικόν· λυπηρόν· θρηνητικόν, ὀδυρτικόν*, i. e. full of piteous appeal. Like most interjections of surprise or grief, it is formed from the sound (our *hollo*!). But it is worthy of notice, how the same sounds change their signification in another language; thus *ἰοῦ, τότοι, πόποι*, exclamations of grief, are with us *ugh! tut! rooh, rooh!* phrases denoting contempt. But *βαβαῖ* and *bah!* agree in this latter sense.

684. *ἔλωρ*, ‘a prey’ (*F*, as in i. 4).

691. *ὤσαιτο, ἀπώσαιτο*. The middle verb is not infrequent in Homer. More remarkable is the construction *λελη-*

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 εἶσαν ὑπ' αἰγίοχοιο Διὸς περικαλλεί φηγῶ,
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος· 695
 τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέαο
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.
 Ἄργεῖοι δ' ὑπ' Ἄρῃ καὶ Ἑκτορι χαλκοκορυστῇ
 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρῃα.
 ἔνθα τίνα πρῶτον τίνα δ' ὕστατον ἐξενάριξαν
 Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης ;
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλενον, καὶ Ὀρέσβιον αἰολομίτρην,
 ὃς ῥ' ἐν Ὑλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι

μένος ὄφρα κ.τ.λ., where one might expect the infinitive. The ordinary Homeric usage of *λελιμένος*, like *μεμαῶς* and *ἐμμεαῶς*, is simply as an adjective.

694. *θύραζε* for *ἔξω*, as xvi. 408. xxi. 237.—*ὥσε*, 'pushed it through,' as opposed to the other method of drawing it out. See sup. 112.

697. *ἀμπνύνθη*. Schol. *ἀνέλαβε τὴν πνοήν*. The notion is, that a supply of air from without replaced the failing air within. Cf. xiv. 436.

698. *κεκαφηότα*. From *καφέω* (root *καπ* or *καφ*). Compare *κάπτω*. Hesych. *κεκαφηότα· ἐκπεπνευκότα· κάπυς γὰρ τὸ πνεῦμα, καὶ κῆπος· ὁ περιπνεύμενος καὶ εὐήνεμος τόπος* (?). This participle, meaning 'gasping for life,' occurs again only in Od. v. 468, and in the same combination, though *θυμόν* is there governed by *κεκαφηότα*. The epic form for *κεκαφηκώς* may be compared with *πεφυώς*, *τεθνειώς*, *τετληώς*, *ἔστωώς*.—*ζώγρει*, here for *ἀνεζωπύρει*, *ἀνέψυχεν*,—a remarkable use. See vi. 46.

699. *ὑπ' Ἄρῃ*, pressed by Ares, who was essentially the god of the Trojans. Cf. xvii. 758, *ὑπ' Αἰνείᾳ τε καὶ Ἑκτορι*.—*προτρέποντο*, Schol. *προτροπάδην ἔφευγον*.

They neither retreated in haste towards their own ships, nor feared the Trojans; but they adopted a middle course in gradually (*αἰὲν*) retiring before them. Cf. sup. 605.—*ἀντεφέροντο*, 'faced to fight them,' *ὁμόσε ἐχώρουν*, *ἄντην ἐφέροντο*.

702. *μετὰ Τρώεσσιν*, sc. *ὄντα*, *δμιλοῦντα*.

707. *αἰολομίτρην*, with embroidered or variegated belt, iv. 216. "Girt with sparkling girdle," Lord Derby.

708. *μεμηλώς*. Note the transitive sense, *ἐπιμελούμενος*, Hesych. *ἐπιμελῶς φροντίζων*.

ιδ. *Ὑλῃ*. The short *υ* is remarkable, especially as the name occurs with *υ* long in ii. 500. Zenodotus wrote *ἐν Ὑδῇ*, which however was a town in Lydia, not in Boeotia. Perhaps the *ἐν* has been added.

709. *κεκλιμένος*, Schol. *παρακείμενος*, comparing Od. iv. 608, *αἶθ' ἄλλ' κεκλίεται*. (We might conceive 'lake-habitations,' such as Herodotus describes in v. 16, were meant.)—*Κηφισίδι*. A lake so named is alluded to in Pind. Pyth. xii. 27, where *δόνακες* are said to grow *Καφισίδος ἐν τεμένει*, near Orchomenus. It was the Copeia lake.

ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες. 710

τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη

Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715

Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἥρηα.

ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.”

ὧς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
ἦ μὲν ἐποικομένη χρυσάμπυκας ἔντυεν ἵππους 720

Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο·

Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα
χάλκει' ὀκτάκνημα, σιδηρέω ἄξονι ἀμφίς.

τῶν ἦ τοι χρυσή ἵτυς ἄφθιτος, αὐτὰρ ὑπερθεν
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι 725

πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.

δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν

ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγες εἰσίν.

715. τὸν μῦθον. This looks like an instance of the article as used by later writers, ἄλιος ἦν ὁ μῦθος ὃν ὑπέστημεν. We may however render τὸν μῦθον demonstratively = ἐκεῖνον, as ii. 16. “This promise is no where mentioned in the Iliad: it must be supposed to have been given to Menelaus some time previous to the commencement of the action of the poem; probably at the beginning of the war.” Trollope.—ἀπονέεσθαι, in a future sense, i. e. νοστήσειν αὐτόν. Cf. ii. 113. Hesych. ἐπανελθεῖν.

717. οὐλον, ὀλοόν. See on ii. 6.

720. ἐποικομένη κ.τ.λ., ‘went after the horses to get them ready.’—ἵπποι, implying, as usual, both horses and chariot.

721. πρέσβα, a kind of quasi-substantive, like πότνα, which also has the α short. These lines (719—21) occur also viii. 381—3.

722. ὀχέεσσι. Compare the forms ὄχεα, ὄχεων, ὄχεσφι, the neuter plural being regularly used in Homer. Hebe here acts in the unwonted capacity of attendant on Hera in her preparations for war.—See on iv. 2. inf. 905.—κύκλα κ.τ.λ. She did not put the wheels on

to the axle, as if they were taken off every time the carriage was put under shelter; but she affixed the wheel part, called ἄμαξα, to the seat or δίφρος. Hence ἄξονι ἀμφίς does not belong to βάλε, but means ‘the wheels on (fixed on) the axle at each end of it.’

723. ὀκτάκνημα, with eight spokes. The iron axle perhaps means tipped at the ends, or arms, with iron.

724. ἵτυς (F, as in iv. 486), the fellow or circular rim of the wheel, τοῦ τροχοῦ περιφέρεια, on which the tire, ἐπίσσωτρον, (perhaps for ἐπίζωστρον, ζωννύναι), was fastened.—It was also called κάνθος.—προσαρηρότα, ‘closely fitting,’ an essential merit in all wheel-tire.

726. πλήμναι, the naves or axle-boxes, called by the tragic writers χυνοί, the root of which, χναF or χνοF, is probably our word nave.—περίδρομοι. Hesych. περιφερεῖς, στρογγύλοι. Perhaps ἀργύρφ, i. e. encircled with and strengthened by silver rings on both sides of the spokes (not on both sides of the axle, which would be a matter of course).

728. ἐντέταται, is tightly strapped on to the ἄμαξα. The idea seems to be that

- τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσεν χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 x κάλ' ἔβαλεν, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ ἔριδος καὶ αὐτῆς.
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν, 735
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσανόεσσαν
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή, 740
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου
 δεινὴ τε σμερδινὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.

it hung pendant on thongs drawn tight by its weight, and acting somewhat like our springs.—*ἄντυγες*, see sup. 262.—*περίδρομοι*, circular or ring-shaped; more properly *ἁψίδες*, semicircular. It is here an epithet, not a predicate.

729. τοῦ δ' ἐξ, viz. the *δίφρος* properly; but the car generally is meant.—*ἀργύρεος ῥυμὸς*, a pole plated with silver.—*ἐπ' ἄκρῳ*, at the end of it, furthest from the car, the other end being called *πρῶτος ῥυμὸς*, xvi. 371. Cf. vi. 40.

730. ἐν δὲ λέπαδνα, 'and on it the collar-straps.' This would very well depend on δῆσε, and it may be questioned if the next two lines are not interpolated. The Schol. accurately defines λέπαδνα to mean *πλατεῖς ἱμάντες οἷς ἀναδεσμοῦνται οἱ τράχηλοι τῶν ἵππων πρὸς τὸν ζυγόν*.

731. ἑανόν. See on iii. 385, and viii. 384–8, where five verses of the present passage again occur.—*κάμε*, cf. ii. 101. She had made the garment herself as *Ἐργάνη*, the goddess of art.—*κατέχευεν*, 'let fall,' i. e. doffed. Schol. *τὰς περόνας λύσασα καταφέρεισθαι ἀφῆκε*. Similarly Aesch. Ag. 239, *κρόκου βαφὰς ἐς πέδον χέασα*.

736. Διός. Aristarchus referred this to *τεύχεσιν*, others to *χιτῶνα*. Schol. Ven.

738. *αἰγίδα*, the fringed goat-skin worn to prevent the friction of the shield. See ii. 447.

739. *ἐστεφάνωται*, is carried round as a border. See on xi. 36.—*φόβος* is here *φύζα*, the demon of rout. Whether real figures were wrought; or that the aegis was simply suggestive of rout, does not appear. But ἐν δέ, 'and on it,' viz. the aegis, where the Gorgon's head was certainly actually represented, is in favour of the former.—There was a reading *ἐστεφάνωτο*. Schol. *κύκλω περιείχετο*.

740. *ἰωκή*. See sup. 521.

741. *Γοργεῖη κεφαλὴ*. See Od. xi. 633. Plato jokes on this verse in the Symposium, p. 198 c, ὥστε ἀτεχνῶς τὸ τοῦ Ὀμήρου ἐπεπόνθη· ἐφοβοῦμένη μὴ μοι τελευτῶν ὁ Ἀγάθων Γοργίου κεφαλὴν δεινοῦ λέγειν ἐν τῷ λόγῳ ἐπὶ τὸν ἐμὸν λόγον πέμψας αὐτὸν με λίθον τῇ ἀφωνίᾳ ποιήσειε. For the syntax the Schol. compares ii. 54.—*τέρας*, cf. iv. 167.

743. This line occurs xi. 41. On the root *φαλ* see iii. 362. xi. 41.

744. *πρυλέεσσι*, *προμάχοις*. Schol. *περὶ οἷς ὀπλιταῖς*. Probably for *προ-ιλέες*. (*New Crat.* § 154. *Varron.* vii. § 5.) See xi. 49. The meaning seems to be, that the helmet was ornamented in relief with figures of a hundred chiefs, representing a hundred cities, perhaps of Crete. Schol. *εἶχεν ἐν ἑαυτῇ πολίτας τετυπισ-*

ἐς δ' ὄχρα φλόγεα ποσὶ βήσето, λάζετο δ' ἔγχος 745
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων τοῖσιν τε κοτέσσεται ὄμβριμοπάτρη.

Ἥρη δὲ μάστιγι θοῶς ἐπεμαίειτ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον ὦραι, 750
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,

ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι.
τῇ ρά δι' αὐτάων κεντρηκεῖας ἔχον ἵππους.
εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.

ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755

Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπεν

“Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε ἔργ' αἰδήλα ;

ὁσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος. οἱ δὲ ἔκηλοι
τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760

ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.

Ζεῦ πάτερ, ἧ ρά τί μοι κεχολώσεται εἴ κεν Ἄρηα
λυγρῶς πεπληγυῖα μάχης ἐξαποδῶμαι ;”

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς

“ἄγρει μὴν οἱ ἔπορσον Ἀθηναίην ἀγελεῖν, 765

μένους πολέων ρ'. ὑποτυποῖ δὲ ἡμῖν τὸ μέγεθος τῆς φοροῦσης αὐτήν.

745—52. These eight lines occur and are explained at viii. 389—96.

752. κεντρηκεῖας. Schol. τοὺς οὕτω φέροντας ἑαυτοὺς καὶ τοὺς ἐπιβάτας ὡς ὑπὸ κέντρον μαστιζομένους, παρὰ τὸ κέντρον καὶ τὸ ἐνεγκεῖν. Perhaps ‘long-goaded,’ i.e. requiring a long-handled goad, like διηνεκῆς. The exact meaning is certainly obscure. Doederlein thinks it is for κεντρανηκεῖας, εἰς οὓς τὸ κέντρον ἀνήκει, but this seems contrary to analogy. Hesych. εὐπειθεῖς, ταχεῖς, καὶ διηνεκῶς κεντριζομένους, καὶ τοῖς κέντροις εἰκώτας, καὶ πειθομένους.

757. νεμεσίζῃ. The construction is like μέμφεσθαι τί τι. In prose, Ἄρει τοιαῦτα ἔργα ἐργαζομένῳ. But cf. inf. 872.—ὁσσάτιον, probably a later form for ὅσον. It does not occur elsewhere in Homer. Like τρίτος, τέτατος, &c., ὅσσητος meant *quotus*, and from that

was formed ὁσσάτιος, as ὕστατος from ὕστατος.

759. Doederlein places the interrogation after ἐμοὶ δ' ἄχος. But this clause is added with some bitterness, as if *her* feelings should have been consulted.—μὰψ κ.τ.λ., cf. ii. 214.

761. θέμιστα is the accusative, ἀπαξ εἰρημένον (except as a proper name in xx. 4), of θέμις. The plural θέμιστες is common in the earlier epic. See ix. 99. Perhaps (if the verse is genuine, which may be doubted) we should read the verbal, θεμιστὰ, which occurs in Aesch. Theb. 694.

763. χερσὶν πεπληγῶς occurs in xxii. 497. See also ii. 264.—ἀποδίσσθαι, ‘to scare away,’ has the initial α long by the so-called *ictus*, or rather by the double sound of the π, as sup. 716 ἀπονέεσθαι.

765. ἄγρει, ἔπορσον, i.e. φέρε, ἔφεσ. Zeus prefers that Athena should attack Ares, rather than that Hera should

ἣ ἔ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν."

ὥς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,
μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν

770

ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
τόσσον ἐπι θρώσκουσι θεῶν ὑψηχέες ἵπποι.

ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ρέοντε,
ἦχι ροὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη

775

λύσασ' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

αἱ δὲ βάτην, τρήρωσι πελειάσιν ἴσμαθ' ὁμοῖαι,
ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.

ἀλλ' ὅτε δὴ ρ' ἵκανον ὅθι πλείστοι καὶ ἄριστοι

780

ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
εἰλόμενοι, λείουσι ἐοικότες ὠμοφάγοισιν

ἣ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
ἔνθα στᾶσ' ἦυσε θεὰ λευκώλενος Ἥρη,

Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ,

785

ὅς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα.

undertake the risk; but he sanctions the attempt, with this reservation. See inf. 856.

770. ὅσσον κ.τ.λ. As far as a man on a height can see over the water into the distant haze. A singular comparison with the length of each step or bound of the horses.—*ἡεροειδὲς* agrees with *ὅσσον*, which itself refers to a noun of distance, as *διάστημα*.—Mr. Newman well renders the passage:—"Far as across to outmost haze the peasant's eye traverseth, Who seated on a pinnacle gazeth o'er seas of purple, So far the god's high-neighing steeds at every bound were carried."

772. *ὑψηχέες*, snorting from upraised heads. See on xxiii. 27. Hesych. *ὑψηχέες ἵπποι*· ἀπὸ τοῦ εἰς ὕψος ἔχειν τοὺς τραχήλους, οἷον ὑψαύχενες· ἢ μεγαλόφωνοι. Schol. *ὑψαύχενες*· ἦτοι εἰς ὕψος ἀειρόμενοι μετὰ ἤχου· ἄριστοι γὰρ οἱ κυμβαλίζοντες ('ringing-hooved') ἵπποι.

778. αἱ δὲ, Hera and Athena.—*ἴθματα*, 'steps.' Schol. *τὴν ὁρμὴν καὶ τὴν πτῆσιν*.

Hesych. *ὁρμάς*· βήματα, ἀπὸ τοῦ δι' αὐτῶν ἰέναι καὶ ἵχνη. Compare *ἰσθμός*, 'an entering-place,' or passage from land to land, for *ἰθ-σμός*, and *εἰσίσθη*. The comparison seems to be in the *stealthy* and silent steps of the dove.

782. *εἰλόμενοι*, assembling in dense masses, packed close. Cf. sup. 203, inf. 823.—*λείουσι*, *leonibus*. The root is *λαF* or *λεF*, and *λεFων* meant 'the seizing animal.' See *New Cratylus*, § 455. Inf. vii. 256.

783. On *σὺς κάπρος* see xvii. 21.

785. *Στέντορι*. From *στένειν*, to utter a deep low sound, and either for *σπένετωρ*, like *νεμέτωρ* from *νέμειν*, or the root *σπεν* with the termination *τωρ*, like *Ἐκτωρ* from *ἔχειν*, *κέντωρ* from *κεντ* or *κενσ* (for *κένττωρ*) &c.—The address of the goddess to the Greeks, to rally against the Trojans, is general; her special object is to enlist Diomedes to aid her in the attack on Ares.

“ αἰδώς, Ἀργεῖοι, κάκ’ ἐλέγχεα, εἶδος ἀγητοί.
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄμβριμον ἔγχος· 790
 νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

ὣς εἰποῦσ’ ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδείδῃ δ’ ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη.
 εὔρε δὲ τὸν γε ἄνακτα παρ’ ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα τό μιν βάλε Πάνδαρος ἰῶ. 795
 ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλον· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ’ ἴσχων τελαμῶνα κελαινεφές αἶμ’ ἀπομόργνυ.
 ἱππείου δὲ θεὰ ζυγοῦ ἤψατο, φώνησέν τε
 “ ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·
 καὶ ῥ’ ὅτε πέρ μιν ἐγὼ πολεμιζέμεν οὐκ εἴασκον
 οὐδ’ ἐκπαιφάσσειν, ὅτε τ’ ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμεῖωνας,

787. ἀγητοί, θαυμαστοί. Cf. iii. 224, οὐ τότε γ’ ὥδ’ Ὀδυσῆος ἀγασσάμεθ’ εἶδος ἰδόντες. The root is ἀγ, as in ἀγαθός, ἄγαν, ἀγανός. Another Homeric form of the word is ἄητος and αἴητος. See xviii. 410.

789. πρὸ πυλάων κ.τ.λ. They used not to go forth in front of the gates of Troy, but kept themselves hemmed within the city. The Dardanian gate was the same as the Scaean, according to the Schol.

792. ἐκάστου. The absence of the initial *F* is to be noticed. Here and elsewhere Bekker (ed. 2) rather arbitrarily reads *θυμὸν τε ἐκάστου*. See vi. 72.

793. ἐπόρουσε, ‘rushed off in quest of,’ lit. ‘made a spring at.’ “Went in haste in search of,” Lord Derby. But Hera and Athena were together (778): how then had the latter to seek one whom the former had found (780)?

795. Πάνδαρος. Sup. 281.

798. ἀνίσχων. He lifted up the strap which hung over the *θῶρηξ* to sustain the shield, in order to get at the wounded part (the flank) lying underneath it.

801. μικρὸς δέμας. Like Ulysses, Tydeus was short in stature, a tradition alluded to by Aeschylus in *Theb.* 419.—

This passage (801—5) is variously punctuated. Bekker has a comma after *μαχητῆς*, and a full stop after *Καδμεῖωνας*. Doederlein puts a colon at *ἐκπαιφάσσειν*, a comma after *Καδμεῖωνας*. In Arnold’s edition there is a full stop at *μαχητῆς*, and 805 is made a parenthesis, the apodosis commencing at 806. It is far better to place the apodosis at 805. The punctuation above is nearly that of Spitzner and Heyne. The sense is, ‘And when I wanted him not to fight in such a mad way, when he came alone to Thebes to meet many of the Cadmeians, I recommended him to feast quietly in the house; but he, retaining his own obstinate courage, challenged the young nobles to a contest, and beat them in every thing.’ (We may remark, that in this respect too, great versatility of genius, Tydeus resembles Ulysses.)

803. ἐκπαιφάσσειν, ‘to rush madly forth.’ For *παιφάσσω*, see ii. 450.

804. μετὰ, ‘to,’ viz. to visit or meet. —*Καδμεῖωνας*, the true-born Cadmeians, or *Σπαρτοί* (unless perhaps these latter were distinguished from the actual descendants of Cadmus). They are the same as the *κοῦροι Καδμείων*.

δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισι ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα.]
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἡδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἦ κάματος πολυῖαι γυνῖα δέδυκεν,
 ἣ νύ σέ που δέος ἴσχει ἀκήριον. οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο."

τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης
 "γιγνώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 οὐ μ' εἶας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις, ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.
 τούνεκα νῦν αὐτός τ' ἀναχάζομαι ἡδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἀρηα μάχην ἀνὰ κοιρανέοντα."

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη 825
 "Τυδεΐδῃ Διόμηδες ἐμῷ κεχαρισμένε θυμῷ,

805. ἄνωγον. Schol. ἐγὼ μὲν ἐκέλευον. Mr. Trollope supplies as the subject 'The Thebans.'

807. κούρους, the young nobles. See on xii. 196.

ιβ. πάντα, viz. ἀθλήματα, as νικᾶν ἀγῶνα &c. Od. viii. 145. The same account of the mission of Tydeus to Thebes is given in iv. 381 seqq.

810. προφρονέως. In real friendship for you, i. e. not to deceive you.

811. πολυῖαι κάματος, 'the toil of moving rapidly hither and thither.' So πολυαῖκος πολέμοιο, i. 165.

812. ἀκήριον, 'heartless,' ἄψυχος κάκη Aesch. Theb. 179. See on vii. 100.—ἔπειτα, 'after such conduct as this.'

818. σέων is the reading of Aristarchus, restored by Spitzner and Bekker from the Scholia, for σῶν. The feminine form would be σάων, like τάων, the α passing into ε, as in λεῶς for λαός, &c.

819. οὐκ εἶας. Sup. 130.

823. ἀλημέναι, 'to confine themselves to this spot.' From εἶλιν. Here, as in xxii. 12, and elsewhere the F was prefixed. Mr. Trollope mistakes this word when he says, "from ἄλημι, *congrego*, not from ἄλημι, *vagor*," neither verb existing in the language. Prof. Selwyn, "For this I stay my course, and here apart Gather around me all the Argive host." Mr. Newman renders, "their forces here to rally." As Ares is a hostile god to the Greeks, Tydides had advised them to stand close together and rally round him like lions. See sup. 781—2.

824. According to Aristarchus, the accent of ἀνὰ is not thrown back, to distinguish the preposition from ἀνα, representing both ἀνάσθητι and the vocative of ἀναξ.—For κοιρανεῖν used absolutely see ii. 206.

826. κεχαρισμένε θυμῷ, 'joy of my heart,' a common formula of address.

μήτε σύ γ' Ἄρῃα τό γε δειδίθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθος εἰμί.
 ἀλλ' ἄγ' ἐπ' Ἄρῃι πρῶτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδίνην, μῆδ' ἄζοο θοῦρον Ἄρῃα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρῶν μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρῶσιν μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρῶεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."

ὥς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ· ὃ δ' ἄρ' ἐμμαπέως ἀπόρουσεν·
 ἧ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
 ἐμμεμαυῖα θεά. μέγα δὲ βράχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.

827. τό γε, 'in that respect,' 'for that matter,' viz. μάχης μετέχοντα. Compare xiv. 342, μήτε θεῶν τό γε δειδίθι μήτε τιν' ἀνδρῶν ὕψεσθαι. Doederlein would supply ποιῶν. The goddess means, that he need not think too much of her general order to avoid other gods in the fight.

828. ἐπιτάρροθος, 'an assistant.' A lengthened form of ἐπίρροθος, iv. 390, which is properly said of one who raises a loud shout at the side of another to scare away the foe. As ῥόδον made βρόδον, and ῥάκος made βράκος by prefixing the F, so ῥόθος was pronounced *F*ρόθος (probably our word *froth*, as ῥόθιον is used of sea-foam, e.g. Eur. Iph. T. 1387). As however the F is often equivalent to εF or Fe, *F*έρροθος would be changed to τάρροθος, as ἄFατηρὸς (ἄτη) passed into ἀτάρτηρος. And it is not a little remarkable that the simple form τάρροθος is actually used by Lysias, p. 360.

829. ἔχε, 'drive,' as sup. 240. inf. 841.

830. σχεδίνην, viz. πληγὴν, deal him a blow in close fight, and do not aim your lance at him from a distance. Schol. ἐγγύθεν αὐτοῦ, πλησίον. See on xii. 192.

831. τυκτὸν κακόν, 'a born evil,' not a casual or accidental one. Schol. ἐπιτρευντόν. Hesych. τυκτόν· κατεσκευασμένον—τυκτὸν κακόν· τούτεστι μέγα κακόν. So of the Furies Aeschylus says κακῶν ἕκατι καὶ ἐγένοντο, Eum. 71. —ἄλλοπρόσαλλον, going first to one, then to another, Ἄρης ἑτεράλκης, Aesch. Pers. 930. A singular compound, found

only here and inf. 889. The derivation from ἄλλομαι seems untenable. Lord Derby, "Nor fear To strike this madman, this incarnate curse, This shameless renegade." Prof. Selwyn, "This mad one, made for ill, aye changing to and fro."

832. στεῦτο, 'pledged himself,' 'engaged.' Schol. κατὰ διάνοιαν διωρίζετο. See on ii. 597. iii. 83. Doederlein thinks the word a form of ἐδέετο, 'wanted.' The datives depend on ἀγορεύων, 'in talking to me and Hera the other day.'

833. Τρῶσιν, 'with,' i.e. against 'the Trojans,' whose side Ares usually took in the war. This facility of changing sides illustrates his character of ἄλλοπρόσαλλος.

834. The Homeric form is λέλασται, not λέλησται. So λελασμένος ἵπποσυνῶν xvi. 776.

835. Σθένελον, the charioteer of Diomedes, sup. 108.—ἀφ' ἵππων, from the management of the horses, i.e. from his place in the car.—πάλιν, because the car was entered from behind.—ἐρύω as usual takes the F.—ἐμμαπέως, Schol. αὐτίκα, εὐθύς, 'briskly.' He absurdly derives the compound from ἄμ' ἔπος, but the root is μαπ, 'to take,' viz. καιρὸν λαβεῖν.

839. βριθοσύνη, literally, 'with the weightiness.' It was a common notion that a divine person was heavier than a mortal. But this and the preceding verse were rejected by some, as the Schol. Ven. records. The *valour* of the man certainly could not add to his weight. The sense is, 'a dread goddess

- λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρηι πρώτῳ ἔχε μώνυχας ἵππους·
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριξεν,
 Αἰτωλῶν ὅχ' ἄριστον, Ὀχησίου ἀγλαὸν υἷον.
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη 845
 δύν' Αἰδὸς κυνέην, μή μιν ἴδοι ὄμβριμος Ἀρης.
 ὥς δὲ ἴδεν βροτολοιγὸς Ἀρης Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχει χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπέκ δίφροιο ἐτώσιον αἰχθῆναι.
 δεύτερος αὖθ' ὠρμάτο βοῆν ἀγαθὸς Διομήδης 855
 ἔγχει χαλκείῳ· ἐπέρισε δὲ Παλλὰς Ἀθήνη
 νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην.
 τῇ ρά μιν οὔτα τυχών, διὰ δὲ χροά καλὸν ἔδαψεν,

beside, or in addition to, a brave man.' Spitzner and Heyne read *ἄνδρα δ'*, with Aristarchus, but the sense is not affected by it.

842. *ἐξενάριξεν*, 'he just had slain,' Lord Derby. Bekker and Spitzner read *ἐξενάριξεν*, 'was despoiling.'

843. On *ὅχ' ἄριστος* see i. 69.

844. *ἐνάριζε*, 'was engaged in spoiling.'—*πελώριον*, 'huge,' as Pind. Ol. vii. 15.—*μαιφόνος*, 'all stained with blood,' *αἵματι μεμολυσμένος*, sup. 31.

845. *Ἀἰδὸς κυνέην*, the helm of invisibility. See Hesiod, Scut. 227. Ar. Ach. 390, where a bombastic epithet applied by some dithyrambic writer is satirized. The origin of the phrase is perhaps to be sought for in some form of cap which concealed the features entirely. (Rich, Dict. p. 312.)

848. Perhaps an interpolated verse; certainly a needless one. It seems to have been added by some rhapsodist who took *ἐξενάριξεν* in 842 to mean 'was slaying;' and by the imperfect in this place he meant to represent 'where Ares was taking away his life by slaying him.'

—*ἰθὺς*, *εὐθύ*, 'right at,' straight towards. 851. *ὑπὲρ ζυγόν*, i. e. he leaned over the front of the car. Mr. Trollope explains this of the car of Diomedes.—*ἀπὸ κ.τ.λ.*, *ἀφελέσθαι θυμὸν Διομήδεος*. The goddess averted the blow as his *ἐπιτάρροθος*, sup. 828.—*ἔγχεῖ*, not with a javelin, but with a lance.

854. *ὤσεν*, *διῶσεν*, *ἀπέστρεψεν*, thrust it aside so that it spent its force vainly *ὑπέκ δίφρου*, by glancing away from the chariot. There is some difficulty in this, as Spitzner perceived, who renders it *ab inferiore parte hastam frustra emissam (?) e curru jecit*; which is not very lucid as an explanation. He inclines to read *ὑπὲρ δίφροιο* with the Venice MS., *ut currum frustra transvolaret*. (He seems to take *ἔγχος* for the *javelin*, which does not so well suit 859.)—Athena, it will be remembered, was on the car of Diomedes, so that she must have grasped the spear of Ares by the end, and turned it, as it were, outside the car.

856. *ἐπέρισε*, pressed it home, so as to penetrate the lower part of the flank.—*μίτρην*, see iv. 137.—*ζων.*, sc. *Ἀρης*.

ἐκ δὲ δόρυ σπάσεν αὐτίς. ὁ δὲ βράχε χάλκεος Ἄρης
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἄνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δέισαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο, 865
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχεύων,
 δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ ὀρών τάδε ἔργ' αἰδέηλα·
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμέν
 ἀλλήλων ἰότητι, χάριν δ' ἄνδρεςσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν. 876
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·

859. βράχε, ‘roared’ (lit. ‘brayed’). See iv. 420.

860. ἐπίαχον. Originally perhaps ἐφίαχον. Here ἱαχεῖν seems to be an aorist, *clamare solent*. This distich occurs also xiv. 148—9.

862—3. Possibly a later addition.

864. ἀήρ, a mist, or gloom on the earth produced by heavy clouds collected by a hot wind. The phenomenon meant is perhaps peculiar to the region.—ὀρνυμένοιο seems the genitive absolute, and ἐκ καύματος expresses the source of the heat; for the Schol. rightly construes ἀνέμου ὀρνυμένοιο ἐκ καύματος.—ἐξ, Schol. ἀντὶ τῆς μετὰ. Lord Derby, “When after heat the blust’ring winds arise.” Prof. Selwyn, “When sulphurous wind brings up unwonted heat.” Mr. Wright, “When hot and sultry blows a noxious wind.” Rather, ‘in consequence of.’

866. τοῖος, ‘so dark and threatening.’ We cannot tell the exact point of the simile without a better knowledge of the precise phenomenon described. But the conception of Ares ascending to heaven,

visible to Diomedes alone, is remarkable, if only from its parallels in Scripture.

869. The sense ends very well with this verse. What follows to the end contains some singular words; but it seems a passage of considerable antiquity.

873. τετληότες εἰμέν (ἐσμέν), for ἔτλημεν, ‘we are wont to suffer,’ or in the sense of the perfect.—ἰότητι, ‘by the will, or caprice.’ Hesych. βουλήσει, θελήσει, αἰτία, ὀργή, χάριτι.

874. χάριν δ'. The δ' appears to have been added by Aristarchus, and if so the original reading was χάριν Φάνδρεσσι. Spitzner defends the δὲ on the ground that “opponuntur divinae aerumnae beneficiis in humanum genus collatis.”

875. σοὶ κ.τ.λ. ‘With you we are all at variance.’ Schol. σὺ πᾶσι πολέμιος εἶ. Compare xiii. 118, οὐδ' ἂν ἔγωγε ἀνδρὶ μαχησαίμην ὅστις πολέμοιο μεθείη.

876. ἀήσυλα occurs in this passage alone for αἰσυλα, ‘wicked.’ Cf. sup. 403. Hesych. ἀήσυλα, παράνομα, ἀμαρτωλά, οὐ καθήκοντα.

ταύτην δ' οὔτε ἔπει προτιβάλλεαι οὔτε τι ἔργω,
 ἀλλ' ἀνίης, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
 ἢ νῦν Τυδέος νιὸν ὑπερφίαλον Διομήδεα
 μαργαίνειν ἀνέκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἢ τέ κε δηρὸν 885
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἢ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσιν."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς
 "μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοι ἔσσι θεῶν οἱ Ὀλυμπον ἔχουσιν· 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημι ἔπεισιν.
 τῷ σ' οἶω κείνης τάδε πασχέμεν ἐννεσίησιν.
 ἀλλ' οὐ μὴν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.

879. προτιβάλλεαι, 'verberas,' Doederlein. Rather, 'come into collision with.' It is an obscure expression, not occurring elsewhere, perhaps connected with προσβολή, 'an attack,' as Hesychius suggests, who quotes the verse, but says it is ἀναπόδεικτον, 'unexplained by the commentators.' The Schol. wrongly gives ὑπερβάλλεις, νικᾷς. Prof. Selwyn, "her only rul'st thou not by word or hand." "Checked not by thee in action or in speech," Mr. Wright.

880. Vulg. ἀνίεις or ἀνιεῖς, you are remiss, indifferent, as if from ἀνιέω, on the analogy of τίθημι and τιθέω. In this sense μεθιέναι often occurs. See iv. 234. vi. 523.

882. μαργαίνειν, μαίνεσθαι. Compare μοραίνειν. This word, like νεκάδεσσιν (Hesych. ταῖς τῶν νεκρῶν τάξεσι) and τυπῆσιν below, are ἀπαξ εἰρημένα in Homer, as also ζῶς for ζοός, though we have elsewhere the compound αἰεζῶς. Root ζοφ or ζεF, as in ζέω.

887. ἀμενηνός, 'weak,' 'powerless.' Doederlein compares the phrase νεκύων ἀμενηνὰ κάρηνα, but he is greatly mistaken in assigning this as the origin of *Manes*, which means 'the good spirits,' as

mane means 'the lucky time,' 'morning.' Compare *immanis*, 'uncanny,' then 'huge.'

890. Compare i. 176. Hence the ready assent of Zeus, sup. 765.

891. αἰεὶ τοι κ.τ.λ. This verse occurs i. 177.

892. ἀάσχετον, 'intolerable,' perhaps a euphonic change from ἀν-ἀνσχετον, as Doederlein suggests. It occurs also xxiv. 708.—οὐκ ἐπιεικτόν, 'not capable or yielding,' viii. 32.

893. σπουδῇ, 'with difficulty.' This is perhaps a somewhat later use: cf. ii. 99. Od. iii. 297.—τὴν μὲν. Dr. Donaldson gives a singular interpretation of the μὲν in this verse, *New Cratylus*, § 154, 'whom I above all others,' &c.—Hardly less strange is Prof. Selwyn's "whom my mouth shall soon chastise."

894. τῷ, wherefore, viz. from her uncontrollable conduct, I expect that you have been thus wounded by her advice and instructions, viz. given to Athene and Diomedes. Mr. Wright, "From plots of her invention flow, I ween, thy grievous pangs." It was Athene however who had set Diomedes against Ares, sup. 829. He alludes to the original proposition of Hera sup. 762.

εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδήλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων."

ὧς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900

ἠκέσατ'· οὐ μὴν γάρ τι καταθνητός γε τέτυκτο.

ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν

ὑγρὸν ἑόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,

ὧς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.

τὸν δ' Ἡβη λοῦσεν, χαρίεντα δὲ εἵματ' ἔεσσεν· 905

παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίῳν.

αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,

Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη,

παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιῶν.

897. αἰδήλος, 'destructive,' ὀλοός. See ii. 455.

898. ἐνέρτερος, 'lower than the progeny of Uranus,' i. e. the Titans, who are ὑποταρτάριοι in xiv. 279. Cf. xv. 225. So Doederlein. It is to be observed that in this place only ἐνέρτερος has its true comparative sense.—Spitzner gives ἦσθας, from the MS. Ven.

900. This verse occurred sup. 401.

901. Cf. sup. 402. The Schol. Ven. says this line was wanting in one copy, and this is confirmed by one MS. (Vind. 5), which omits it and gives πάσσω for πάσσαν.

902. ὀπὸς, 'fig-juice' (used for curdling milk in making cheese; see on ii. 531).

ιβ. ἐπειγόμενος, which some explain 'stirred rapidly,' seems rather to have the sense of ἐπειγομένως, 'quickly' (μάλ' ὦκα in the next verse). It does not appear how ἐπείγω, properly 'to press,'

could mean κυκᾶν, τράσσειν.—περιτρέφεται, 'curdles all round as you mix it.' (The hand is put into the milk, and moved rapidly round.) This is a well-known use of τρέφειν, to make thick, coagulate; hence of firm body, and so to nourish. Spitzner retains the more common reading περιστρέφεται. He remarks that all the MSS. of Homer give it, and that συνέπηξεν has sufficiently expressed the idea.—The exact point of the comparison seems to be, the rapid granulation or solidifying of the flesh from the blood, as curd is deposited in an instant from milk.

906. Rejected by Zenodotus and Aristarchus as adopted from i. 405.

908. Ἀλαλκομενηὶς. See on iv. 8.

909. Ἄρη is the more ancient accusative; and the compound of ἀνὴρ may have taken the F. It is clear from Schol. Ven. that some read Ἄρη, for he says Herodian read Ἄρην. See sup. on 874.

ΙΛΙΑΔΟΣ

Z.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,

5

1. The ancient title of Book vi. was Ἑκτορος καὶ Ἀνδρομάχης ὁμιλία, the meeting, or conversation, between Hector and his wife. Internal evidence seems rather against the great antiquity of that scene at least (392 to the end).

ib. φύλοπις. This familiar Homeric term for war is, like ὑσμίνη, difficult to explain. It is usually referred to φύλον and ὕψ or ὕπις. That it contains the same root as φυλή and φύλον (i. e. φεF or FeF, as in φύω) can hardly be doubted. It would well express the 'tribe-spirit,' so to say, with which rival hordes regard each other. As αἰδώς was in its original form αἰδοFis (see *New Cratylus*, § 257), it may at least be hazarded as a conjecture, that φύλοFis was changed into φύλοπις, as σφέρμα into σπέρμα (iv. 117), and as ἡπίω, αὔω, and αὔτω are alike connected with the root αF or FaF.

ib. οἰώθη, was deserted by the gods, retiring from the conflict. Schol. ἐμονώθη δὲ ἡ μάχη τῆς τῶν θεῶν συμμαχίας οὕτως· Ἥρα μὲν γὰρ καὶ Ἀθηνᾶ εἰς τὸν Ὀλυμπον ἀπίασιν, Ἀπόλλων δὲ εἰς Πέργαμον, ὃ δὲ Ἄρης καὶ ἡ Ἀφροδίτη τέτρωνται ὑπὸ Διομήδους.

2. ἵθυσε, 'rushed,' as xii. 443.—πε-

δίοιο, depending on ἔνθα καὶ ἔνθα, 'this way and that in the plain.'—The Schol. says ἐλλείπει τὸ διὰ, ἵν' ᾗ διὰ πεδίου.—ἰθυνομένων, either the genitive absolute or depending on μάχη, 'as they launched at each other their brass-fitted spears.' Cf. xii. 429. ἰθύνεσθαι is transitive, as in Od. v. 270, αὐτὰρ ὃ πηδαλίῳ ἰθύνετο, and xxii. 8, ᾗ, καὶ ἐπ' Ἀντινόῳ ἰθύνετο πικρὸν διστόν.—ἀλλήλων, sc. κατὰ, as inf. xiii. 499, τιτυσκομένων καθ' ὅμιλον ἀλλήλων. Schol. ἐπ' ἀλλήλους ἰθύνοντων. See iv. 100. The distich 2, 3 is rather weak, and reads like an interpolation. There was a remarkable variant of v. 4 in 'the old copies' (Schol.), μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίμνης, in which στομαλίμνης sounds suspiciously Alexandrine. See Theocr. iv. 23.

5. πρῶτος, viz. first on the renewal of the fight.

6. φόως, φάος σωτηρίας, as in viii. 282, βάλλ' οὕτως, αἱ κεν τι φόως Δαναοῖσι γένηται. The metaphor is from breaking through a wall or roof and letting in the light. The death of Acamas is so described because he was ἄριστος in valour and huge in person. Cf. v. 461, Ἄρης—εἰδόμενος Ἀκάμαντι θοῇ ἡγήτορι Θρηκῶν.

υἷον Ἐυσσώρου Ἀκάμαντ' ἥνυ τε μέγαν τε.
τόν ῥ' ἔβαλεν πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 10
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυπεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐνκτιμένη ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων. 15
ἀλλὰ οἱ οὐ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
ἔσκειν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν· 20
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
νῆις Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳνι.
Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος

8. Ἐϋσσώρου. From σοερδς, root σοF (as in *σόος*), like εὐζωρον μέθυ from ζοερδς, root ζεF (ii. 548).

9. φάλον. See iii. 362. x. 258. This passage shows that the φάλος, whatever it was, stood on the *front* part of the helmet.

12. Ἄξυλον. Either from ἀγνύναι ἔλιν, or pronounced Ἄξυλλον.—Τευθρανίδην, not for Τευθραντίδην, but from Τεύθραντος = Τεύθρας (Τεύθρανς).—βοὴν ἀγαθὸς, 'good at need,' i.e. prompt in bringing aid at a call for succour (the true meaning of βοή, as inf. 465). Hence βοηθεῖν and βοηδρομεῖν, 'to run up to the rescue,' and βοηθός. Pind. Pyth. vi. 36, Μεσσανίου γέροντος δοιθεῖσα φρὴν βόασε παῖδα δν, 'called his son to his aid.' Inf. xiii. 477, αὖτε δ' ἐταίρους. This expression is commonly applied to Menelaus, e.g. inf. 37. The meaning is wrongly explained by Doederlein, "quod vociferando proeliantes adjuvat." See *New Cratylus*, § 284.

13. Ἀρίσβῃ. See ii. 836. It was in the Troad, near Abydos.—βιότοιο, 'substance.' The genitive resembles the Latin *dives opum*, &c. Hesiod has ἀφνειοὶ μήλοισι, Opp. 120.

15. φιλέεσκεν, ἐξένιζεν. Cf. iii. 207.—ὁδῶ ἔπι, Schol. ἡ ἐπὶ ἀντὶ τῆς παρὰ. So ἐπ' ὅεσσι inf. 25. But the Schol. Ven.

explains, 'on a height commanding the road.'

16. οὐ τις τῶν γε, viz. of the many he had fed.—ἤρκεσεν οἱ ὄλεθρον, 'warded off fate for (i.e. from) him,'—the usual construction. See i. 566. Lexil. p. 543, and compare xiii. 440.—πρόσθεν κ.τ.λ., by facing Diomedes first. Schol., ἡ ὑπερασπίσας, ἡ ἐναντιωθείς Διομήδει. ('By placing himself furtively before him,' Arnold.) "But none then came to meet the fatal blow, And shield him from destruction," Selwyn.—ἀπηύρα, viz. Diomedes.

18. Καλήσιον. He was the *vocator*, who went into the high road and invited people to his master's table. Schol. Ven. ἀπὸ γὰρ τοῦ καλεῖν ἐπὶ τὰ ξένια Καλήσιος.

19. ὑφηνίοχος, the driver under the direction of the fighting-man, or παραβάτης. Hesychius and the Schol. explain it simply by ἡνίοχος. It is only used here.—γαῖαν ἐδύτην, Schol. γῆν ταφέντες ἐνεδύσαντο. Inf. 411, χθόνα δύμεναι.

22. νῆις, a Naiad; νύμφαν Ναῖδα γάμεν, Theocr. viii. fin. Root ναF, 'to flow.'—ἀμύμονι, 'handsome,' see inf. 155. He was probably called Βουκολίων from being appointed to the care of his father's flocks and herds.

πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25
 ἧ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὴν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηιάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα·
 Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης,
 Πιδύτην δ' Ὀδυσσεὺς Περκῶσιον ἐξενάριξεν 30
 ἔγχει χαλκείῳ, Τεύκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατνιόεντος ἐυρρεΐταο παρ' ὄχθας
 Πήδασον αἰπεινῇν. Φύλακον δ' ἔλε Λήϊτος ἥρως. 35
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
 Ἀδρηστον δ' ἄρ' ἔπειτα βοῇν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίοιο,
 ὅζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἧ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη

24. σκότιον, the fruit of a secret amour. The Schol. Ven. on iv. 499 distinguishes νόθος, the son of a concubine, from σκότιος, in the above sense. Natural children are often more handsome than legitimate ones.

25. μίγῃ, viz. Bucolio with Abarbarea. —ἐπ' ὅεσσι, see 15 and 424. xi. 106.

26. ὑποκυσαμένη, from κύειν, 'to impregnate,' not κύνειν, 'to conceive.' Literally therefore, 'having had herself made pregnant by him.' This word used wrongly to be spelt with σσ, ὑποκυσσαμένη, as in Heyne's and Trollope's editions.—διδυμάονε, viz. Aesepus and Pedasus.

27. καὶ μὴν τῶν, i. e. ἀλλὰ καὶ τούτων. The context implies that they were handsome, and therefore (according to the ancient opinion) brave.—Μηκιστηιάδης, Euryalus son of Mecisteus, ii. 565. On the lengthened form of the patronymic see the note on Hes. Theog. 528. —ἐσύλα, ἀφῆρει. Cf. iv. 116.

30. Περκῶσιον, from Περκῶτη (inf. xi. 229), on the Hellespont, near Abydos.

35. Πήδασον. See xxi. 87. It was a

town on the high bank of the Satnioeis, a stream in the Troad. From the Schol. on 21 sup. it appears that some read Πήρεχον or Τήρεχον.

38. ἀτυζομένῳ, 'as they were flying wildly over the plain.' Cf. xviii. 7. Doederlein construes ἐβήτην πεδίοιο, but the words are too widely separated for this.—βλαφθέντε, 'having stuck fast in,' being impeded by, 'a tamarisk stump;' or perhaps simply, 'stopped by a bough.' See on xxiii. 545. —ἀγκύλον (more usually καμπύλον), from a war-chariot's generally curved lines, including the ἄντιξ behind.—ἄξαντε, having snapped it at the part of the pole where it first projects from the car; not (as some explain) at the end which carries the yoke. This latter is called ἄκρος, v. 729. Propert. v. 8, 21, 'spectaculum ipsa sedens primo temone pependit,' i. e. the driver leaned forward over the pole. So rightly Mr. Newman, 'snapping short the pole.'

41. οἱ ἄλλοι. "With other wilder coursers," Mr. Wright. "With the flying crowd," Lord Derby. Cf. inf. 402.

πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα. παρ δέ οἱ ἔστη
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων. 45

“ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·

πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,

τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,

εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50 *

ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινεν.

καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν

δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων

ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤυδα.

“ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως 55

ἀνδρῶν; ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον

πρὸς Τρώων. τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον

χειράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ

κοῦρον ἔοντα φέροι· μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες

43. ἐπὶ στόμα. Schol. στόμα τὸ πρόσωπον· οὕτω Λάκωνες.

45. λαβὼν, seizing him by the knees. So i. 407, παρέξω καὶ λαβὲ γούνων.—σὺ δὲ, see on x. 238, and for ζώγρει, κ.τ.λ. *ibid.* 378. These five verses occur also in xi. 131 seqq.

48. πολύκμητος, ‘much-wrought;’ opposed to the lump of crude metal proposed as a prize in xxiii. 826. Schol. ὁ ἤδη εἰργασμένος. Others explained it ὁ πολλοὺς κάμνειν ποιῶν, and ὁ δυσκατέρ-γαστος, ‘difficult to work.’ Compare Od. xiv. 324, and Virg. Aen. x. 525.

49. τῶν, out of these.—ἀπερείσια, ἀπειρίσια, ‘boundless,’ i. 13.

50. πεπύθοιτο, a reduplicated aorist = πύθοιτο, as πεπιθεῖν, ἀμπεπαλὼν, πεφιδέσθαι.

51. ὀρινεν, ‘moved to pity.’ More commonly = παρώξυνεν, stirred to anger. Another reading was ἔπειθεν.

53. καταξέμεν, to convey as a captive down to the Grecian ships. Here the aorist, not the future, is necessary to the construction. See on iii. 105. viii. 505. The Greeks never say διδωμί σοι τοῦτο κατάξειν (lat.), for ἵνα κατάγῃς.

54. ὁμοκλήσας, with a sharp word of reproach.

55. οὕτως. Buttmann prefers αὐτως, from Eustathius, ‘in such a contemptible way.’ See Lexil. p. 173. So also Wolf. —ὦ πέπον, see on xii. 322. Here it may be a term of reproach; Lord Derby’s “Soft-hearted Menelaus” is better than Mr. Wright’s “Loved brother.”

56. ἄριστα, ironically: ‘Very good deeds in sooth have been done to you in your family by the Trojans,’ in allusion to the abduction of his wife. Both σὺ and σοὶ are emphatic. Schol. ἄρα καλὰ πέπονθας πρὸς αὐτῶν.—τῶν, perhaps τῷ, ‘wherefore.’

59. ὄν τινα φέροι, equivalent to εἴ τινα φέροι, or ὄντινα ἂν φέρῃ, but used in reference to the primary optative φύγοι. Schol. τινὲς δὲ γράφουσι φέροι. On this savage kind of wish see iii. 300.—μηδ' ὅς, for μηδ' οὗτος, as in Hes. Opp. 22. Od. xvii. 172.—κοῦρον, as Doederlein remarks, is always said of youths well-born; ‘ne latentem quidem in utero matris, si generosae stirpis est.’ ‘Do not spare the offspring even of the best-born citizens.’ See xii. 196. [But κοῦρον must here mean *infantem*, which is not an Homeric use. Pindar has κοῦροι κοῤῥῶν, Ol. ix. 56. Perhaps 58—60 are a later addition.]

Ἰλίου ἔξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι." 60

ὥς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρωες,
αἷσιμα παρειπών· ὁ δ' ἀπὸ ἔθην ὥσατο χειρὶ
ἥρω' Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δέ
λαῖξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας
“ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν. ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
ἐνθα κεν αὖτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
Ἰλίον εἰσανέβησαν, ἀναλκείησι δαμέντες,

60. Aesch. Ag. 511, καὶ σπέρμα πάσης
ἐξαπόλλυται χθονός. Od. xx. 356, ἡέλιος
δὲ οὐρανοῦ ἐξαπόλωλε. — Schol. ἀκήδε-
στοι, μὴ ἔχοντες τὸν κηδεύοντα. ἄφαντοι
δὲ, ὥς μὴδὲ μνημεῖον αὐτῶν καταλείπε-
σθαι.

61. παρέπεισεν. There was another
reading ἔτρεψεν, 'altered,' 'diverted.'—
παρειπών, 'persuading him to a just act
of retribution.' Schol. τὰ εἰμαρμένα καὶ
πρέποντα τοῖς ἀδικουμένοις. 'He made
his brother see the justice of extermin-
ating the Trojans, as the aggressors.'
It is remarkable, that the poet himself,
by calling it 'just,' approves of such
atrocious cruelty. But the Greek law
of strict retribution was a very stern
one. Compare vii. 121. Lord Derby is
wrong here, "his counsel, fraught with
death, His brother's purpose changed."
—ὥσατο, viz. the suppliant, sup. 45.

64. ἀνετράπετο, 'fell on his back.'
Hesych. ἀνετράπη, ἔπεσεν ὑπτίος. A
metaphor from a house or a table over-
thrown, or an empty wine-jar turned
upside down.

68. ἐπιβαλλόμενος. Schol. ἐπιθυμῶν,
ἀντιποιοῦμενος, ἐπιβολὴν ποιούμενος.
Again Lord Derby's version is inaccu-
rate, "Loiter not now behind, to throw
yourselves Upon the prey, and bear it to
the ships." The sense explains the geni-
tive, for which, as Doederlein observes,
we might have expected ἐνάρους. As in

cario and curio, the ideas of seizing and
desiring are closely related.

70. ἄνδρας, emphatic, as in opposition
to συλᾶν ἕναρα.—καὶ τὰ, i. e. καὶ συλήσετε
ταῦτα τὰ ἕναρα κ.τ.λ.—συλᾶν τινά τι,
like ἀφαιρεῖσθαι. Elsewhere (sup. 28)
ἀπὸ τινος.—Ἑκέηλοι, 'at your leisure.'
He does not say συλήσωμεν, because he
wishes the men to take all the spoils.
Zenodotus read Τρώων ἀμπεδίον συλή-
σωμεν ἔντεα νεκρῶν.—νεκροὺς τεθνηῶτας,
a periphrasis like Shakspeare's 'dead
corse.' The order of the words however
is against taking τεθνηῶτας as a mere
epithet. It is rather an exegetical ac-
cusative added to the verb. The form
of the participle, τεθνηῶτας, τεθνηϊότας,
τεθνηϊώτας, is discussed at length by
Spitzner, who does not seem to remem-
ber that these are all comparatively late
forms, and that the Homeric pronuncia-
tion was due to the digamma.

72. ἐκάστου here has not the F. See
v. 792.

73. αὖτε, in their turn. Nestor's
advice so inspired the Greeks and so
incited them to blood, that a reaction in
their favour would soon have taken
place.—ὑπὸ, 'by the prowess of,' as if
βιασθέντες ὑπὸ.—ἀναλκείησι, "in martial
strength defeated," Mr. Newman, laxly.
Literally, by their own cowardice, want
of spirit. "By cowardice unmanned,"
Mr. Wright.

εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς 75
 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος,
 "Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιάς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλιν ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃ οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ

78. μάλιστα Τρώων, more than upon the other Trojans and Lycian allies combined. Schol. Ven. ἐγκέκλιται, ἐπίκειται. φησὶ δὲ ὅτι ἐὰν ὑμεῖς ἀπόλησθε, στραφήσεται ὁ πόλεμος καὶ ἡ βουλὴ.—πόνος, τὸ κατὰ τὸν πόλεμον ἔργον.

79. πᾶσαν ἐπ' ἰθὺν, 'for every effort both in fighting and in giving wise counsel.' Schol. ἐπὶ πᾶσαν ὁρμὴν καὶ τοῦ φρονεῖν καὶ τοῦ μάχεσθαι. See xxi. 303.

81. πρὶν αὖτε, 'before on the contrary they fly, and fall into the hands of the women.'—ἐμπεσεῖν with a dative, as in xii. 107, ἐν νηυσὶ μελαίνῃσιν πε εἰσεσθαι.—ἐν χερσὶ is commonly explained, 'in their wives' embrace.' Schol. καλῶς οὐκ εἶπε πύλῃσιν ἢ οἴκοισιν, τοῦτο γὰρ εὐσχημονέστερον, ἀλλὰ χερσὶ γυναικῶν τοῦτο γὰρ ἀσχημονέστερον καὶ ἀτιμότερον. "Lest to their wives' embrace They rush in flight, and make the foemen sport," Selwyn. He may mean, that the Trojan women would tear them to pieces as cōwards, if they fled back to Troy; and that this death for cowardice would be an exultation for the Greeks.

Or ironically, 'before they take refuge in the arms of their wives.'

83. ἀπάσας, alluding to πάντῃ ἐποιχόμενοι, v. 81.

86. ἀτὰρ σύ. Do you on your part (when you have sufficiently exhorted the troops with Aeneas) go to the city of Ilium &c.

87. ξυνάγουσα νηὸν, for ἐς νηὸν, as καλεῖν βουλὴν, x. 195, compared by Doederlein.—Ἀθηναίης ἐν πόλιν ἄκρῃ. The Pergamus of Troy is of course meant; but one is forcibly reminded of the Athenian Acropolis and its Parthenon, and the Panathenaic procession of the Peplus to that goddess. The whole passage is very probably the work of a rhapsodist, perhaps earlier than Aeschylus, who mentions, apparently in allusion to this, the supplication of the πέπλος in Theb. 99, as well as the offering it (φέρειν) at the statues of the gods, in Eum. 55. See ii. 549. The mention of βουλευταὶ in 114 suggests doubts, a word that does not occur again in Homer.

92. θεῖναι, sc. μεμνήσθω, i. e. θέτω.—ἐπὶ γούνασιν, the usual position for offer-

ἦνις ἡκέστας ἱερευσέμεν, εἴ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 εἴ κεν Τυδέος υἷον ἀπόσχη Ἴλίου ἱρήs,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ᾧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν πέρ φασι θεᾶs ἐξέμμεναι· ἀλλ' ὅδε λήνυ 100
 μαίνεται· οὐ τίς οἱ δύναται μένος ἀντιφερίζειν."

ὥs ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμάζε,
 πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν, ὥs ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας 110
 "Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆs,

ings. The figure was therefore sitting. But the Schol. takes ἐπὶ for παρὰ, for, says he, ὁρθὰ τὰ Παλλὰδία κατεσκεύασται.

94. ἦνις (ἦνις), 'yearlings.' See on x. 292. inf. 309.—ἡκέστας, 'untouched by the goad.' Hesych. ἀκεντρίστους, ἀδαμάστας. Root κενσ = κεντ. Others say, for ἄκεστος, from κενστός, a strap or girdle (cestus) belonging to the yoke. The form of the word however is not easy to explain. The old reading may have been νηκέστας.

97. Doederlein (as the Schol. says that some grammarians did) punctuates thus,—ἄγριον, αἰχμητήν κρατερὸν, μήστωρα φόβοιο, but retains the common reading in 278. For μήστωρ see on iv. 328.

98. κάρτιστον Ἀχαιῶν. In v. 103 Diomedes is called ἄριστος Ἀχαιῶν, and he appears to share this title in common with Achilles, i. 244.

100. ἐξ ἔμμεναι Spitzner and Wolf. ἐξέμμεναι Bekker, Heyne.—λήνυ, 'too much,' viz. for any one to match him in strength. Cf. xxi. 488, ὅτι μοι μένος ἀντιφερίζεις.

104. κατὰ στρατόν. He was first (v. 81) to exhort the army to make a stand, and to encourage them to fight (v. 83), and then to go off to the Acropolis. The first duty he now performs.

106. ἐλελίχθησαν, 'rallied,' 'turned again.' See Lexil. p. 288.

107. φόνοιο, viz. that urged by Nestor, sup. 70.

109. ὥs ἐλέλιχθεν. The Schol. gives two interpretations, ἀντὶ τοῦ οὕτως ἐλέλιχθεν,—ἢ τὸ ὥs ἀντὶ τοῦ ὅτε. Wolf, followed by Spitzner (and Bekker, ed. 1), adopting the first of these, read ὥs ἐλέλιχθεν, while Doederlein, with Heyne, prefers ὥs in the sense of ἐπεὶ. 'They said some god must have come down from heaven to help them, they had rallied so.' In fact, ὥs in this idiom is virtually equal to ὅτι οὕτως. So inf. 166, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἤκουσεν. Compare ἐπεὶ πέλαισθεν in xii. 420, which would justify ὥs being here taken in a temporal sense.

112. Zenodotus read ἀνέρες ἔστε θοοί, καὶ ἀμύνετον ἄσπεϊ λώβην. Schol. Ven.

ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἥδὲ γέρουσιν
εἴπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας." 115

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,
ἄντυξ ἧ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο παῖς καὶ Τυδέος υἱός
ἐς μέσον ἀμφοτέρων ξυνίτην μεμαῶτε μάχεσθαι. 120
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης
"τίς δὲ σύ ἐσσι, φέριστε, καταβνητῶν ἀνθρώπων ;
οὐ μὴν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
τὸ πρίν· ἀτὰρ μὴν νῦν γε πολὺ προβέβηκας ἀπάντων
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας. 126
δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιόωσιν.

113. βεῖω, perhaps for βέω, i. e. βῶ. See on ii. 33.

114. βουλευτῆσι. See on 87 sup. No mention was suggested above, nor is it afterwards, to these 'Councillors,' on the subject, but only to the women. Schol. πιθανῶς καὶ τοῖς βουλευταῖς φησιν, ἵνα μὴ δοκῇ γυναικας μόνας ἐπὶ τοῦ στρατεύματος ὀνομάζειν. He adds (on the next line) ἐπέρρωσεν αὐτοὺς χρηστῇ ἐλπίδι· δέδιασι γὰρ ὥς παρὰ σπονδῆσαντες.

117. σφυρὰ καὶ αὐχένα are not directly governed by ἀμφὶ, which is rather adverbial. Schol. κατὰ τὰ σφυρὰ καὶ τὸν αὐχένα ἡ δερματίνη ἄντυξ αὐτὸν ἔτυπτεν. He carried the huge circular shield which protected the entire body (like that described in the μονομαχία of Eteocles and Polynices, Eur. Phoen. 1383 seqq.), and which, as he walked, struck against the lower part of the leg on one side (ἀμφὶ) and the neck on the other.—ἄντυξ, the rim, ἴτυς, in apposition to δέρμα.—πυμάτη ἀσπίδος, 'at the outer margin of the shield,' like οἶακος ὑστάτου νεῶς, Aesch. Suppl. 697.

119. The following episode about Glaucus, in the opinion of many critics, belonged to a distinct ballad, and embodied Lycian legends. The style and the diction throughout present many marked peculiarities. The *unappropriateness* of so long a story on a field of battle is, perhaps, of less weight as an

argument against its genuineness. Col. Mure (Crit. Hist. i. p. 300) calls this episode "one of the most interesting pieces of family history in the whole cycle of Hellenic tradition." The same writer allows that "the address of Glaucus to Diomed is occupied with matter altogether extraneous to the principal subject," which is not the case with most of the episodes in the Iliad. The Schol. Ven. informs us that some critics assigned a different place in the poem to this meeting:—μετατιθέασί τινες ἀλλὰ χόσε ταύτην τὴν σύστασιν. Herodotus, i. 147, says of the Ionians in Asia Minor, βασιλέας δὲ ἐστήσαντο οἱ μὲν αὐτῶν Λυκίους ἀπὸ Γλαύκου τοῦ Ἴππολόχου γεγονότας, οἱ δὲ Καύκωνας Πυλίου ἀπὸ Κόδρου τοῦ Μελάνθου. Consequently, it is easy to understand why an Ionian rhapsodist should have dwelt at some length on this subject.

120. ἀμφοτέρων, viz. the two armies. No reason is alleged why these two champions should have selected each other. The introduction of the characters is therefore somewhat abrupt.

127. δυστήνων, of ill-starred fathers. 'Only the sons of unlucky fathers face me.' Here, and here only, ἀντιόωσιν, which is elsewhere the future from ἀντιάω, is the present tense from ἀντιάω. See Lexil. p. 142.

εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκούργος 130
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἡγάθεον Νυσῆιον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθεὶς 135
δύσεθ' ἄλὸς κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπω
δειδιότα· κρατερὸς γὰρ ἔχεν τρόμος ἀνδρὸς ὁμοκλή.

129. οὐκ ἂν ἐγὼ γε. "This declaration of Diomed, who had just wounded two of the gods, appears somewhat inconsistent; but, be it remembered, his former conduct had been instigated by Minerva," Trollope (from the Schol.). This is only another evidence that the episode did not originally belong to this place, or to the Iliad at all.

130. υἱὸς. On the short syllable (ἐFδς shortened from φεFδς: φυῖδς = φυτδς) see vii. 47.—Λυκούργος (so *vulgo*) is not from λύκος and ὄργη, a derivation which Spitzner inclines to approve, but from λύκος and εἶργω, analogous to *Lupercus*, from *lupus* and *arceo*. The legend is touched upon by Sophocles, Antig. 955, ζεύχθη δ' ὀξύχολος παῖς δ' Δρύαντος, Ἡδωνῶν βασιλεὺς, κερτομοῖς ὄργαις, ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.

132. τιθήνας, not perhaps nurses (Hesych. τροφούς, for the nurses of Dionysus were Nymphs), but 'attendants,' viz. bacchantes. So σεμνὰ τιθηνεῖσθαι τέλη, Soph. Oed. Col. 1050, is 'to be worshipped (*celebrari*) with solemn rites.'

133. σεῦε (root σεF = σοF, as in σελεῖν and σοβεῖν), ἐδίωξε, 'made to hurry over.' See v. 208.—Νυσῆιον, viz. ὕρος, a mountain commonly said to be in Thrace.—ἡγάθεον, 'sacred,' ἅγαν θεῖον.

134. θύσθλα. Schol. πάντα κοινῶς τὰ πρὸς τὴν τελετὴν. Mr. Newman, "Shed on the ground their sacred gear." Most translators render it 'their thyrsi' (Schol. οἱ δὲ τοὺς θύρσους). It was especially forbidden to reveal the ὕργια or sacramental mysteries of Demeter and Dionysus, or to display the sacrificial implements to mortal eyes. Theocritus appears to imitate this passage, Id. xxvi. 12, Αὐτονόα πρᾶτα νιν ἀνέκραγε δεινὸν

ἰδοῖσα, Σὺν δ' ἐτάραξε ποσὶν μαινώδεος ὕργια Βάκχου. It is probable that the legend records the introduction of a new religion opposed by an old one. The Pelasgi, when they visited Thrace, brought with them the worship of an Indian or Eastern Dionysus. The indigenous people probably worshipped a rival rural deity, a Λυκούργος or Ἀπόλλων Νόμιος (see sup. 130. xxi. 448), perhaps with phallic rites, like the Roman *Luperci*. The name Λυκούργος would not unnaturally pass to the king who resisted and prohibited the new religion. Col. Mure (Crit. Hist. i. p. 151) remarks, "The worship of Bacchus, a Boeotian deity, is described as having met with great opposition in his native province. Among its fiercest opponents was Lycurgus, designated king of Thrace, but who is evidently, like Pentheus in the same series of fables, a type of the resistance offered by the Boeotian chiefs to the spread of those extravagant orgies. The 'divine Nyseian mountain' therefore, down which Homer describes the god with his attendants as pursued by Lycurgus, and which the licence of later mythology has transferred, not only to the barbarous Thrace, but to Syria, Arabia, India, and elsewhere, is to be sought at Nysa, a district of Mount Helicon, to which Homer applies the title of 'pre-eminently sacred.'"—For the punishment of blindness from the anger of the gods, see ii. 599.

135. βουπλήγι, 'an ox-goat;' or, according to others, 'an axe.' Hesych. βουπλήξ· μάστιξ· πέλεκυς· βουκόπος. The word was probably a provincialism. It does not elsewhere occur.

137. τρόμος. Dionysus is represented as a pusillanimous god, and as such is

τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεῖα ζῶντες,
καί μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140

οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τις ἔσσι βροτῶν οἱ ἀρούρης καρπὸν ἔδουσιν,
ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἵκηαι."

τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός
"Τυδεΐδῃ μεγάρυμε, τί ἦ γενεὴν ἐρεεῖνεις ; 145

οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.

φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
ὥς ἀνδρῶν γενεὴ ἣ μὲν φύει ἣ δ' ἀπολήγει.

εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδῆς 150

ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·

ἔστι πόλις Ἐφύρη μυχῶ Ἀργεος ἵπποβότοιο,

ἔνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,

Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,

ridiculed by Aristophanes in the *Ranae*. In 135 φοβηθεῖς is therefore better than χολωθεῖς, the reading of Zenodotus. There is some connexion between this, and the artificial valour said to be given by wine.—ὄμοκλῃ, 'at the angry tone.' ἀνδρὸς is probably opposed to καίπερ θεὸν ὄντα implied.

138. τῷ, with Lycurgus.—ὀδύσαντο, 'were displeased.' Cf. viii. 37.

140. ἐπεὶ ἀπήχθετο, 'after he had incurred the anger;' or, 'since he made himself odious to' &c.

143. ὀλέθρου πείρατα, like θανάτου τέλος, the end caused by death. Cf. vii. 402.

145. γενεήν, 'about my family,' viz. at 123. The emphasis is on this word: 'Why do you ask about *family*, a perishable thing? try rather what our valour is respectively.'

146. οἷη περ, as fickle and transient as.—τοίη δέ, separately, is recognized by Schol. Ven., where δὲ marks the apodosis. For the simile compare xxi. 464.

147. τὰ μὲν τ'. 'Leaves, some indeed the wind sheds on the ground, while others the budding wood produces, and (i. e. when) the season of spring comes on; thus does the race of men, one produce, another cease (producing).' The

construction of this celebrated passage is less simple than at first sight it appears. The poet should have said, or rather, he meant to say, ὥς τὰ μὲν φύλλα ἄνεμος χέει, ἄλλα δὲ ὕλη φύει, οὕτω ἣ μὲν γενεὴ ἀνδρῶν φύει παῖδας, ἣ δὲ ἀπολήγει φύουσα. Aristophanes read τηλεθώοντα and ὥρη. Most of the translators render φύει in 149 'springs' or 'grows,' as if it were intransitive.

150. καὶ ταῦτα, 'even these matters,' trifling as they are, viz. about my race.—ὄφρα κ.τ.λ., supply λέξω σοι.

152. Ἐφύρη, Corinth. For this story see Pind. Ol. xiii. 60 seqq.—μυχῶ, like *sinus* (Tac. Agric. 23), means ἐσχατιᾷ, at the further end of Argos. It is not "simply a periphrasis" (Trollope). That Homer did not know the geography of the Peloponnese is more than probable.

153. κέρδιστος, as from κερδύς, 'crafty,' whence κερδῶ, 'a cunning fox.' The substantive κέρδος follows the analogy of αἰσχος in relation to αἰσχιστος, κῦδος to κῦδιστος &c. See on iv. 171.

154. τέκετο, 'begot,' a common, but not invariable use of the middle. Eur. Herc. Fur. 1182, ἔτεκεν οὐμὸς ἱνις, τεκόμενος δ' ἔκανε. Similarly ἔτικτεν follows here in 155.—ἀμύμονα, 'handsome.' This is undoubtedly the general sense of

αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινήν
 ὥπασαν, αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὅς ρ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺν φέρτερος ἦεν,
 Ἀργεῖων· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσεν.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἥ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα
 'τεθναίης ᾧ Προῖτ', ἥ κάκτανε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ.' 165
 ὧς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσεν.

ἀμύμων in Homer, when applied to persons: see ii. 674. 876 (where Glaucus the father is ἀμύμων). sup. 22. viii. 302. xvii. 10. Apparently in the same sense Eraphus is called παῖς ἀμεμφής, Aesch. Suppl. 575. So also κάλλει ἀμώμω (γυναικέ) Pers. 187. Here it is determined by κάλλος, but as valour, ἡγορέη, was thought to be naturally associated with beauty, and beauty with birth (see iii. 44), ἀμύμων nearly represented the καλὸς ἀγαθὸς of the later Greeks. In primitive times, the nomination of a chieftain depended on his good looks, and the superior valour believed to be indicated by them. This fact is alluded to by Lucretius, v. 1110, 'et pecus atque agros divisere atque dedere Pro facie cuiusque et viribus ingenioque. Nam facies multum valuit viresque vigentes.' Pind. Ol. vi. 76. ib. viii. 19, ἦν δ' ἐσορᾶν καλὸς, ἔργῳ τ' οὐ κατὰ εἶδος ἐλέγχων. Nem. iii. 19, ἐὼν καλὸς, ἔρδων τ' εὐκότα μορφᾷ. See also inf. x. 316, where Dolon is described as εἶδος κακός, and on the ugliness of Thersites, ii. 216. Applied to things, as μέγαν καὶ ἀμύμονα τύμβον, Od. xxiv. 80, ἀμύμονος αὐλῆς, &c., it means 'well-looking,' 'conspicuous,' the primary sense being 'free from disparagement,' the same as ἁμώμος.

157. Προῖτος, king of Tiryns, to whose court Bellerophon had fled for the murder of a noble Corinthian, Bellerus (whence the name *Bellerophon*tes, like Ἀργεῖφόντης), but Proetus had expelled him ἐκ δήμου, i.e. from the Argive state, because his wife Antea (Sthenoboea) had become enamoured of him.

159. ἐδάμασσει, scil. αὐτοὺς, τοὺς Ἀρ-

γείους. Kings, as Hesiod says, are ἐκ Διός, Theog. 96. On δαμάζειν in this sense see iii. 183.

160. ἐπεμήνατο, 'was desperately enamoured of.' ἐπιμαίνεσθαι is a strong word, peculiarly used in this sense. Theocr. ii. 48, Ἴππομανὲς φυτόν ἐστι—τῷ δ' ἐπι πᾶσαι καὶ πῶλοι μαίνονται ἐν οὖρεσι καὶ θοαὶ ἵπποι. But the aorist ἐπιμήνασθαι probably belongs to a post-Homeric period. Theocr. xx. 34, οὐκ ἔγνω δ' ὅτι Κύπρις ἐπ' ἀνέρι μήνατο βῶτα. The story seems in truth but a variety of the tale of Phaedra's love for the chaste Hippolytus, and of Potiphar's wife for Joseph at the court of Pharaoh.

162. ἀγαθὰ φρονεῖν, 'to be chaste,' is a notable expression. Hor. Carm. iii. 7. 13, 'Ut Proetum mulier perfida credulum falsis impulerit criminibus nimis Casto Bellerophonti Maturare necem refert.' Juv. x. 324, 'Sed casto quid forma nocet? Quid profuit immo Hippolyto grave consilium? Quid Bellerophonti?'—δαΐφρονα, which elsewhere means 'warlike' (see ii. 23), here appears to mean 'prudent.' Hesych. δαΐφρων συνετός, πολεμικός, τὰ πολέμια φρονών.

164. τεθναίης. An irregular expression, intermediate between τέθναθι, ἥ κτάνε, and τεθναίης ἐν, εἰ μὴ κτάνοις. The sense is, 'If you do not kill him, he will kill you, in order to get possession of me.' Schol. εἰ γὰρ ἐμὲ ἤθελε βιάσασθαι, οὐδὲ σοῦ φείσεται. "Perish thyself, or slay Bellerophon," Mr. Wright.

165. ὅς μ', i.e. ὅς μοι, a rare elision. See i. 170.

166. οἶον. See sup. 109.

κτεῖναι μὲν ῥ' ἀλέεινε (σεβάσσατο γὰρ τό γε θυμῷ),
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δεῖξαι δ' ἡνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἵξε Ξάνθον τε ρέοντα,
 προφρονέως μιν ἔτιε ἄναξ Λυκίης εὐρείης·
 ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν.

167. *σεβάσσατο*. Because *ξένοι* were *ἱεροί*. Cf. inf. 417.

168. *σήματα λυγρά*. Much has been written on this celebrated passage, to show that writing at this early period was unknown, and that some kind of hieroglyphics, or cypher-writing, must here be meant. The subject has been discussed in the fullest manner by Wolf in his *Prolegomena*, § xix. The word *δεῖξαι*, in v. 170, as Wolf observes, is rather suited to the idea of a picture than a written letter. Wolf's opinion is against real writing being meant. Doederlein however well remarks that *γράφας θυμοφθόρα πολλά* probably means 'having written many slanders calculated to prejudice his father-in-law against Bellerophon;' for that *πολλά* would not have been used of mere marks or cyphers. He cites *θυμοφθόρα φάρμακα* from *Od. ii. 329*, which he interprets 'drugs causing madness.' (But he should have added the verse next following, which shows the real object of these drugs, *ἐν δὲ βάλλῃ κρητῆρι, καὶ ἡμέας πάντας ὀλέσσει*.) Here *ὅφρ' ἀπόλοιτο* may very well mean, 'in order that he might come to his death by the dislike and indignation of his father-in-law (Iobates, or Amisodarus, *xvi. 328*, the father of Antea) against him.' Lord Derby renders it, "with tokens charg'd Of dire import, on folded tablets trac'd." Prof. Selwyn, "bearing notes of ill, Dark hints in tablet folded secretly." Mr. Wright, "with folded tablets sealed Of fatal import." The most obvious sense of *πίναξ πτυκτὸς* is 'a folded letter,' or at least 'thin pieces of wood (*pugillares*) made double.' Most of the old commentators however understood it of a wooden tablet. Compare *Aesch. Suppl. 923, 4*, *ταῦτ' οὐ πίναξιν ἔστιν ἐγγεγραμμένα*, *Οἶδ' ἐν πτυχαῖς βίβλων κατασφραγισμένα* (where the latter verse is

probably spurious). On the whole it is likely that the poet describes some kind of writing on a *πίναξ*, whatever meaning is to be given to the word *σήματα*, which is quite uncertain. See *vii. 175*. From the context one might infer that the *σῆμα* or *σήματα* was not concealed, but the *θυμοφθόρα πολλά* were only for the private eye of the Lycian chief. This view however is not unconnected with the opinion that the whole passage about Glaucus and Bellerophon is of a post-Homeric date. It is probable, on this ground, that *σῆματ' ἰδέσθαι*, not *σῆμα Φιδέσθαι*, is the true reading in 176, where *σῆμα* in the singular adds to the difficulty. (It occurs however also in 178, and *δῖτι* better suits the singular.)

171. *ἀμύμονι πομπῇ*, 'the safe convoy.' *Schol. αἰσίοις οἰωνοῖς*. So *πέμπειν ἀμέμπως* in *Soph. Phil. 1465*, with which compare *Aesch. Suppl. 129*. Mr. Newman wrongly refers this to the absence of magic or sorcery; and his reference to *ix. 128* is inappropriate, for there *ἀμύμων* has the usual sense of 'beautiful,' applied to embroidery.

172. *ρέοντα*, *Schol. ρευματώδη*. See *v. 479*. Sir Charles Fellows says (*Travels in Lycia*, p. 434), "The river Xanthus is one of the most powerful, wild, and unmanageable streams I ever saw; the volume of water is very great, far exceeding that of the Thames at Richmond; the stream rushes probably at the rate of five miles an hour." In *p. 416*, where he shows that Homer probably confounded the Xanthus in Lycia, with a Xanthus, also called Scamander, in the Troad (*ποταμὸς δυνήεις*, *viii. 490*), he says that the yellow colour of the waters gave rise to the name.

174. *ἐννέα βοῦς*. He slaughtered an ox per diem for the entertainment of his guest. See *Herod. i. 133*. *Ar. Ach. 85*. It seems to have been the regular custom

ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἡώς, 175
 καὶ τότε μιν ἐρέεινε καὶ ἥτεε σῆμα ἰδέσθαι,
 ὅτι ρά οἱ γαμβροῖο πάρα Προίτιοι φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ρά Χίμαιραν ἀμαιομακέτην ἐκέλευσεν
 πεφνέμεν. ἥ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον. τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἥν ἐόντα,

not to ask a guest his name or business before the tenth day of his sojourn.

177. φέροιτο is the passive.

179. Hes. Theog. 319, ἥ δὲ Χίμαιραν ἔτικτε πνέουσαν ἀμαιομάκετον πῦρ (where see the note). Dr. Donaldson (*Neue Cratylus*, § 472) derives ἀμαιομάκετος, 'irresistible,' from μαιομάσσω, 'to move rapidly:' but it seems more correct to say that it is formed from the reduplicated root *μαι* or *μαF*. The distich 181, 2 occurs likewise in the present text of the Theogony, 323, 4. The Schol. must have had a different text of Hesiod, for he says Ἡσιόδος δὲ ἡπατήθη τρικέφαλον αὐτὴν εἰπών.

183. θεῶν τεράεσσι. The miraculous bit for taming Pegasus, described in Pind. Ol. xiii. 65, appears to be meant. But it is remarkable that no distinct mention is here made of Pegasus, which both Pindar and Hesiod describe.

184. Σολύμοισι. Pind. Ol. xiii. 90, σὺν δὲ κείνῳ (viz. with the aid of Pegasus) καὶ Χίμαιραν πῦρ πνέουσιν καὶ Σολύμους ἔπεφνεν. Cf. Od. v. 283, ἐκ Σολύμων ὀρέων. Hesychius calls this people ἔθνη Σκυθῶν. Others place them in the mountainous parts near Lycia. Tacitus, Hist. v. 2, speaks of the Solymi as 'car-

minibus Homeri celebrata gens.' Herod. i. 173, τὴν γὰρ νῦν (γῆν) Λύκιοι νέμονται, αὐτὴ τὸ παλαιὸν ἦν Μιlynάς, οἱ δὲ Μιlynάι τότε Σόλυμοι ἐκαλέοντο. Where Mr. Blakesley remarks, "Some have thought that these *Solyimi* were the 'ancient Lycians,' whose language has been recently recovered. This can hardly be the case unless the *Τερμίλαι* and *Σόλυμοι* are identical."

186. ἀντιανείρας, see iii. 189. Whether 'fighting like men,' or 'facing men in the fight,' or even 'averse to wedlock,' Ἀμαζόνων στρατὸν στρυγάνωρ, Aesch. Prom. 743, seems uncertain.

187. ὕφαινε (viz. the father-in-law of Proetus), 'planned,' like μήδεα ὕφαινε, iii. 212.—ἀνερχομένῳ, 'as he was returning.' An ancient variant was ἀπερχομένῳ or ἐπερχομένῳ.

191. θεοῦ γόνον. Bellerophon was said to be really the son of Poseidon. See Pind. Ol. xiii. 69, and Dr. Donaldson's note. The king inferred this from the prowess and marvellous preservation of Bellerophon from dangers. The connexion of the hero with Poseidon, Glauco, and Corinth, seems to indicate that the legend was more or less associated with maritime affairs.

αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μὴν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο. 195
 ἦ δ' ἔτεκεν τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 *Ισανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητιέτα Ζεὺς,
 ἦ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὃ καὶ πεδίον τὸ Ἀλήιον οἶος ἀλάτο,
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 *Ισανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
 τὴν δέ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι.

192. αὐτοῦ, 'there in Lycia.'—ἦν, pronounced with the sibilant digamma. See on v. 71. The Romans used *tis* and *sis* for *tuis*, *suīs*, &c.—δίδου, 'offered in marriage,' to be distinguished from the aorist δῶκε following. Her name was Alcimedusa or Pasandra (Schol.).

194. τέμενος τάμον. Schol. ὡς τῶν δεινῶν δι' αὐτοῦ ἀπηλλαγμένοι.

195. φυταλιῆς, 'of vineyard (or planted ground) and corn land.' The genitive depends on τέμενος. See ix. 578. The order, according to Spitzner, is, φυταλιῆς καὶ ἀρούρης τέμενος, ἔξοχον ἄλλων, καλόν. "*Lycii ei assignarunt rus arbustorum et agri* (?) *plenum, insigne, egregium.*" Translate; 'Moreover, the Lycians assigned him a plot of land, superior to other (plots), a fine one, of planted land and arable producing wheat.' The phrase also occurs, in conjunction with νέμεσθαι, 'to occupy,' 'to have as his own,' in xii. 313.

199. Σαρπηδόνα. Herodotus, i. 173, calls Sarpedon and Minos the sons of Europa, following, as Mr. Blakesley observes, a different legend from that in the Iliad.

200. καὶ κείνος ἀπήχθετο appears to mean κείνος (viz. Bellerophon) καὶ ἀπήχθετο. So καὶ appears to be used in Hes. Opp. αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, where no other γένος had been mentioned before. The reason of

the god's enmity does not appear; but it was shown in the early death of his two children. The legend probably records some one who was seized with melancholy madness, and became a wanderer in a barren wilderness of Cilicia. The Aleian plain is mentioned by Herodotus, vi. 95. It is clear the poet derives the name from ἄλη or ἀλάσθαι. But it appears to take the digamma; and the article prefixed is certainly post-Homeric. Some of the grammarians read Ἀλήιον, which Spitzner attributes to a false etymology, ἀπὸ τοῦ τοὺς ἄλας ἐκεῖ πηγνύσθαι. Rather, perhaps, the aspirate remained from the digamma, and the derivation from ἄλες was suggested by it. The ancient form would be πεδίον Φαλέφιον, pronounced with both *F* and *λ* doubled. Hesychius explains it 'cornless,' in which sense ἀλήιος occurs in ix. 125. But the real derivation cannot be ascertained.—Cicero renders these two verses in Tusc. Disp. iii. 26, 'Qui miser in campis maerens errabat Aleis, Ipse suum cor edens hominum vestigia vitans.' So σὴν ἔδεα κραιδίην, v. 128. Ar. Vesp. 286, ἀνίστασο, μηδ' οὕτως σεαυτὸν ἔσθι. ib. 374, ποιήσω δακεῖν τὴν καρδίαν.

204. Σολύμοισι. They perhaps rose against the son because they had been defeated by the father, sup. 184.

205. τὴν δέ, viz. Laodamia, who per-

πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι."

ὥς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσσηύδα ποιμένα λαῶν.
"ἦ ρά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός· 215
Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας.
οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,
Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
Τυδεά δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἑόντα
κάλλιφ' ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
κτείνειν, ὃν κε θεός τε πόρῃ καὶ ποσσὶ κιχέϊω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναίρέμεν ὃν κε δύνῃαι.

haps died in childbirth. Schol. *χολωσαμένη ἴσως διὰ τὰς Ἀμαζόνas.*

215. *πατρώϊος*, of my father Tydeus. Oeneus was the father of Tydeus, but he appears to have outlived his son; hence Diomedes remembers only his grandfather's hospitality to Bellerophon.

217. *ἐρύξας*, detaining him in his house. Cf. sup. 192.

219. *φοίνικι*. Perhaps what we still call *red morocco*; or the belt may have been studded (*παναίολος*) with bosses of ivory stained red; see iv. 141. vi. 305.

221. *μιν*, viz. the cup. These *ξένια* were religiously kept as heirlooms in a family.

222. *οὐ μέμνημαι*, as if he intended to add *ὄρων*. Doederlein would supply *ξείνον Βελλεροφόντου γεγενῆσθαι*. The Schol. compares ix. 527, *μέμνημαι τότε ἔργον ἐγὼ πάλαί*.

223. *ἐν Θήβῃσιν*. At the Argive invasion of Thebes under Tydeus, who had married a daughter of Adrastus king of Argos, and Polynices. See iv. 378. This was the subject of the *Cyclic Thebaid*, and the source of the well-known tragedies. Diomedes was traditionally king of Argos (Eur. *Orest.* 898, *Od.* iii. 180), and led the people from that city, *Il.* ii. 559, having inherited it from Adrastus.

224. *ξείνος*, the host, entertainer, at Argos (Diomedes's kingdom), a central city (*μέσσω*) of Peloponnese; and you, Glaucus, will be my host whenever I visit Lycia.

226. *δι' ὀμίλου*, Schol. *διὰ πάσης τῆς μάχης*.—*καί*, i. e. as well as giving up our present intention of a *μονομαχία*.

228. *πόρῃ*, viz. *κτείνειν καὶ συλᾶν*.

τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
γνώσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."

ὥς ἄρα φωνήσαντε, καθ' ἵππων αἰζαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν 235
χρῦσέα χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεόν ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
καὶ πόσιας. ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ

230. ἐπαμείψομεν, 'let us give in exchange.' As usual, ἀμείβειν is to *give*, ἀμείβεσθαι to *take* in exchange. The variant ἐπαμειψόμεθ' would require ἀλλήλων. The ἐπὶ gives the sense of reciprocity, as in ἐπιγαμία, ἐπιμαχία &c. So ἐπήμοιβοι ὀχῆες xii. 456. cf. inf. 339. In xvii. 192, ἐντε' ἄμειβεν is simply 'changed (not 'exchanged') arms.' Compare Arist. Eth. Nic. v. 9. 7, ὁ δὲ τὰ αὐτοῦ διδοὺς, ὥσπερ "Ομηρός φησι δοῦναι τὸν Γλαῦκον τῷ Διομήδει, Χρῦσέα κ.τ.λ., οὐκ ἀδικεῖται· ἐπ' αὐτῷ γάρ ἐστι τὸ διδόναι. Plat. Symp. p. 219, Α, οὐκ ὀλίγω μου πλεονεκτεῖν διανοεῖ, ἀλλ' ἀντὶ δόξης ἀλήθειαν καλῶν κτᾶσθαι ἐπιχειρεῖς, καὶ τῷ ὄντι χρῦσέα χαλκείων διαμείβεσθαι νοεῖς. *ib.* οἶδε, the armies on both sides.

233. πιστώσαντο, 'pledged friendship with each other,' 'ratified a mutual engagement.' See xxi. 286, χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.

234. ἔνθ' αὖτε, *tunc autem*, &c.—πρὸς Τυδείδην, cf. Plat. Phaed. p. 69, Α, ἡ ὁρθὴ πρὸς ἀρετὴν ἀλλαγὴ.—χρῦσέα κ.τ.λ., Martial, ix. 94, 'Tam stupidus nunquam nec tu, puto, Glauce, fuisti, χαλκεα donanti χρῦσέα qui dederas.' Perhaps by τεύχεα only the *shields* are meant. Why Homer mentions this disadvantageous change, is not clear. "The words imply simply that the superior value of his armour above that of Diomed never entered his mind; and the fact is attributed, according to the custom of the times, to the agency of

Jupiter." Mr. Trollope; who illustrates ἐξέλετο, 'took away,' from xvii. 470. xix. 137. "The burlesque turn given to the act of chivalrous courtesy which otherwise so gracefully terminates the encounter, though conceived in the spirit of Homer, is not so favourable a specimen of his art." Col. Mure, vol. ii. p. 49. See the same writer's remarks on this episode in vol. i. p. 299.

237. Ἐκτωρ κ.τ.λ. See sup. 113.—φηγὸν, see v. 693. ix. 354. Here, as in other places, the Scaean gates are connected with the oak-tree.

239. εἰρόμεναι (here used as a present), 'asking about.'—ἕτας, *socios, populares*. The word has the written digamma, *Fétas*, in the *Tabula Eliaca*. See on vii. 295.

241. πάσας. His courtesy is shown by replying to all. There was an ancient variant *πάσι μάλ'.*—κήδεα, *πένθος*, mourning for relations.—ἐφήπτο, 'were tied up,' i.e. fixed or destined. Compare ii. 15. The sense is, 'but for many their anxiety was vain, for their friends were dead.' This distich however is perhaps interpolated, and the latter phrase borrowed from *πείρατ' ἐφήπται*, vii. 402. Mr. Newman, "But grief was held in store for many." Lord Derby, "For deep the sorrows that o'er many hung."

243. ξεστῆς, made of cut and squared stone. The αἰθουσαι seem to have been open corridors or porticoes, so arranged and constructed as to admit the sun;

πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχει θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροί
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν— 250
 ἔνθα οἱ ἡπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;

a kind of verandah, perhaps, not very unlike the Roman *pergula*. Late researches have shown that they were retained long afterwards in the houses of central Syria. This, with several passages in the *Odyssey*, especially vii. 84—132, is a *locus classicus* on the heroic palace of the Homeric age. As with the Roman *atrium* and its side *cubícula*, so this Greek palace seems to have had sleeping-rooms ranged on each side of the principal hall. Whether αὐλή here is the fore-court or front enclosure, or the actual hall, is not clear. The latter meaning is commonly believed to belong to a later age. In *Od.* i. 425, *ὅθι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο*, the epithet *περικαλλῆς* better suits the inner hall than the outer court. What is there added, *περισκέπτῳ ἐνὶ χάρῳ*, taken in connexion with *ὑψηλός*, perhaps indicates a wide prospect from an upper window, balcony, or even the roof. On the whole, one cannot help thinking that αὐλή in the present passage corresponds rather to the Roman *atrium*. In ix. 472, on the other hand, the αὐλή appears to be the walled enclosure, *πρόδομος* the *atrium*, and *θάλαμος* to be an inner chamber directly behind it. These discrepancies make it probable that the two passages are not really of the same date. Here, apparently (cf. 247) on one side of the αὐλή (for ἐν αὐτῷ ἔνεσαν; v. 243, shows that these chambers were an integral part of the palace, and not external to it), were fifty θάλαμοι, on the other only twelve. These latter were τέγχει, ‘roofed,’ perhaps as contrasted with the open αὐλή, and they were also ἔνδοθεν αὐλῆς, which

seems to imply that the chambers of the sons of Priam were exterior to it.

247. ἐτέρωθεν ἐναντίοι, ‘on the other side and directly opposite.’ The intention of the poet would seem to be, that the married sons of Priam occupied one side, the unmarried daughters the other. It may be questioned if 249, 50 are rightly repeated here. For the δώδεκα τέγχει ought not to be described in precisely the same terms as the πεντήκοντα θάλαμοι, viz. as equally πλησίοι δεδμημένοι &c. They were probably much larger and more ornamental. One cannot easily assent to Mr. Trollope’s view, that “the adjective τέγχει is nothing more than an ornamental epithet to complete the line.” He applies the same doctrine to ἡπιόδωρος in 251, which the Schol. better explains by ἡπια καὶ πρᾶα (τουτέστι πραῦντικὰ) δωρουμένη κατὰ τὴν παιδοτροφίαν. The ancient explanation of τέγχει is ὑπερφῶι, ἐπὶ τοῦ στέγους ᾠκοδομημένοι.

252. ἐσάγουσα. The Scholiasts explain this εἰσπορευομένη πρὸς Λαοδίκην. “Leading,” “conducting Laodice,” Trollope, and so Newman. The natural sense clearly is ‘as she was bringing in Laodice,’ viz. into the palace; and it may be questioned if the Greek can mean any thing else. Perhaps the word ἐναντίῃ too strictly interpreted suggested that Hecuba must have gone out, just as Hector was coming in. But it may well mean, that both were coming towards the palace from opposite directions.—For Laodice see iii. 124. Schol. εἰσῆι γὰρ πρὸς Λαοδίκην, ἐπεὶ ταύτη ὁμοιωθεῖσα ἡ Ἀφροδίτῃ τὴν Ἑλένην ἐπὶ τὸ τεῖχος ἐξήγαγεν νομίζουσα γὰρ ὅντως

ἥ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστν, σέ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεται, εἴ κε πίησθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνη κέκμηκας ἀμύνων σοῖσι ἔτρησιν."

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ
 "μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυιώσης, μένεος δ' ἀλκῆς τε λάθωμαι. 265
 χερσὶ δ' ἀνίπτῃσιν Διὶ λειβέμεν αἴθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφεί Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
 πέπλον δ', ὃς τίς τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,

εἰς τὸ τεῖχος ὑπὸ τῆς Λαοδίκης ἀπῆλθαι, εἰσῆι τὴν αἰτίαν τῆς ἐξόδου πολυπραγμα- νήσασα.

255. ἥ μάλα δὴ κ.τ.λ. Doederlein makes this clause a separate question; but perhaps it is Hecuba's answer to her own inquiry;—'Ah! I see you are hard pressed, and have come to the gods to offer your prayers.' Others understand it as a kind of taunt, 'What! you come here to pray when the enemy is hard pressing the city!'—δυσώνυμοι. Schol. οὐδὲ γὰρ οὐδὲ τὸ ὄνομα αὐτῶν ὀνομάζειν θέλει, ὥς καὶ ἡ Πηνελόπη κακοῦλιον οὐκ ὀνομαστήν (Od. xix. 260). Cf. inf. xii. 116.

257. ἐξ ἄκρης πόλιος ἀνασχεῖν χεῖρας.

260. ὀνήσεται, sc. ὥς ἂν καὶ αὐτὸς ὀνήσῃ. In the common reading κ' αὐτὸς, the κ' is for κε, not καί. Or we may take this for the epic subjunctive use = ὄναιο ἂν. Cf. i. 137. iii. 417.—κεκμηῶτι, 'tired,' as in xxiii. 232. Od. x. 31. The next line may have been added by a rhapsodist. A single sententious verse seems a better close to the speech.

264. ἄειρε, 'bring.' Schol. Ven. ἀντὶ τοῦ πρόσφερε, δίδου. A common use of αἶρε in Attic writers, e. g. Ar. Pac. 1.

The translators generally render it "pour" or "raise." Prof. Selwyn rightly gives "No gladsome wine, dear Mother, bring for me."

265. ἀπογυιώσης, unman, debilitate me. Probably he means, that he may be tempted by fatigue to drink too much, and so become unfit for duty. Or he may have thought that this would be the penalty of neglecting a religious ceremony. Schol. μὴ ὀργὴν τινα λάβοι παρὰ θεῶν διὰ τοῦτο. Plato, Cratyl. p. 415, μὴ λίαν, ὃ δαιμόνιε, ἀκριβολογοῦ, μὴ μ' ἀπογυιώσης μένεος. Hesych. ἀπογυιώ- σης· ἀσθενῇ ἢ χολῶν ποιήσης.

266. This verse occurs also in Hes. Opp. 724.—οὐδέ πη ἔστι, 'and it is a thing not to be thought of, that one should offer a prayer to Zeus, all smeared with gore and filth.'

270. θύη probably expresses all the sacrificial offerings, including incense. So θύη πρὸ παιδων Aesch. Eum. 799, means τέλη generally. The next eight lines occurred before, 90—7. The repetition of 269 in 279 makes it likely enough that the whole passage 269—278 has here been inserted by the rhapsodists.

καί οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶ
 ἦνις ἡκέστας ἱερευσέμεν, εἴ κ' ἐλέησῃ 275
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 εἴ κεν Τυδέος νῖδον ἀπόσχη Ἴλίου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεν· ἐγὼ δὲ Πάριν μετελεύσομαι ὄφρα καλέσω, 280
 εἴ κ' ἐθέλῃ εἰπόντος ἀκουέμεν. ὥς δέ οἱ αὖθι
 γαῖα χάνου· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
 φαίην κεν φίλον ἦτορ διζύος ἐκλελαθέσθαι." 285

ὥς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηῶντα,
 ἔνθ' ἔσαν οἱ πέπλοι, παμποίκιλα ἔργα γυναικῶν

281. ἀκουέμεν, πείθεσθαι. Vulg. ἐθέ-
 λῃ, but if the passage be of genuine
 antiquity, the reading must have been
 εἴ κ' ἐθέλῃ *φειπόντος* κ.τ.λ. The same
 doubt applies to ἔσαν οἱ and παμποίκιοι
 ἔργα inf. 289. But, as above remarked, the
 whole affair of the Peplus in connexion
 with Athene seems to belong to Attica.

ἰθ. Vulg. ὥς κε κ.τ.λ. As κεν is not
 properly used with a true optative (of
 wishing), we might render this literally,
 'How (if he met with his deserts) the
 earth would then and there open to
 swallow him!' But this is *virtually* a
 wish, just as πῶς ἂν often means 'would
 that' &c. [Bekker, ed. 2, gives ὥς δέ.]
 Cf. iv. 182, τότε μοι χάνοι εὐρεῖα χθών.

282. Ὀλύμπιος ἔτρεφε. He does not
 say σὺ ἔθρεψας, lest he should hurt his
 mother. Schol.

285. ἐκλελαθέσθαι. See on ii. 600.
 Translate, 'that my heart had been made
 to forget its sorrows.' Vulg. φρέν' ἀτέρπου
 διζύος. The patriotism of Hector is
 made to appear by his strong condemna-
 tion of an uxorious brother who had be-
 trayed his country for a woman's sake.

287. ἀόλλισσαν, convened, summoned,
 collected. Like ἀολλής, this word con-
 tains the α = ἄμα (as in ἄλοχος, ἄπας,
 &c.) and εἴλειν or εἰλεῖν, and therefore
 stands for ἀφειλ- or ἀφελ-.

288. κηῶντα. Schol. τὸν τεθυμνω-
 μένον· εἴρηται δὲ παρὰ τὸ κῆαι, ὃ ἐστι
 καῦσαι, τὰ θυμιάματα. The long vowels
 show that this is a post-Homeric form.
 The root is καF, as in καίω, and the old
 spelling was perhaps καFFιδέοντα. Com-
 pare the equally changed forms κηῶ-
 εσαν ii. 581, and μεγακήτεϊ πόντῳ for
 μεγακαFFετι, 'the deep-basin'd sea.' See
 also on xi. 600. We have θαλάμῳ κηῶ-
 εντι in iii. 382 (where see the note), and
 κηῶδης for καFFῶδης inf. 483.—For this
 verse the Schol. records another as the
 reading of Aristarchus, ἡ δ' εἰς οἶκον
 ἰοῦσα παρίστατο φωριαμοῖσιν. The θά-
 λαμος in the heroic times seems to have
 been the repository of the most valuable
 family possessions.

289. οἱ is clearly the dative, which how-
 ever is nearly always *Fo*l. We might read
 ἐνθ' ἦν οἱ κ.τ.λ., as in Hes. Theog. 321, τῆς
 δ' ἦν τρεῖς κεφαλαί, where ἦν seems to be
 used for ἦσαν. For the vulg. παμποίκιοι
 Dr. Donaldson (*New Cratylus*, p. 223)
 proposes παμποίκιλα *ἔργα*, but seems to
 think *οἱ* the article, which would here be
 a solecism. For the sake of distinction
 Aristarchus wrote ἐνθ' ἔσαν οἱ.—These
 four lines (289—92) are quoted by Hero-
 dotus, ii. 116, as from the *Διομήδεος ἀρι-
 στεινῆς*, which though now the title of the
fifth book, anciently included part of the

Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς 290
 ἦγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' αἵραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἡδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν, ἔκειτο δὲ νείατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλι ἄκρῃ,
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος
 Κισσηίς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρη μέγαλοιο.
 “ πότνι' Ἀθηναίη, ῥυσίπτολι, διὰ θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτόν

sixth. He mentions however the Iliad by name;—κατὰ γὰρ ἐποίησε ἐν Ἰλιάδι—πλάνην τὴν Ἀλεξάνδρου, ὡς ἀπηνείχθη ἄγων Ἑλένην τῇ τε δὴ ἄλλῃ πλαζόμενος καὶ ὡς ἐς Σιδῶνα τῆς Φοινίκης ἀπῆκετο.

291. ἐπιπλῶς. The Schol says this is for ἐπιπλώσας, but it is the second aorist participle as if from πλωμι (πλόφεμι or πλέφεμι), like γνῶς from ἐγνων (γνώμι). Similar is ἰαχῶς in ii. 316.

293. φέρε. So Aesch. Eum. 55, alluding to the same offering of the peplos, καὶ κόσμος οὔτε πρὸς θεῶν ἀγάλματα φέρειν δίκαιος, &c.

295. ἀπέλαμπεν. It may have been of a glossy material, such as that described in Od. xix. 233, or perhaps worked with gold thread. But it has been supposed with much probability that the ancient peplos was not very different from the modern 'India shawl.'

ib. νείατος. See x. 10, and on v. 539. It was placed at the bottom as being most choice and least in use. Compare *arcanus* from *arca*.—μετεσσεύοντο, 'hurried after (or with) her.' Cf. ἐπεσσεύοντο δὲ λαοί, ii. 86.

297. αἱ δ' ὅτε. We should expect for the apodosis, εἰσῆλθον θύρας. To avoid making αἱ merely the subject of ἵκανον, some read ἀλλ' ὅτε κ.τ.λ. (Schol.)

300. ἔθηκαν. This form of the plural, for ἔθεσαν, is probably post-Homeric. Cf. xxiv. 795. The priestess seems to have been elected by general vote of the people, not by ballot or hereditary right (Schol.). According to the common accounts Theano was the sister of Hecuba. See v. 69. xi. 224.

301. ὀλολυγῇ. This was the sacrificial cry of women, especially at a sacrifice, and one of good omen. Aesch. Theb. 257, ὀλολυγμὴν ἱερὸν εὐμενῇ παιδωνισον, Ἑλληνικὸν νόμισμα θυστάδος βοῆς. See also Ag. 28 and 577. Schol. φανὴ αὕτη γυναικῶν εὐχομένων θεοῖς.

304. εὐχομένη κ.τ.λ. 'Speaking aloud, she uttered a prayer,' &c. But it may be a mere redundancy, as Aesch. Theb. 630, οἷας ἀρᾶται καὶ κατεύχεται τύχας. The Schol. remarks that prayers were officially offered for individuals by the priest or priestess of the god, even when the party is present for whom they are made; as Chryses prayed to Apollo though Ulysses was present in i. 450.

305. ῥυσίπτολις Παλλὰς, Aesch. Theb. 121. Vulg. ῥρυσίπτολι.

306. ἄξον δὴ ἔγχος. Virg. Aen. xi. 483, 'Armipotens belli praeses, Tritonia Virgo, Frange manu telum Phrygii praedonis, et ipsum Pronum sterne solo, por-

πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερεύσομεν, εἴ κ' ἐλεήσῃς
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310
 [ὧς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.]

ὧς αἱ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο,
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
 ἐγγύθι τε Πριάμοιο καὶ Ἑκτορος, ἐν πόλιν ἄκρη.
 ἔνθ' Ἑκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρός
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περὶ κάλλιμα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόνοντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.

tisque effunde sub altis; where 'effunde' shows the poet understood the passage of Diomedes being thrown from his chariot.

309. ἦνις κ.τ.λ. See sup. 94.

311. ἀνένευε, 'refused the prayer.' This verse was rejected by some of the ancient critics.

312. In the famous episode that follows of the meeting of Hector and Paris, there are many peculiarities,—not to call them indications of a later style. Generally, the tone of the passage rather partakes of the feeling of the Odyssey, which is so remarkable for its sketches of female character.

ib. The ῥα in this verse, as in 314 and 323, is purely otiose; but it is difficult to find any fixed law respecting the use of this particle, which in ordinary cases denotes some sequence either of time or effect.

316. Paris had not merely a θάλαμος in the royal palace, but a separate establishment of his own in the Acropolis. It will be observed that his character is always that of the man of taste. He has a handsome wife, a beautiful house, and beautiful tapestry, sup. 290. His very arms are decorated, inf. 321, and

they are also kept bright and beautiful. The Schol. calls him ἀβροδίαιτος and καλλωπιστής. As Col. Mure well expresses it (vol. i. p. 359), "Paris and Helen are the beau and the belle, the man of fashion and the woman of pleasure, of the heroic age."

320. πόρκης, a ring or hoop securing the head to the shaft. See viii. 495, where these lines (318—20) are repeated. For χρύσεος see on iv. 3.

321. περὶ—ἔποντα, *tractantem*, handling, manipulating. (Vulg. περικαλλέα.) 'To be busied about' is the primary sense of ἔπειν, whence ἔπεσθαι, 'to make oneself an attendant on another,' and so διέπειν = διοικεῖν in i. 166.

322. Doederlein rightly places a stop after θώρηκα.—ἄφᾶν is ἀπαξ εἰρημένον, 'to handle,' 'polish.' Schol. ψηλαφῶντα. Spitzner edits ἀφόνοντα, comparing ἀφάσσω. Bekker gives ἀφόνοντα, the common reading. Some of the ancients read φόνοντα, i. e. λαμπρύνοντα, as if from φάω, 'to make bright.'

323. μετ' ἄρα. See sup. 312. Qu. μετὰ ἧς κ.τ.λ., or Ἀργεῖη Ἑλένη δὲ μετὰ κ.τ.λ. We may note the unusual κελύειν ἔργα τινί, for διατάσσειν or ἐπι-

τὸν δ' Ἐκτωρ νείκεσσε ἰδὼν αἰσχροῖσι ἐπέεσσιν. 325

“δαιμόνι, οὐ μὴν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.

λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος

μαρνάμενοι, σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε

ἄστυ τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,

ὃν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330

ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.”

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής

“Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,

[τὸυνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον.]

οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335

ἦμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ πρότραπέσθαι.

νῦν δέ με παρειποῦς' ἄλοχος μαλακοῖσι ἐπέεσσιν

ῥρμησ' ἐς πόλεμον, δοκέει δέ μοι ὦδε καὶ αὐτῷ

λώιον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.

τάσσειν. Schol. τὸ ἔργα ἀντὶ τοῦ περὶ τῶν ἔργων.

326. χόλον τόνδε. He pretends to assume that Paris must have quarrelled with the citizens, since he declines to fight for them. There may have really been some sulkiness on his part, in consequence of the citizens proposing to surrender Helen. Doederlein thinks that Hector wishes to attribute some better motive than the disappointment of defeat. Schol. Ven. μήποτε (fortasse) ἀκούων τοὺς Τρῶας καταρᾶσθαι αὐτῷ ἐχολοῦτο· ἀμείβεται γοῦν, οὗ τοι ἐγὼ (κ.τ.λ. inf. 335).

328. σέο δ' εἵνεκ', 'and it is on your account that' &c.

329. μαχέσαιο. 'You would even fight with another, if you saw him remiss in the war; (yet you will not yourself fight for your country).—ὅν τινα ἴδοις, quem vidisses. So Aristarchus for εἴ τινα.—ἀμφιδέδη, 'has been kindled round.' Cf. ii. 93. For μεθίεναι τινὸς see on iv. 234.

331. θέρηται, 'be warmed with,' i. e. be consumed by. See xi. 667. So πυρὸς θερέω, Od. xvii. 23. Doederlein would supply some equivalent dative, as θέρματι. The Schol. supplies ὑπὸ, but this class of genitives has a wide use in Homer, e. g. κόνιοντες πεδίοιο, λελουμένος ὠκεανοῖο, πρήσσει πυρὸς θύρετρα ii. 415, πυρὸς μελίσσμεν vii. 410, and it is probable that the doctrine of an ellipse

in all such cases is but a shift of grammarians to explain a difficulty. Hector says this to frighten Paris, by hinting that he may himself perhaps suffer through his own apathy.

335. νεμέσσι. So Bekker and Spitzner for the vulg. νεμέσσει (i. e. νεμέσει), from the Scholia.

336. ἄχεϊ προτραπέσθαι, 'to indulge my grief.' An obscure expression. Schol. εἶξαι τῇ συμφορᾷ, but others took ἄχεϊ for διὰ τὴν λύπην, and explained προτραπέσθαι by ἀποτραπήναι τῆς μάχης, or μείναι καὶ κατακλιθῆναι. It appears to mean 'to turn towards,' i. e. to yield to the dictates of any emotion. By ἄχος he means the vexation of his defeat. Prof. Selwyn renders it, "my grief will have its way."

337. παρειποῦσα, 'having talked me over.' He purposely says μαλακοῖς ἐπέεσσιν, for he will not allow that he has been scolded into fighting. By νῦν δὲ he means that the very act of burnishing his arms (sup. 321) shows that he has already the intention of fighting.

339. ἐπαμείβεται. Literally, 'takes up new men in turn,' comes alternately to men. See sup. 230. Paris has been defeated by Menelaus, but he hopes to be victorious over somebody else. These excuses and pleas for delay, as well as his motive for fighting because his wife wishes it, are well put. Hector's con-

ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340
 ἦ ἴθ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' οἶω."
 ὧς φάτο, τὸν δ' οὗ τι προσέφη κορυθαίολος Ἑκτωρ.
 τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισιν.
 "δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσσης,
 ὥς μ' ὄφελ' ἦματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
 οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ ἐς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ' ᾗδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ' ὠφελλον ἀμείνονος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
 ἔσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355

temptuous silence (342) is also characteristic.

340. δύω, hortative: but equivalent to ἕως ἂν δύσωμαι.

346. προφέρουσα, πόρῳ φέρουσα, *auferens*. See on xvii. 121, and compare Hes. Theog. 742, ἀλλὰ κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλῃ. Sudden death, or any sudden disappearance, was often so described. Thus in Od. i. 241, the Harpies are said to snatch away people, as did the Cadmean Sphinx, which resembles the *Nisroch* of the Assyrians. In other cases of sudden death Artemis or Apollo was thought to shoot the victims, as inf. 428. Col. Mure, vol. ii. p. 17, compares this fine passage with Od. xx. 61—5.

348. ἀπόερσε, 'would have swept me away.' An obscure word, apparently equivalent to ἀπέσυρε, but very variously derived and explained. Mr. Trollope inflects it from ἀποέρρω, 'to drown,' Buttmann from ἀποέρδω = ἀποάρδω. Doederlein thinks it is a shortened form for ἀποήρυσσε. Hesych. ἀπόερσε· ἀπέπνιξε, τούτεστι πύταμοφόρητον ἐποίησεν. The word certainly took the *F*. See on xxi. 283. The indicative here follows the mood of the primary verb, ὥς ὄφελε. Compare δς ἤδη, 'who would have known,' or 'who had known,' inf. 351. So the Attics use ὥς, ἵνα, &c., 'in which case

so-and-so would have happened.'

349. τεκμήραντο, 'ordained.' So vii. 70, κακὰ φρονέων τεκμαίρεται ἀμφοτέροισι. Hes. Opp. 229, πόλεμον τεκμαίρεται εὐρυόπα Ζεύς. Schol. τεκμήραντο· εἰς τέλος ἡγαγον. 'However, since the gods *did* bring to an accomplishment such evils, viz. that I should elope with Paris, the next best thing would have been,' &c.

351. ἤδη, 'had been sensible of,' not callous to, 'the indignant feelings and the many reproaches of men.' Doederlein explains νέμεσιν to mean 'the true nature of infamy,' viz. what an evil it is. Schol. ἤδει, πρὸς τὸ φυλάσσεσθαι, καὶ μὴ εἰς αὐτὰ ἐμπίπτειν. Lord Derby, "Would that a better man had call'd me wife; A sounder judge of honour and disgrace." Prof. Selwyn, "Would that my husband were a better man, More quick of feeling, more alive to shame."

352. τούτῳ δέ. 'But this spouse of mine has neither any sense left in him, nor will he show any in his conduct for the future; and therefore I expect that he will suffer for it.' Perhaps τῶν, 'of which he will reap the consequences,' φρενῶν οὐκ ἔμπεδον. Cf. i. 410, ἵνα πάντες ἐπαύρωνται βασιλῆος.

354. For ἀλλ' ἄγε νῦν the copies of Aristarchus had οὕτω νῦν. The construction virtually is, as he remarks, δᾶερ ἐμεῖο κυνὸς (sup. 344), εἴσελθε καὶ ἔξεο.

εἵνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὁπίσσω
ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἐσσομένοισιν.'

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ
"μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·
ἦδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω 361
Τρώεσς, οἱ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
καὶ γὰρ ἐγὼ οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον νιόν·
οὐ γὰρ οἶδ' ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῖς
ἢ ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.'

ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἢ γε ξύν παιδὶ καὶ ἀμφιπόλῳ ἐνπέπλω
πύργῳ ἐφειστήκει γοόωσά τε μυρομένη τε.
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῆσιν ἔειπεν 375
"εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε.
πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο ;
ἥε πῃ ἐς γαλόων ἢ εἰνατέρων ἐνπέπλων

356. ἄτης, the infatuated act.

358. Theocr. xii. 11, ἐπεσσομένοις δὲ γενοίμεθα πᾶσιν αἰοιδά. Pind. Ol. xiv. 3, ὃ λιπαρὰς αἰοίδιμοι βασιλῆαι Χάριτες Ὀρχομενοῦ.

360. μή με κ.τ.λ. 'Ask me not to sit down, though desirous to entertain me ("though kind thy wish," Lord Derby); for you will not prevail on me.'

361. ἐπέσσυται, 'is bent on action.'

363. τοῦτον, 'this husband of yours.'

364. καταμάρψῃ, καταλάβῃ, 'catch me,' overtake me. Cf. xxi. 564, καὶ με μεταίτας μάρψῃ ταχέεσσι πόδεσσι.

365. οἰκόνδε. Supply πορευθεῖς, and αὐτὸν as the object of ἐσελεύσομαι. On ἔρχομαι in the sense of εἶμι see v. 150.

366. Perhaps οἰκῆας τ'. The inmates generally are meant: see v. 413. Schol. τοὺς ἐν τῷ οἴκῳ.

367. Vulgo οὐ γάρ τ', where the τ' has taken the place of the digamma, Φοῖδ'.

368. δαμόωσιν, for δαμάσουσιν. Compare κρεμῶω, for κρεμάσω, vii. 83, ἀντιῶω for ἀντιάσω &c. See i. 61.

371. οὐδὲ, i. e. ἀλλ' οὐχ εὖρε.

373. ἐφειστήκει, 'had taken her post on the rampart,' i. e. had gone to do so. Cf. inf. 388.

374. ἀμύμονα, 'his fair wife.' See sup. 155.

376. εἰ δ' ἄγε, for εἰα, ἄγετε. So Aesch. Pers. 142, ἀλλ' ἄγε, Πέρσαι. There may be a slight threat in this formula, 'Come now, speak the truth.' Hence ἐπεὶ μάλ' ἄνωγας inf. 382.

378. εἰνατέρων, 'my brothers' wives.' See xxii. 473. Doederlein accepts the derivation from ἐνναλεῖν, quasi ἐνναετειρῶν.

- ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται." 380
 τὸν δ' αὖτ' ὀτρηνῇ ταμὶν πρὸς μῦθον ἔειπεν.
 "Ἐκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε πῃ ἐς γαλόων ἢ εἰνατέρων ἐνπέπλων
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔνεκ' ἄκουσεν
 τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἥ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη."
 ἥ ῥα γυνὴ ταμίν, ὃ δ' ἀπέσσυτο δώματος Ἐκτωρ
 τὴν αὐτὴν ὁδὸν αὖτις ἐνκτιμένas κατ' ἀγυιάς. 391
 εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστν
 Σκαιάς (τῇ γὰρ ἔμελλε διεξιμέναι πεδίονδε),
 ἔνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θεούσα
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 Ἡετίων ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,

This is ingenious and not improbable.—
 γαλόως, Lat. *glos*, see iii. 122.—ἐξοίχεται,
exiit, an unusual word.

381. ὀτρηνῇ, 'active,' i. 321, &c. Said
 to be from the same root as ὀτρύνω.

386. Note, that Ἰλίου has not here the
 digamma, though it takes it inf. 403.
 Other indications of a later style in this
 passage are, ἐσελεύσομαι in 365, ἐξοίχεται
 in 379, τὴν αὐτὴν in 391, Ἐκτορίδης in
 401.

387. μέγα κράτος εἶναι, i. e. μέγα (or
 πολλὸν) κρατεῖν, νικᾶν, Ἀχαιούς.

388. ἥ μὲν δὴ. 'She then, going with
 hasty step, is just about arriving at the
 wall.' The sense however may merely be,
 'she is hastening to the wall,' σπεύδει.

390. ἀπέσσυτο, 'started off,' viz. to
 the battle. οὐ πρὸς τὴν Ἀνδρομάχην,
 ἀλλ' εἰς τὸν πόλεμον, Schol., who re-
 marks on the admirable contrast of cha-
 racter between the two brothers. Hector
 will not wait to find his wife, while
 Paris has been sitting at home with his
 Helen.

391. τὴν αὐτὴν. The early epic ex-
 pression is αὐτὴν ὁδόν, 'the very way,'
 as in Od. viii. 107. xvi. 138. Still, the
 τὴν may be readily explained as demon-

strative, 'that very way.' See on v.
 396.

394. θεούσα. There is great pathos in
 this little word.—πολύδωρος, 'of ample
 dower,' cf. xxii. 471—2. Similarly ἡπί-
 δωρος sup. 251.

395—8. Here the interpolators seem
 to have been at work. To explain
 Ἡετίων ὃς as equivalent to ὃς Ἡετίων,
 is very forced. (See however ii. 353.)
 We cannot say that 395 (which occurs
 also viii. 187) is really wanted here, when
 the name had so lately been mentioned
 sup. 371 and 377. It is more difficult
 to defend 396—8, which appear a clumsy
 and indeed ungrammatical insertion, and
 were, perhaps, adapted from xxii. 479,
 αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑλήεσση
 ἐν δόμῳ Ἡετίωνος. It is clear from
 389 as well as from 467 that a nurse
 carried the child. Otherwise the pleas-
 ing picture of a wife meeting her hus-
 band and herself presenting the infant
 might tempt us to think 400 originally
 followed 394.

396. Πλάκῳ, a mountain near the
 Cilician Thebes (inf. 415). See i. 366.
 ii. 691. xxii. 479.

Θήβη ὑποπλακίη, Κιλίκεσσ' ἄνδρεσσι ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.
 ἧ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
 Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ,
 τόν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'. οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 ἦ τοι ὁ μὲν μείδησε ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἧ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί
 πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχε'. οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε διὸς Ἀχιλλεύς,

398. ἔχετο Ἑκτορι, *habebatur Hectori*, s. ab Hectore. This can hardly be relied upon for a genuine Homeric expression.

401—3. These verses also read very like an interpolation. The patronymic Ἑκτορίδης does not elsewhere occur; the name Astyanax only in xxii. 500 and 506. The logic of the passage is not very clear: ‘They called the son “*Prince-of-the-city*,” because his father alone protected Troy.’ Probably in Ἑκτωρ there is an allusion to the etymon from ἔχειν, ‘The Holder,’ or ‘Keeper.’ Plat. Cratyl. p. 393, A, ὁ γὰρ ἄναξ καὶ ὁ ἔκτωρ σχεδόν τι ταῦτῶν σημαίνει· οὗ γὰρ ἂν τις ἄναξ ᾗ, καὶ ἔκτωρ δήπου ἐστὶ τούτου. The son would be supposed to inherit the father’s qualities. (Plat. *ibid.* p. 392, E.) The name Σκαμάνδριον, which seems rather a diminutive of Σκάμανδρος than an adjective, appears to have been intended as a modest and unpretentious title, if Spitzner has rightly interpreted, from Eustathius, a somewhat obscure comment of Schol. Ven. Plat. Cratyl. p. 392, C, οὐκοῦν οἶσθα ὅτι Ὅμηρος τὸ παιδίον τὸ τοῦ Ἑκτορος ὑπὸ τῶν Τρώων φησὶ καλεῖσθαι Ἀστυάνακτα, Σκαμάνδριον δὲ δῆλον ὅτι ὑπὸ τῶν γυναικῶν, ἐπειδὴ οἱ γε ἄνδρες

αὐτὸν Ἀστυάνακτα ἐκάλουν; Compare iv. 477, τοῦνεκά μιν κάλεον Σιμοείσιον.

403. ἐρύετο. Imperfect of ῥύομαι. See on iv. 138. ix. 396. The many Homeric forms from ῥύομαι or ἐρύομαι are difficult to classify. The verbs were evidently identical at first, with the primary idea of dragging away, rescuing, or delivering. The double form is accounted for by the digamma, *ῥύομαι* (like *βρόδον* for *ῥόδον*, *βράκος* for *ῥάκος*) becoming *ἐF-* or *Fε-* *ρύομαι*, whence also *εἰρύσασθαι* in i. 216. xxi. 230. The long *ῥ* in *ῥύεσθαι* and the short *ῥ* in *ἐρύεσθαι* seem to depend on the principle of compensation, as we have *κῦρεω* and *κῦρω*. The active *ἐρύω* exists, but not *ῥύω*. See Lexil. p. 303—10.

407. τὸ σὸν μένος, your own prowess will prove your death. So ἀγνητορίῃ δέ μιν ἔκτα, xii. 46.

408. ἄμμορον, viz. σεῦ. Doederlein observes that *ἄμμορος* is nowhere used for *δύσμορος*. The Schol. Ven. records a variant, καὶ ἐμὸν μόρον.

410. πάντες. Schol. ἓνα γὰρ ἕκαστον αὐτοῦ ἡττοῦνα ἡγείται αὐτῇ.

411. χθόνα δύμεναι. Sup. 19, γαῖαν ἐδύτην.

414. ἄμδν, for ἡμέτερον. See x. 448.

ἐκ δὲ πόλιν πέρσεν Κιλίκων ἐν ναιετάουσιν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδὲ μιν ἐξενάριξε (σεβάσσατο γὰρ τό γε θυμῷ),
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν 420
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἳ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰῶ κίον ἤματι Ἄϊδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀίεσσιν.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὕληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἀλλοίοισιν κτεάτεσσιν,
 αἶψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ
 ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναιῖκα.
 [λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἳ ἄριστοι 435
 ἀμφ' Αἴαντε δῶκα καὶ ἀγακλυτὸν Ἰδομενῆα
 ἦδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·

xiii. 96, the only Homeric passages where this form occurs.

417. *σεβάσσατο*. See sup. 167.

419. *ἔχεεν*, *ἔχωσε*, raised a mound or tumulus of *χυτὴ γαῖα* (inf. 464). This express mention of a burnt body buried with his armour under a tumulus is important. Compare xxiv. 795 and Od. xxiv. 80.

420. *ὄρεστιάδες*, *ὄρειάδες*, a word formed (like Ὀρέστης, 'the mountaineer,' *ὄρεστερος*, Od. x. 212) from the crude form *ὄρες*, as in *ἐπεσβόλος*, *σακεσφόρος* &c. The meaning appears to be, that the trees were not artificially planted,—the barrow being designed as a conspicuous mark.

422. *ἰῶ*, for *ἐνί*. The feminine form is not uncommon, as *ἴα γῆρυς*, iv. 437, *ἰῆ αἴση* xxii. 477, cited by Schol. Ven., who shows that the accent follows the law of

μία and *μῆα*. See ix. 319.

424. *ἐπί*. See sup. 25. The epithet *εἰλιπόδες* describes the shambling and rolling gait of the ox.

425. *βασίλευεν*. Spitzner compares Od. xi. 285, *ἣ δὲ Πύλου βασίλευε*.

426. *ἦγαγε*, viz. Achilles.—*κτεάτεσσιν*, other property, including captives or slaves, who were reckoned as *κτήματα*.—*ὃ γε*, see iii. 409.

428. *πατρὸς*, viz. *her* father, since Eëtion had been slain.—*Ἀρτεμις*, see sup. 346.—*ιοχέαιρα*, for *ιοχεφάρια* (*χέω*, not *χαίρω*). So *βέλεα χέοντο*, viii. 159.

434. *ἐπίδρομον*, assailable, open to an incursion.—*ἔπλετο* = *ἐστὶ*, epic aorist of *πέλομαι*, as in ii. 480. xvi. 29.

435. *ἐπειρήσαντο*, *ἐπείρσαν*, sc. *αὐτοῦ*. We need not, with Mr. Trollope, supply *ἀναβαίνειν*.

ἥ πού τίς σφιν ἔνισπε θεοπροπίων ἐν εἰδώς,
ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”]

τὴν δ’ αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ 440
“ ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ’ αἰνῶς
αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
εἷ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο.
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλός
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445
ἄρνύμενος πατρός τε μέγα κλέος ἦδ’ ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἡμαρ ὅτ’ ἂν ποτ’ ὀλώλῃ Ἴλιος ἱρή
καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.
ἄλλ’ οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
οὗτ’ αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίησι πέσοιεν ὑπ’ ἀνδράσι δυσμενέεσσιν,
ὅσσον σέῃ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυνόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας. 455
καί κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,

438. *θεοπροπίων*. There was an ancient prophecy (which Andromache cites with a view of keeping Hector from returning to the plain) that Troy would be taken at the third assault, in that part where the walls had been built by a mortal workman, Aeacus. See Pind. Ol. viii. 42, and Dr. Donaldson’s note.

441. *μέλει*. He seems to intimate that he is aware of the assault she describes. The Schol. Ven. says that some rejected 433—9, so that *τάδε πάντα μέλει* referred to her anxiety about herself and son in v. 432. His words are, *ἀθετοῦνται στίχοι ἑπτὰ, —ὅτι ἀνοίκειοι οἱ λόγοι τῇ Ἀνδρομάχῃ· ἀντιστρατηγῇ γὰρ τῷ Ἑκτορι. καὶ ψεῦδος παρέχουσιν· οὐ γὰρ παρέδωκεν εὐεπίδρομον τὸ τείχος κατὰ τοῦτο τὸ μέρος, οὐδ’ οὕτως ἐστὶ πλησίον ἡ μάχη τοῦ τείχους. καὶ ὁ Ἔκτωρ πρὸς τὰ πρότερα ἀπαντᾷ λέγων, ἥ καὶ ἐμοὶ κ.τ.λ.*

443. *κακὸς ὧς*. See on iv. 482.—*ἀλυσκάζω*, I should slink away (or apart) from the war. A form of *ἀλύσκειν*. See v. 253. Od. xvii. 581.—*ἄνωγεν*, sc. *ἀλυσκάζειν*.—*μάθον* κ.τ.λ., perhaps in allusion to the doctrine *εἰ διδακτὸν ἄρετῇ*, though

this assumes the comparative lateness of the passage.

446. *ἄρνύμενος*, endeavouring to win. Cf. i. 159.

448—9. See iv. 164. viii. 373.

452, 3. Perhaps superadded verses.—*οἳ κεν πέσοιεν*, ‘who may perchance fall.’ *Qui forte occubituri sint*, Mr. Trollope (who should rather have rendered it, *qui fieri potest ut mox interficiantur*).

455. *ἄγῃται*, ‘shall take you for his bride.’ Andromache’s forced marriage with Neoptolemus, son of Achilles, was described in one of the Cyclic poems, whence Euripides derived the subject of his play of that name.

456. *πρὸς ἄλλης*. Schol. *ὑπὸ ἄλλης κελευομένη*. We might also supply *οἴκῳ*, but either ellipse is unusual. Andromache’s menial employments are described Eur. *Androm.* 166, &c.

ἰδ. Perhaps this verse was another reading of the two next following. Doederlein, placing a comma at *ἀπούρας*, prefers *ὑφαίνης* and *φορέης*, which are not without MS. authority, so as to make all the subjunctives, including

καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
 καί ποτέ τις εἴπησι ἰδὼν κατὰ δάκρυ χέουσαν
 'Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
 ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει
 πρὶν γ' ἔτι σῆς τε βοῆς σου θ' ἐλκηθμοῖο πυθέσθαι."
 ὥς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ. 466
 ἀψ δ' ὁ πάις πρὸς κόλπον ἐνζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεῖς,
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470

εἴπησιν, depend on ὅτε κεν, ἐπικείσεται being a parenthetical future. This on the whole seems an improvement. He shows, in a good note, from Pausan. 3, 20, 1, and Il. ii. 734, Pind. Pyth. iv. 222, that Agamemnon, Menelaus, and Achilles are respectively alluded to under the above names. Messeis was a fountain near Therapnae, in Laconia, Hypereia one near Pherae in Thessaly. The commentators remark that Strabo describes them, near Pharsalus, lib. xiii. p. 431.

458. ἀεκάζεσθαι, to be forced to something against one's will, occurs also in Od. xiii. 277. xviii. 135. Similar forms (frequentative) are ἀκουάζεσθαι, τοξάζεσθαι, ἐλκυστάζω, ῥυστάζω.

459. εἴπησι. As the punctuation now stands, the subjunctive, after the epic use, is equivalent to the Attic εἴποι ἂν. So inf. 479. vii. 87.

461. If this verse be not an addition, Τρώων depends on the sense of ἀριστος ἦν in ἀριστεύεσκε.

462. νέον ἄλγος, fresh grief, when you hear Hector praised for his bravery, and think that bravery cannot avail you when you most need it.—χήτει, 'through want of.' So xix. 324. Od. xvi. 35, χήτει ἐννευαίων.

464. χυτὴ γαῖα, a tumulus, such as a prince-chief would have, sup. 419.

465. πρὶν γ' ἔτι. This cannot be rendered in English; but the ἔτι is used in reference to a future event, as if he had said ἴσως γὰρ ἔτι ἀκούσομαι, 'I may

yet live to hear,' but the preceding line contains a prayer that he may not. Doederlein proposes πρὶν γέ τι, apparently unconscious that that reading is discussed by Schol. Ven. For πυθέσθαι with a genitive see xvii. 102. 427.—βοῆς, 'a cry for aid;' see sup. 12.—ἐλκηθμοῖο, your being dragged away: a word used of the forcible abduction of women, as Od. xi. 580.

466. ὀρέξατο, reached out for; the genitive depending on the notion of ἐφίεσθαι.

468. ἀτυχθεῖς, consternatus; παραχθεῖς, Schol. So ἵππω ἀτυζομένῳ πεδίῳ sup. 38. The following is Prof. Selwyn's version of this justly celebrated passage:—

"Then Hector stretch'd his arms to take
 his boy;
 But he shrunk back upon his nurse's
 breast
 With sudden cry, scared at his father's
 look,
 All-clad in shining brass, with horse-
 hair crest
 Nodding above his helmet fearfully.
 The father and the mother laugh'd
 with love:
 Great Hector took the helmet from his
 head,
 And laid the glittering terror on the
 ground;
 Then kiss'd his boy, and danced him
 high in air,
 And spake his prayer to Zeus and all
 the gods."

ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἴκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν,
 αὐτὰρ ὃ ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλ' τε χερσίν,
 εἶπεν ἐπευξάμενος Δί' τ' ἄλλοισιν τε θεοῖσιν 475

“ Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὦδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφὶ ἀνάσσειν.
 καὶ ποτέ τις εἴπησι ‘πατρός γ' ὅδε πολλὸν ἀμείνων’
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
 κτείνας δήιον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”

ὧς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν. 485
 “δαιμονίη, μή μοί τι λῖν ἀκαχίζεο θυμῷ·
 οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προῖάψει,
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.

477. ὥς καὶ ἐγὼ περ, for ὥσπερ καὶ ἐγώ. Schol. φιλότιμος ἢ εὐχή. It is proudly, but not arrogantly, said; it shows that he valued the respect of the people. Doederlein punctuates thus, ἀριπρεπέα Τρώεσσιν ὦδε, βίην τ' ἀγαθόν κ.τ.λ. Bentley and Heyne think 478 spurious, on the digamma theory (see on ii. 720. v. 606); but καὶ Φιλίου Ἰφί Φανάσσειν only requires Φιλίου to be pronounced as a dissyllable. This verse seems to have reference to the boy's name, Ἀστυάναξ. It may even have been inserted on that account (see sup. 401); and if so, it has gone far to spoil the passage, which naturally reads thus, καὶ ἀριπρεπέα Τρώεσσιν, ἐκ πολέμου ἀνιόντα κ.τ.λ. The further interpolation of 479 makes it necessary to take ἀνιόντα as depending on εἴπησι, ‘some one shall say of him as he returns from war.’ On the other hand, it is equally possible that 480—1 are an addition.

479. It is safer to take εἴπησι as an epic subjunctive for a future; though it may be questioned if the writer did not intend it for εἶποι, ‘may some one say!’

This however would only be justified by a preceding μὴ, ‘let no one say,’ &c. Some MSS. give the reading εἶποι, which Mr. Trollope prefers, remarking that Homer does not use πατὴρ &c. Cf. sup. 468.

ib. πατρός γ' ὅδε. So Spitzner and Bekker from Aristarchus, for the vulg. πατὴρ δ' ὅγε.

481. χαρεῖν. See on x. 541.

483. κηῶδεϊ, ‘fragrant.’ Theocr. xvii. 37, Διώνας πότνια κόρυς κόλπον ἐς εὐώδη ῥαδινὰς ἐσεμμάταο χεῖρας. Perhaps only natural sweetness or freshness is poetically meant. Doederlein explains the epithet by supposing the tunic was kept in a fragrant cedar chest. See sup. 288. iii. 382. The Schol. Ven. derived it from κέω or κείω, as appears from the gloss ἐν ᾧ τὰ βρέφη κοιμίζεται.

487. ὑπὲρ αἶσαν, beyond the destiny for good or for evil which was assigned me at my birth.—πεφυγμένον εἶναι, evasisse, like πεφυλαγμένος εἶναι for φυλάσασθαι, Hes. Opp. 706. inf. xxiii. 343, φρονέων πεφυλαγμένος εἶναι.

ἀλλ' ἐς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι. πόλεμος δ' ἄνδρεσσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί, τοὶ Ἰλίῳ ἐγγεγάασιν."

ὥς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἴκτωρ 495
 ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας
 Ἴκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
 ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 αἱ μὲν ἔτι ζῶν γόον Ἴκτορα ᾧ ἐνὶ οἴκῳ. 500
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,
 ἀλλ' ὃ γ' ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῷ,
 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶν κραιπνοῖσι πεποιθώς. 505

490—3. These four verses, with slight variations, are read also in *Od. i.* 356—9 and *ib.* xxi. 350—3. Modern editors, nothing doubting the antiquity of the lines, read τὰ σ' αὐτῆς for τὰ σὰ αὐτῆς. The old reading, which none of the Scholiasts impugn, was τὰ σαντῆς, i. e. σοῦ αὐτῆς, a later form.—ἐποίχεσθαι, *i.* 31.

493. Ἰλίφ. The Ἰλιεῖς or Trojan nobles (κοῦροι) are meant. See xii. 196.

496. ἐντροπαλιζομένη. Schol. κατ' ὀλίγον καὶ συνεχῶς ἐπιστρεφομένη. Cf. xi. 547. xvii. 109. This was the last time Andromache saw Hector; and the fact adds both pathos and naturalness to her bodings of evil.

498. The words Ἴκτορος ἀνδροφόνοιο sound so forced and unsuited to the context, that one hardly doubts the passage originally stopped short at ἐν ναιετάοντας. The form γόον in 500 is ἅπαξ εἰρημένον, as if the imperfect of γόειν. Aesch. *Suppl.* 108, ζῶσα γόοις με τιμῶ.

503. δῆθ' οὐκ, 'waited long.' See *inf.* 519. He had promised to follow his brother closely *sup.* 341.

504. κατέδυν. See iv. 222.—σεύατο, *lit.* 'moved himself,' i. e. ran nimbly. *Od. v.* 51, σεύατ' ἔπειτ' ἐπὶ κῦμα λάρφ' ὕρνιθι ἔοικώς.

505—10. This fine simile is finely

rendered in the same number of verses by Virgil, *Aen. xi.* 492 seqq.—στατὸς, 'a stall-horse.' Schol. ὁ τῆς ἀγέλης ἀποσπασθεὶς καὶ ἐπὶ φάτνης ἐστώς· οὕτω γὰρ ποθεῖ τὴν συνήθη δίαίταν.—ἀκοστήσας, fattened on corn. ἀκοστή is said to have been a Thessalian word (some say Cyprian) for κριθή. Buttmann, *Lexil.* p. 75, is inclined to derive it from ἀκή, 'a point,' or awn (rather, from a root *ac*, *Lat. acus*). Hesych. ἀκοστήσας· κριθιάσας· ἀδδῆφαγήσας. Others, as Schol. Ven., derived it from ἄκος = ἴαμα.—The passage is repeated in xv. 263—8. Lord Derby renders it thus:—

"As some proud steed, at well-filled
 manger fed,
 His halter broken, neighing, scours
 the plain,
 And revels in the widely-flowing
 stream
 To bathe his sides; then tossing high
 his head,
 While o'er his shoulders streams his
 ample mane,
 Light borne on active limbs, in con-
 scious pride,
 To the wide pastures of the mares he
 flies;
 So Paris, Priam's son, from Ilium's
 height,

ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὼς λούεσθαι ἐνρρεῖος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἰσσοῦνται· ὃ δ' ἀγλαΐῃφι πεποιθὼς, 510
 ῥίμφα ἐ γούνα φέρει μετὰ ἡθεα καὶ νομὸν ἵππων·
 ὧς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εἴτ' ἄρ' ἔμελλεν 515
 στρέψεσθ' ἐκ χώρας ὅθι ἦ ὀάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής
 “ἡθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναίσιμον ὥς ἐκέλευες.”
 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ
 “δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὅς ἐναίσιμος εἴη, 521
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμος ἐσσί.

His bright arms flashing like the gorgeous sun,
 Hasten'd, with boastful mien, and rapid step.”

507. *θείῃ πεδίῳ*, ‘runs through the plain.’ A common Homeric genitive. Doederlein (apparently from Schol. Ven.) construes *πεδίῳ κροαίνων*, *campum quatiens*.—*θείῃ*, i. e. *θέῃ*. See on ii. 33. The digamma in *θέω* appears in the future *θεύσομαι* (compare *πλέω*, *πλεύσω*).—*κροαίνειν* is a lengthened form of *κρούειν*, as *κρααίνειν* of *κράνειν*, the root being *κροF* = *κροτ*. Compare *κροτεῖν* with our *rut*.

508. *ἐνρρεῖος*, *εὐρεῖος*, from *ρεF-s*. It comes to the same thing if we form it thus, *ἐνρρεῖς*, *ἐνρρεός*—*είος*, by contraction.—*κυδιόων* (*κυδιῶν*, from an obsolete word *κυδῶς*, or from *κῦδος*), ‘exulting,’ lit. ‘having the feeling of conscious worth,’ ‘proud of his strength.’ Cf. i. 405.

510. *αἰσσοῦνται*. The *α* is properly long, and hence *ἄσσω*, not *αἰσσω*, is the orthography of the contracted present. Euripides (Hec. 31) makes the *α* short by position, as sometimes the long *ι* in *ἦμι*. From this passage probably Sophocles (Oed. Col. 1261) wrote *κόμη δι*

αὔρας ἀκτένιστος ἄσσεται.—*πεποιθὼς*, as if *φέρεται γούνασιν* had followed. See v. 135.—*μετὰ ἡθεα*, ‘to the haunts,’ vulg. *μετὰ τ' ἡθεα*.

513. *ἡλέκτωρ*. For *ἐλκῆτωρ*, the drawing or attracting sun, as *ἡλεκτρον* for *ἑλεκτρον* or *ἑλκητρον*, from its *electric* or attracting faculty.—One cannot help suspecting the book once ended with *ἐβεβήκει*. To amplify the simile, *καγχαλῶν*, ‘chuckling’ (iii. 43,) was added to represent (which it can hardly be said to do properly) *κυδιόων*, and *ταχέες πόδες φέρον* in respect of v. 511. The incorrect *εἴτ' ἄρ'* may be noticed as suspicious; see sup. 312.

516. *ὀάριζε*, ‘he had been talking with.’ See xxii. 127. xxiii. 6. Properly, as here, ‘talking love’ is implied. For the old word *ὄαρ*, ‘a wife’ see v. 486.

518. *ἦ μάλα δὴ*. Ironical: the sense is, ‘You certainly cannot say that I have detained you.’ Doederlein does not improve the sense by making it interrogative. See sup. 255, and 503—5.

521. *ἐναίσιμος*, cf. *καιρὸν δ' ἐφήκεις*, Soph. Aj. 34. *ἐναίσιμος*, *ἐπιεικής*, ‘reasonable.’—*ἔργον*, your action, energy, in the fight.—*ἐκὼν κ.τ.λ.*, ‘what I blame you for is your voluntary and deliberate pre-

ἀλλὰ ἐκὼν μεθίης τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολλὸν πόνον εἵνεκα σείο. 525
 ἀλλ' ἴομεν· τὰ δ' ὀπίσθεν ἀρεσσόμεθ', εἴ κέ ποθι Ζεὺς
 δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιοὺς."

ference for your wife's company to the call of duty.'—*ἀτιμήσειε, μέψαιτο, ψέξειεν*, would disparage. Cf. iv. 539, *ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών*.

523. *τὸ ἐμὸν κῆρ*. Here again the later use of the article, and indeed the rhythm of the verse, seem open to suspicion. We may however regard *τὸ* as the accusative after *ἄχνηται*, 'at this my heart is grieved within my breast, namely, when' &c.—*μεθίης*, 'you are remiss.' See on v. 880.

526. *ἀρεσσόμεθα*, 'we will make friends,' make up our quarrel by presents and other friendly acts.—*στήσασθαι κρητῆρα*, viz. *ἐς τὸ κίρνασθαι φιλίαν*. Cf. ix. 202, *μείζονα δὴ κρητῆρα—καθίστα*. For the middle compare Theocr. vii. 150, *κρητῆρ' Ἡρακλῆϊ γέρων ἐστάσατο Χείρων*.

Friendships were contracted over the social bowl on festive occasions, but especially on the recovery of liberty. Hence in Aesch. Cho. 335, *παῖαν μελάρθοις ἐν βασιλείοις νεοκρᾶτα φίλον κομίσειεν*.

There is something undeniably fine and manly in Hector's dealing with his less warlike brother. Whether of genuine antiquity or not, this conclusion of the book has the highest poetical merits. Spitzner, who is no doubter on this subject, says, "Poetam carmini admirabili omnisque elegantiae ac suavitatis pleno epilogum sublimem et magnificum imposuisse nemo facile negabit."

529. *ἐλάσαντας*. The accusative agrees with *ὥστε ἡμᾶς* to be supplied before *στήσασθαι*.

ΙΛΙΑΔΟΣ

H.

Ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἑκτωρ,
 τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
 ἀμφοτέρου μέμασαν πολεμιζέμεν ἠδὲ μάχεσθαι.
 ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
 οὖρον, ἐπεὶ κε κάμωσιν ἐνξέστης ἐλάτησιν 5
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
 ὥς ἄρα τὼ Τρώεσσιν ἐελδομένοισι φανήτην.
 ἔνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηιθόοιο ἄνακτος,
 Ἄρην ναιετάοντα Μενέσθιον, ὃν κορυνήτης
 γείνατ' Ἀρηίθοος καὶ Φυλομέδουσα βοῶπις 10

The Seventh Book was entitled Ἑκτορος καὶ Αἴαντος μονομαχία, and Νεκρῶν ἀναλρεσις, the latter having reference to the removal and burning of their dead by both the Greeks and the Trojans, inf. 421 *ad fin.* Mr. Grote (i. p. 554) says, "the books from the second to the seventh inclusive, together with the tenth, are of a wider and more comprehensive character, and convert the poem from an Achilleis into an Iliad."

1. *πυλέων*. At vi. 392 Hector had reached the gates in his return to the field, but had been detained by the meeting with his wife. With him now went Paris, who had overtaken him at vi. 515 (see *ib.* 341).—*πυλέων* is a trisyllable also in xii. 340, contrary to the common epic use, which employs *synizesis*.—*ἐξέσσυτο*. Schol. *ἡλοῖ τὸ πρόθυμον* Ἑκτορος.

5. *ἐπὴν κεκάμωσιν* Spitzner, *ἐπεὶ κε κάμωσιν* Bekker, after Aristarchus. See i. 168. The reduplicated aorist of *κάμω*

follows the analogy of *πεπαλεῖν* from *πάλλω*, *λελαχεῖν* from *λαγχάνω*, &c.—*ἐλάτησιν, ταῖς κώπαις*.

6. *ἐλαύνειν πόντον*, 'to row over the sea,' i. e. *τὴν ναῦν*, may be compared with *πλεῖν πόντον*. Buttman, Lexil. p. 391, explains it 'to set the sea in motion with oars.' The Schol. Ven. says that *ἐρέσσοντες* was the reading of some copies.

7. *ὥς ἄρα*. It appears from vi. 85 that the Trojans were very hard pressed by the Greeks when Hector left the camp.

8. *ὁ μὲν*. Paris, who was perhaps incited to deeds of valour by his brother's reproaches, vi. 523, or as being *προπετής*, rash and impetuous, as the Schol. suggests.

9. Ἄρην, see ii. 507.—*κορυνήτης*, see inf. 138. "The Mace-bearer," Lord Derby. On *βοῶπις* rarely applied to mortal women, see iii. 144.

Ἐκτωρ δ' Ἡιονῆα βάλλ' ἔγχεϊ ὀξυόεντι
 αὐχέν' ὑπὸ στεφάνῃς ἐυχάλκου, λῦσε δὲ γυῖα.
 Γλαῦκος δ' Ἴππολόχοιο πάις, Δυκίων ἀγὸς ἀνδρῶν,
 Ἰφίνοον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην
 Δεξιὰδην, ἵππων ἐπιάλμενον ὠκείων, 15
 ὦμον· ὃ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.
 τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρήνων αἶξασα
 Ἴλιον εἰς ἱερήν. τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων 20
 Περγάμου ἐκκατιδὼν, Τρώεσσι δὲ βούλετο νίκην.
 ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῷ.
 τὴν πρότερος προσέειπε ἄναξ Διὸς υἱὸς Ἀπόλλων
 “τίπτε σὺ δὴ αὔ μεμαυῖα, Διὸς θύγατερ μέγαλοιο,
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 δῶς, ἐπεὶ οὗ τι Τρώας ἀπολλυμένους ἐλεαίρεις.
 ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη.
 νῦν μὲν παύσωμεν πόλεμον καὶ δημοτῆτα,
 σήμερον ὕστερον αὐτε μαχήσονται, εἰς ὃ κε τέκμωρ 30

11. ὀξυόεντι (F), see v. 50. The Schol. is perhaps right in regarding the word as a form of ὀξὺς (see on ii. 219), and in comparing φαιδιμοῖς from φαίδιμος, xiii. 686.

12. στεφάνης, the rim of the helmet. See x. 30. xi. 96.

15. ἐπιάλμενον. Said to be synecopated from ἐπιαλόμενον, the aor. 2 middle, as ἔλτο for ἔλετο, i. 532. If so, the sense is, ‘just as he had sprung upon;’ thus in v. 46, τὸν μὲν ἄρ' Ἰδομενεὺς—νύξ' ἵππων ἐπιβησόμενον. The context however rather suggests ‘as he was springing upon.’ The oldest form of the verb was probably *ἴαλεμαι*, Lat. *salio*; and *ἴαλεμενον* would pass into *ἴαλμενον*, like *περιπλόμενος* for *περιπελόμενος*, *δέγμενος* for *δεχόμενος*, *ὕρμενος* for *ὀρόμενος*, &c. It may however be more correct to regard all these as true aorists, like *ἔλτο*, *ἔπλεν*, *δέξο* and *δέχθαι*, *ᾠρτο*, *ᾠρσο* (*ᾠρετο*, xii. 279), *λέκτο* and *λέγμενος*, &c. Lord Derby has “borne on high By two fleet mares upon a lofty car.”

17. See v. 711—12.

20. ἀντίος ὤρνυτο, ὠρμᾶτο, started to meet her. He had seen her arrival as a σκοπὸς from the acropolis of Troy.—ἐκ κατιδὼν Spitzner.

22. φηγῷ, the Διὸς φηγὸς near the Scaean gates, v. 693. vi. 237. inf. 60.

24. αἶ. Schol. τί πάλιν ἐθέλουσα ποιεῖν· ἐπειδὴ ἡ πρώτη αὐτῆς ὁρμὴ μέγιστα τοῖς Ἀχαιοῖς συνεβάλετο.

25. ἀνῆκεν, ‘incited you.’ In a different sense ὕπνος is said ἀνιέναι τινά, to relax from its hold.—μέγας θυμὸς, a bold, high spirit. Cf. ix. 496.

26. ἑτεραλκέα, ‘bringing courage (or giving might) to the other side.’ See viii. 171. xvii. 627. Aeschylus has ἑτεραλκῆς Ἀρης, Pers. 930, and Ζεὺς ἑτερορρῆπης Suppl. 397. Doederlein explains it by *hostes arcentem et repellentem*, as ἑτεροί, by a euphemism, means ‘enemies’ in xiii. 303. (This however is a forced interpretation.) Schol. οὕτως ἡ νίκη λέγεται, ὅταν οἱ νικῶντες νικῶνται· ἢ ὅταν οἱ πρῶν νικηθέντες νικήσωσιν.

30. τέκμωρ, the end, the final destiny. Cf. xiii. 20.—αὐτε, see on iv. 238.

Ἰλίου εὐρωσιν, ἐπεὶ ὧς φίλον ἔπλετο θυμῷ
ὕμιν ἀθανάτησι, διαπραθείην τόδε ἄστυ.”

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
“ὦδ' ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35

ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;

τὴν δ' αὖτε προσέειπε ἄναξ Διὸς υἱὸς Ἀπόλλων
“Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
ἦν τινὰ που Δαναῶν προκαλέσσεται οἰόθεν οἶος
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτῇτι, 40

οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοί
οἶον ἐπόρσειαν πολεμιζέμεν Ἐκτορι δίῳ.”

ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
τῶν δ' Ἑλένος Πριάμοιο φίλος παῖς σύνθετο θυμῷ
βουλὴν, ἣ ῥα θεοῖσιν ἐφῆνδανε μητιόωσιν. 45

στῇ δὲ παρ' Ἐκτορ' ἰὼν, καί μιν πρὸς μῦθον ἔειπεν.

“Ἐκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,

32. ἀθανάτησι, viz. to you and Hera. Zenodotus read ἀθανάτοισι, which includes Zeus. Aristophanes ὑμῖν ἀφοτέρησιν (Schol. Ven.).—διαπραθείην, δια-πέρσαι.

35. μετὰ, ‘to visit the Trojans and Greeks,’ viz. with the object of effecting an arrangement.—καταπαυσέμεν, the future, as if μέλλεις or ἐλπίζεις had been used for μέμονας, which here means ἐν νῶ ἔχεις. Schol. οὐκ ἔδει γὰρ ἀλόγως τὴν παῦσιν γίνεσθαι ἐν τῇ τοιαύτῃ ἀκμῇ τοῦ πολέμου.

38. The proposed way of stopping the general fight was to bring on a single-handed fight, because that would require a truce for the rest.—ὄρωμεν, ὠρμήσωμεν, παροξύνωμεν. The roots ὄρθ and ὄρσ appear identical; we have the two forms ὄρθος and ὄρσος, and ‘to rouse’ is correlative to ‘standing erect.’

39. οἶος must refer to προκαλέσσεται, whereas the sense should rather be οἶφ μαχέσασθαι, as the Schol. Ven. observes, μονόθεν μόνος ἀντὶ τοῦ μόνος πρὸς μόνον. And Doederlein would read οἰόθεν οἶφ, comparing ἐμοὶ μαχέσασθαι inf. 74, Ἐκτορι μάχεσθαι xiii. 80. He thinks the present reading was wrongly introduced from inf. 226. Thus οἰόθεν οἶφ μαχέσθαι

is *solum cum solo pugnare*; but οἰόθεν οἶος προκαλείσθαι is *solus proprio motu provocare*. Compare αἰνόθεν αἰνῶς inf. 97. Mr. Trollope thinks οἰόθεν ‘merely emphatic, and adding nothing to the sense.’

41. οἱ δέ κε. ‘And perhaps they, in admiration of his bravery, may incite some one (τινὰ Δαναῶν) to fight single-handed with Hector.’ Doederlein renders ἀγασσάμενοι *assensi cum laude*: the common interpretation is ‘indignant at the challenge.’ But there would be no cause for indignation, but rather a generous admiration of Hector’s self-devotion and courage, which the Greeks would aspire to emulate. See iii. 224. inf. 404. The Schol. Ven. took κ’ for καί.

44. τῶν—βουλὴν, i. e. the secret design of Apollo and Athene.—σύνθετο, συνῆκε, understood, viz. as a μάντις, and noted in his mind. Cf. 53. It is to be remarked, that Helenus not only comprehends, but assists in carrying out the divine counsels.—ἐφῆνδανε (originally, perhaps, ἐφῆνδανε), ἐδόκει.—θεοῖσιν, the gods in general, perhaps. See on 32 sup.

47. υἱέ. Here, as in iv. 473, vi. 130, and elsewhere, the first syllable was pronounced short. The analogy of *φύω* =

ἦ ῥά νύ μοί τι πίθοιο ; κασίγνητος δέ τοι εἰμί.
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῇτι
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπείν.
 ὥς γὰρ ἐγὼ ὅπ' ἄκουσα θεῶν αἰεγενετάων."

ὥς ἔφαθ', Ἐκτωρ δ' αὖτε χάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας, 55
 μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 καδ δ' Ἀγαμέμνων εἷσεν ἐν κνήμιδας Ἀχαιοὺς.
 καδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέσθην, ὄρνισι ἐοικότες αἰγυπιοῖσιν,
 φηγῶ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιοόχοιο, 60
 ἀνδράσι τερπόμενοι τῶν δὲ στίχες εἶατο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικύλαι.
 οἷη δὲ Ζεφύριοι ἐχεύατο πόντον ἐπὶ φρίξ

φύω, i. e. φεFω, Lat. *fuit* and *fūvit* (see i. 505), leads to the opinion, though perhaps it is not capable of positive proof, that the Homeric form of *vids* was either *FeFos* (= φυτὸς), or *έFos*, the initial φ or F having vanished as in *ἡμῖ* for *φημῖ*, *arctus* compared with *φαρκτός*, *potui* compared with *potis fui*. We have the Latin *fenus* and *fetus* by the side of *fui*, and also *femina* for *φεFεμένη*, 'she who produces from herself.' There can be little doubt that the root was φεF. Inf. 135, Φειὰ is perhaps = φυτῇ, sc. φεFῇ γῇ. In the adverb *ὑπερφεῦ* we have the φεF almost unchanged. Dr. Donaldson (*Varronianus*, p. 348) says that *vids* is for *φυιFots*. Probably *filius* involves the same root φεF, and is for *fif-lius*, whence the long *i*. The two forms *vids* and *vidēs* seem respectively to represent φεFos and φεFεF-s, the latter being a reduplicated root. *Fuius* (i. e. *fufus* for φεFos) occurs in an Etruscan inscription; see *Varronianus*, p. 169. Etymologists connect the word with the Sanscrit *su*, *sunus*, and our *son*. See Liddell and Scott in v. *vids*, who compare for the Homeric pronunciation the Spanish *hijo*.

ιδ. ἀτάλαντε. See ii. 169.

49. ἄλλους μὲν κ.τ.λ. See iii. 68.

52. The conduct of Hector in this

matter is disparaged by Col. Mure (*Hist. Lit. Bk. ii. ch. vii. § 17*), "On his return (from the city), guaranteed on divine authority against all personal risk, he challenges the best champion of the enemy to single combat, in an address full of vain-glorious pomp; but, on Ajax entering the lists, Hector is described as trembling, and ready to evade the contest, could he have done so with a good grace."

53. Schol. Ven. ἀθετεῖται· διὰ τῆς μαντικῆς αὐτῶν συνήκεν, ὡς εἴρηται.

56. μέσσον δουρός. See on iii. 78.

57. καδ δέ. 'Down too did Agamemnon set' &c. The forces on each side retire back, and leave a space ἐν μεταίχμῳ sufficient for the single combatants.

59. ἐοικότες, 'even as birds perch.' Not 'in the form of birds,' according to Doederlein. (Schol. ἦ ὡς ἐφίξει ὄρνεον φυτῷ, οὕτω καὶ αὐτοὶ ῥαδίως ἐκαθέσθησαν.) Thus ἐπὶ will mean 'at' (cf. 22 sup.) not 'on' the oak.

61, 2. This distich seems interpolated. Some have found a philosophy in man being the delight of the gods, παλγνιον. That is rather against than for the antiquity of the passage. But the mention of στίχας εἶατο here weakly anticipates the same words in their proper place, inf. 65, .

ὀρτυμένιοι νέον, μελανεῖ δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν
 "κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλῃτε
 ἡ αὐτοὶ παρὰ νηυσὶ δαμῆτε ποντοπόροισιν.
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίῳ. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπὶ μάρτυρος ἔστω.
 εἰ μὲν κεν ἐμὲ κείνους ἔλῃ ταναήκεϊ χαλκῷ,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρὸς με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δώῃ δέ μοι εὖχος Ἀπόλλων,
 τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρήν
 καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,

64. μελανεῖ, 'blackens,' *nigrescit*. This is the true form of the neuter, not μελάνει. Compare κῶω, κῦέω, κύρω, κῦρέω. The comparison consists in the combined blackness and fluctuating movements of the troops. The editions generally (except Doederlein's) give μελάνει. Aristarchus, thinking the word was active, and shortened from μελάλνει, read πόντον ὑπ' αὐτῇ. Lord Derby, "As when the west wind freshly blows, and brings A dark'ning ripple o'er the ocean waves, Ev'n so appear'd upon the plain the ranks Of Greeks and Trojans."

69. ὄρκια, the oaths of the truce, which had been violated by Pandarus, iv. 105 seqq. Hector considers that he is now at full liberty to make the challenge. Schol. εἰς θεοὺς ἀναφέρει τὴν αἰτίαν, Τρῶας ἐλευθερῶν καὶ τὸ παράδοξον προφέρων τῆς προκλήσεως. Col. Mure (Bk. ii. ch. x. § 11) remarks on the poetical inconsistency of the Greeks listening patiently to new terms of truce from the Trojans, so soon after their perjured and treacherous conduct.

70. τεκμαίρεται, i. e. κακὰ, repeated from κακὰ φρονέων. See on vi. 349.

72. δαμῆτε = δαμῆτε (δαμέητε). Like βείω for βῶ &c. Schol. ἔδει ἐπαγαγεῖν, ἡ ἡμεῖς παρὰ ταῖς ναυσὶν ὑμᾶς ἐλοιμεν (l. ἐλωμεν). Spitzner regards the forin δαμέεστε as the optative (δαμείην). Rather it is an exchange of long syllables, δαμῆτε for δαμέητε.

73. ὑμῖν δέ. He turns to the Achæan host. 'But since among *you* there are champions the bravest of the whole army; now therefore let any one of them, whose spirit prompts him to fight with me, come hither from out of all to be a champion to (or in the fight with) divine Hector.' Doederlein makes ὑμῖν δὲ virtually depend on μυθέομαι implied from 76.

76. ἐπὶ μάρτυρος. See ii. 302.

80. λελάχωσι. See xxiii. 76. xxii. 343. Schol. ἀντὶ τοῦ λαχεῖν ποιήσωσιν.

83. κρεμόω, for κρεμῶ, i. e. κρεμάσω. Compare ἀντίσω and δαμώσω, vi. 368. But this line reads rather like an interpolation.

τὸν δὲ νέκυν ἐπὶ νῆας ἐυσσέλμους ἀποδώσω,
 ὄφρα ἐταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85
 σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
 καὶ ποτέ τις εἵπησι καὶ ὀψιγόνων ἀνθρώπων,
 νηὶ πολυκλήιδι πλέων ἐπὶ οἴνοπα πόντον,
 ‘ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
 ὃν ποτ’ ἀριστεύοντα κατέκτανε φαίδιμος Ἑκτωρ.’ 90
 ὥς ποτέ τις ἐρέει, τὸ δ’ ἐμὸν κλέος οὐ ποτ’ ὀλεῖται.”
 ὥς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 αἰδεσθὲν μὲν ἀνῆνασθαι, δεῖσαν δ’ ὑποδέχθαι.
 ὁψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπεν 95
 νείκει ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ,
 “ὦ μοι, ἀπειλητῆρες, Ἀχαιίδες, οὐκέτ’ Ἀχαιοί.
 ἦ μὲν δὴ λῶβη τάδε γ’ ἔσσεται αἰνόθεν αἰνῶς,
 εἰ μή τις Δαναῶν νῦν Ἑκτορὸς ἀντίος εἴσιν.

84. ἐπὶ νῆας, sc. φέρεσθαι.

85. ταρχύσωσι, κτερεῖσωσι, Schol. θάψωσι. Hesych. ταρχύνειν θάπτειν, ἐνταφιάζειν. Properly, ‘embalm:’ for the word is a form of ταριχεύω. See xvi. 456. This may have been done in cases where the body had to be removed any distance for burial.

86. χεύωσιν. See vi. 419. σῆμα is here a tumulus.—πλατεῖ, see xvii. 432.

87. εἵπησι, h. e. ἐρέει. See vi. 459. Or the subjunctive may depend on ὄφρα.

90. ἀριστεύοντα, viz. as having dared to fight with Hector. Why posterity was to assume that the unknown man in the tumulus had been slain by Hector, and so the tumulus was to become virtually a monument to Hector’s glory, does not appear. They could only have guessed it from the situation near the Troad. Perhaps he thought the story of the fight would be handed down to future time. It would have been sufficient to have stopped at κατατεθνηῶτος. Possibly the next line was added, and the old reading of 91 was ὥς ποτέ τις ἐρέει, τὸ δὲ οἱ κλέος οὐ ποτ’ ὀλεῖται. Doederlein also proposed τὸ δ’ ἐδὴν κλέος. Col. Mure however (i. p. 353) regards this as a characteristic boast of Hector. “Another favourite form in which his vain-glorious spirit displays itself, in his prospective enjoyment of the eulogies to be passed by posterity

on his exploits.” Compare xxiii. 331, ἣ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος. Vulgo ἀνδρὸς μὲν, and Schol. τὸ μὲν ἀντὶ τοῦ μῆν. Bekker gives μῆν. ‘Surely this is the tomb,’ &c. This passage throws some light on the meaning and origin of tumuli, viz. to be a conspicuous mark—a *man-place*, *Ἐπίολον*,—at a period when no record in writing could commemorate the name of the person buried.

93. αἰδεσθὲν—δεῖσαν. The simplest explanation of their motives, which the ancient critics discussed at some length, is this, that a feeling of shame made them dislike to refuse, while fear of so doughty a champion as Hector made them hesitate to accept the challenge.—ὑποδέχθαι, an aorist, not syncopated from the perfect ὑποδεδέχθαι. Cf. i. 23, αἰδεῖσθαι θ’ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα.

95. νείκει. He felt bound in words to abuse them, but in his heart he felt grief at the dangers to which they were being exposed on his account. Some ancient copies had νείκε’ ὀνειδίζων, which might mean ‘insultingly uttering reproaches.’

96. ἀπειλητῆρες, λόγῳ ἀλλ’ οὐκ ἔργῳ χαροῦντες ἐπὶ πολέμοις. Schol. Ven. καυχῆται, ἀπειλεῖν εἰδότες καὶ ἐπαγγέλλεσθαι.

97. αἰνόθεν αἰνῶς. Compare οἶδθεν οἶος sup. 39. The ancient interpreters wrongly construed λῶβη αἰνόθεν for λῶβη ἐκ τῶν δεινῶν.

ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 ἥμενοι αὖθι ἕκαστοι ἀκήριοι, ἀκλεές αὐτως· 100
 τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθεν
 νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν."

ὥς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
 ἔνθα κέ τοι Μενέλαε φάνη βιότοιο τελευτή
 Ἔκτορος ἐν παλάμῃσιν, ἐπεὶ πολλὸν φέρτερος ἦεν, 105
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν,
 αὐτός τ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
 δεξιτερὴν ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 "ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρή
 ταύτης ἀφροσύνης· ἀνὰ δ' ἴσχεο κηδόμενός περ, 110
 μῆδ' ἔθειλ' ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,
 Ἔκτορι Πριαμίδῃ, τὸν τε στυγέουσι καὶ ἄλλοι.
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
 ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
 ἀλλὰ σὺ μὲν νῦν ἵζευ ἰὼν μετὰ ἔθνος ἐταίρων, 115
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 εἷ περ ἀδείης τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,

99. γένοισθε. See on vi. 164. 'You might as well become all of you earth and water (the elements out of which you were formed), sitting here as you severally do without heart, vainly inglorious.' This is neither an imprecation, nor an ironical wish, as Doederlein explains it. Lord Derby, "To dust and water turn All ye who here inglorious heartless sit." Mr. Wright, "May you all, who sit Inglorious here and heartless, be to earth And water turned!"—ἀκήριοι, *vecordes*, from κέαρ. Cf. v. 812. xiii. 224. In Hesiod, Opp. 823, it means 'fateless,' from κήρ.—αὐτως, 'just as in fact you are,' i. e. uselessly.—ἀκλεές (so Spitzner and Bekker), the neuter adjective for ἀκλεῶς. Compare ἐυκλεές in xvii. 415, ἐυκλείας x. 281. It may however be questioned if ἀκλέες, the plural of ἀκλής, be not correct. From a form of this kind (root κλεF, as in κλείω and κλύω) must have come κλέα ἀνδρῶν, 'lays of heroes.' See ix. 189. Lexil. p. 296, where Buttmann thinks there is a real elision of the ε.

101. τῷδε, lit. 'for him,' i. e. 'against.'

102. πείρατ' ἔχονται, 'the ends (lit.

'rope-ends') are fastened' (lit. 'are held from above'). The same figure of speech as ἐφάπτειν and λβεῖν τι. Cf. vi. 143. xii. 79. inf. 402.

106. ἔλον, 'seized and held.' Doederlein suggests ἔχον, i. e. κατεῖχον.

109. χρή σε ἀφροσύνης, an idiom common in the Odyssey, but only occurring in this passage of the Iliad, though elsewhere we have χρῆν βουλῆς ἐμὲ καὶ σέ. Cf. ix. 75. 608. In either case there must be an ellipse: χρῆν, i. e. χρεῖα, βουλῆς (ἔχει) ἐμὲ, and χρή σε (μετασχεῖν) τίνος &c.

110. ἀνὰ δ' ἴσχεο, ἀνέχου, bear the disappointment.

111. ἐξ ἔριδος, from a spirit of contention; from a mere love of strife, i. e. when you are not specially challenged. Doederlein compares Od. iv. 343.

112. Perhaps interpolated.

113. καὶ δέ, for καὶ δὴ, as inf. 173, 'Why, even Achilles' &c.—ἔρριγε, 'dreads,' a perfect in the present sense.

115. ἔθνος. Here, as in ii. 87, xvii. 680, this word takes the F, being derived from the same root as ἔθος and ἦθος (Fηθος).

117. εἷ περ—τε = εἰ καὶ, as in iv. 55. x. 115.—ἀδείης, for ἀδεFFής, 'fearless.'

φημί μιν ἀσπασίως γόνυ καμψέμεν, εἴ κε φύγησιν
 δηίου ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.”

ὥς εἰπὼν παρῑπείσεν ἀδελφειοῦ φρένας ἥρως, 120
 αἷσιμα παρειπών· ὃ δ' ἐπείθετο. τοῦ μὲν ἔπειτα
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει.
 ἦ κε μέγ' οἰμῳῷε γέρων ἱππηλάτα Πηλεὺς, 125
 ἐσθλὸς Μυρμιδόνων βουλευφόρος ἡδ' ἀγορητής,
 ὃς ποτέ μ' εἰρόμενος μέγ' ἐγήθεε ᾧ ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντα ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰείραι 130
 θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀἴδος εἴσω.
 εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 ἡβῶμ' ὥς ὅτ' ἐπ' ὠκυρόῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειᾶς παρ' τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηιθόοιο ἄνακτος,
 δίου Ἀρηιθόου, τὸν ἐπὶ κλησιν Κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,

The subject is Hector. Schol. Ven. εἰ καὶ πάνν ἄφοβος καὶ ἀπλήρωτος πολέμου ἐστίν, ἀγαπητῶς ὑπολαμβάνω αὐτὸν φεύγεσθαι. The general sense is, ‘we will find him an adversary that will show hard fight.’

118. γόνυ κάμπτειν, ‘to rest,’ is illustrated by Blomfield’s gloss. ad Aesch. Prom. 32.

121. παρειπών. Compare vi. 62.—γηθόσυνοι, rejoicing that their lord had escaped from so great a risk.

124. ὦ πόποι, κ.τ.λ. This verse occurred i. 254, where the context closely resembles the present passage. See Col. Mure, i. p. 332.

128. ἐρέων, for ἐρεείνων,—a remarkable use. Peleus, being asked by Nestor, Ulysses, and Phoenix to allow his son to go to the war, put these questions in reference to the characters and race of the combatants. This relation seems to have been given in some pre-Homeric

ballad. Peleus had asked Nestor about the ancestors and also about the sons (γενεήν τε τόκον τε) of the Argives; and Nestor had given him (Nestor here implies) a favourable account, so that Peleus had been delighted, μέγ' ἐγήθεεν, at the description, and had allowed Achilles to join the expedition.

131. θυμὸν κ.τ.λ. That his life may leave him at once, for having allowed his son to join such a set of cowards.

133. Κελάδοντι, a descriptive epithet of the Jardanus, v. 135, as Τβριστῆς ποταμὸς Aesch. Prom. 736, and Xanthus (muddy) of the Scamander. See Od. iii. 292. Pheia was a town of Elis. Cf. Od. xv. 297, ἡ δὲ Φεῖς ἐπέβαλλεν ἐπειγομένη Διὸς οὐρῳ. Thuc. ii. 25. See on 47 sup.

134. ἐγχεσίμωροι. See on iv. 242.

136. Ἐρευθαλίω. See iv. 319. Perhaps this was one of old Nestor’s best stories.

οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ, 140
 ἀλλὰ σιδηρεῖη κορύνη ῥήγνυσκε φάλαγγας.
 τὸν Λυκόεργος ἔπεφνε δόλῳ, οὐ τι κράτεϊ γε,
 στεινωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον
 χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόεργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδεις ἐρείσθη. 145
 τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης·
 αὐτὰρ ἐπεὶ Λυκόεργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ φιλῶ θεράποντι φορῆναι.
 τοῦ ὃ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους· 150
 οἳ δὲ μάλα τρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη.
 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ῥ'. γενεῇ δὲ νεώτατος ἔσκον ἀπάντων.
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὐχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήορος ἔνθα καὶ ἔνθα.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἳ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἳ προφρονέως μέμαθ' Ἐκτορος ἀντίον ἐλθεῖν." 160

141. σιδηρεῖη κορύνη. Theseus is described as fighting with such a weapon, Eur. Suppl. 715. See sup. 9.

143. ὅθ' ἄρ' κ.τ.λ. Schol. οὐ διὰ τὸ στενὸν οὐκ ἐχραίσμηνεν, ἀλλὰ διὰ τὴν πρόληψιν (ὑποφθὰς inf.).

144. χραῖσμε, ἤρκεσε, ἤμυνε, 'warded off.' See Lexil. p. 542. Buttmann refers this word to χρᾶν, χρήσιμος, in the primary sense of 'to be useful to.' But see on i. 566.—περόνησεν, 'pinned him.' The root is clearly the same as in περᾶν.

147. μετὰ μῶλον, 'to the turmoil of the fight.'

149. δῶκε δέ, 'then he gave it.'—φορῆναι 'to carry;' φορέειν = φορεῖν. See ii. 107, φορήμεναι xv. 310.

150. τοῦ ὃ γε κ.τ.λ. Ereuthalion bearing the shield of Areithous. It does not appear that the word τεύχεα includes the *club*, though it may include the breastplate and other accoutrements.

151. ἔτλη, sc. ἀντίον μάχεσθαι.

153. θάρσει ῥ', 'by its (my mind's)

confidence.' Schol. νεώτερος δὲ ἡμην, φησὶ, διὸ καὶ ἐθάρσουν.

156. ἔνθα καὶ ἔνθα, 'on this side and on that,' i.e. both in width and length. Schol. ἦτοι εἰς μῆκος καὶ πλάτος παρηρημένος.—παρήορος, 'sprawling.' Schol. παρηωρημένος τῷ σώματι, τουτέστιν ἐκτετατός. Aesch. Prom. 371, ἀχρεῖον καὶ παρήορον δέμας. Doederlein renders it *otiosus, iners*, as if from παρείρειν, 'to fasten a side horse to the trace.' See viii. 87. xvi. 471. Lord Derby quite misses the sense of πολλὸς here, i.e. 'huge.' He renders it, "For many another there beside him lay."

158. ἀντήσειε μάχης, 'meet with a fight,' i.e. some one to fight with him. The verb governs a genitive in Aesch. and Pindar, e.g. Suppl. 38. Ol. xi. 42, ἀλώσιος ἀντήσας.

160. οὐδ' οἳ, not even those of you. As μέμαθ' is the second person, ἔασιν should properly have been ἐστέ.

ὥς νείκεσς ὁ γέρων, οἳ δ' ἐννέα πάντες ἀνέσταν.
 ὦρτο πολὺν πρῶτιστα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιδιμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος 165
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεΐφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός,
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς.
 πάντες ἄρ' οἳ γ' ἔθελον πολεμιζέμεν Ἐκτορι δῖῳ.
 τοῖς δ' αὖτις μετέειπε Γερῆνιος ἱππότης Νέστωρ 170
 “ κλήρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν
 οὗτος γὰρ δὴ ὀνήσει ἐκκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, εἴ κε φύγῃσιν
 δῆριον ἐκ πολέμοιο καὶ αἰνῆς δηιοτήτος.”
 ὥς ἔφαθ', οἳ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαο.
 λαοὶ δ' ἡρήσαντο θεοῖσι δὲ χεῖρας ἀνέσχον.
 ὦδε δέ τις εἶπεσκε ἰδὼν εἰς οὐρανὸν εὐρύν.
 “ Ζεῦ πάτερ, ἧ Αἴαντα λαχεῖν ἧ Τυδέος υἱόν

161. ἐννέα πάντες, ‘as many as nine,’ ‘nine in all.’ They are enumerated in the following lines, perhaps in the order of rising. Cf. 179.

162. πολὺν πρῶτιστα. Schol. καὶ ὡς βασιλεὺς προτρέπων, καὶ ὡς ἀχθόμενος τῇ μελήσει αὐτῶν.

166. Ἐνναλίῳ. Originally perhaps Ἐναφλίῳ for Ἐνφαλίῳ. See ii. 651. xxii. 132. The root is probably *φαλ*, Lat. *salio*; and the word in its origin meant ‘The springer-upon.’ Compare the *Salii*, priests of Mars. See sup. 15. i. 532. ii. 512. It is to be remarked that Enyalios is always the war-god of the Greeks, Ares of the Trojans. Hence they are distinguished in Ar. Pac. 457, XO. Ἄρει δὲ μή; Τρ. μή. XO. μηδ' Ἐνναλίῳ γε; μή. Aeschylus combines Ἄρην, Ἐννώ, Theb. 45.

168. Θόας. This hero is mentioned in xv. 282 as Αἰτωλῶν ὄχ' ἄριστος ἐπιστάμενος μὲν ἄκοντι ἐσθλὸς δ' ἐν σταδίῳ.

169. Perhaps interpolated.

171. πεπάλασθε (so Bekker) is the form adopted by Aristarchus (a rather questionable one) for πεπάλαχθε (Spitz-

ner), which is supposed to be the perfect of παλάσσω = πάλλω, ‘to scatter lots (*sortes*) and so divine by them.’ Doederlein suggests πεπάλεσθε, a reduplicated epic aorist, and πεπαλέσθαι for πεπαλάσθαι in Od. ix. 331; which is probably right, as we have the active ἀμπεπαλὼν, a common Homeric form. In other passages πεπάλακτο and πεπαλάχθαι bear a different sense, ‘to be stained.’ Schol. Ven. οἶον κλήρῳ διακληρώσασθε· ἀπὸ τοῦ ἀναπάλλεσθαι τοὺς κλήρους πεπάλασθε λέγει.—διαμπερές, Schol. διηλεκῶς, οἶον πάντες.—ὅς κε κ.τ.λ., for ὅστις λήξεται. He makes the motive a patriotic one. Vv. 173, 4 are perhaps a later addition.

175. ἐσημήναντο, put each his own mark upon his ballot. It is clear that this was not the written name, or the herald would not have shown it to each to be recognized. Compare iii. 316 sqq.

177, 8. This distich occurred before, iii. 318, 9, with a slight variation.

179. Ajax, Diomedes, and Agamemnon, were the three first mentioned of the nine (162—4), but in the inverse order.

ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.” 180

ὧς ἄρ’ ἔφαν, πάλλεν δὲ Γερήνιος ἱππότα Νέστωρ,
ἐκ δ’ ἔθορεν κλῆρος κυνέης ὃν ἄρ’ ἤθελον αὐτοί,
Αἴαντος. κῆρυξ δὲ φέρων ἅν’ ὄμιλον ἀπάντη
δεῖξ’ ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
οἱ δ’ οὐ γιγνώσκοντες ἀπηνήναντο ἕκαστος. 185

ἀλλ’ ὅτε δὴ τὸν ἵκανε φέρων ἅν’ ὄμιλον ἀπάντη
ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
ἦ τοι ὑπέσχεθε χεῖρ’, ὃ δ’ ἄρ’ ἔμβαλεν ἄγχι παραστάς,
γυνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.

τὸν μὲν παρ πόδ’ ἐὼν χαμάδις βάλε, φώνησέν τε 190
“ὦ φίλοι, ἦ τοι κλῆρος ἐμός, χαίρω δὲ καὶ αὐτός
θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.

ἀλλ’ ἄγετ’, ὅφρ’ ἂν ἐγὼ πολεμήια τεύχεα δύω,
τόφρ’ ὑμεῖς εὖχεσθε Διὶ Κρονίῳνι ἄνακτι
σιγῇ ἐφ’ ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται, 195
ἦε καὶ ἀμφαδίην, ἐπεὶ οὐ τινα δείδιμεν ἔμπης·
οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται,
οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ’ ἐμὲ νῆϊδά γ’ οὕτως

184. ἐνδέξια. See on i. 597. To this passage, or some amplification of it by the Cyclic poets, Sophocles alludes, *Ajac.* 1283, *χῶτ’ αὖθις αὐτὸς* “*Ἑκτορος μόνος μόνου, λαχὼν τε κακέλευστος, ἦλθ’ ἐναντίος, οὐδραπέτην τὸν κλῆρον ἐς μέσον καθέλις, ὑγρὰς ἀρούρας βῶλον, ἀλλ’ ὃς εὐλόφου κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν.*” Pindar also refers to the duel of Ajax and Hector, *Nem.* ii. 14, *ἐν Τρώϊα μὲν Ἑκτωρ Αἴαντος ἄκουσεν.*

187. ἐπιγράψας, ‘having scratched a mark on it.’ See v. 138.

188. ὑπέσχεθε χεῖρα, he held his hand underneath for the herald to drop the ballot into it.—δ δέ, the herald. The same process, of course, was repeated to all in turn, for he seems to have come to Ajax last.

190. χαμάδις βάλε, viz. as no longer of use (Doed.).

195. σιγῇ. Schol. ἵνα μὴ δόξωσι δεδοικότες τὸν Ἑκτορα ἐπ’ εὐχὰς τρέπεσθαι.—Τρῶές γε, ‘the Trojans at all events,’ whether our friends, the Greeks, hear it or not. “Nothing can be more different than the garrulous complacency of Nes-

tor’s self-commendatory harangues, the blustering vain-glory of Hector, and the turgid ‘who’s afraid’ simplicity of the few big words in which Ajax expresses his sense of his own prowess.” Col. Mure, i. p. 337.

196. ἔμπης, ‘nevertheless,’ i. e. though they may really be formidable.

197. βίη, by might, or personal strength.—δίηται, epic subjunctive = future, shall make me to move off, ἀποδιώξει. See xii. 276. xxiii. 475.—ἐκὼν, others read ἐλὼν.

198. ἰδρεῖη (*Φιδρεῖη*) by his science in arms. Those of the ancients who objected to the apparent hiatus, read οὐδὲ μὲν ἰδρεῖη and οὐδέ τ’ αἰδρεῖη. Doederlein would read αὐτως, as we say, ‘a mere noodle.’—νῆϊδα, ‘ignorant.’ From the root *Fis* or *Fiδ* (our *wise*). This compound occurs *Od.* viii. 179, ἐγὼ δ’ οὐ νῆϊς ἀέθλων. But these two concluding lines may be a later addition. *Σαλαμῖς* is nowhere else mentioned in Homer except ii. 557. The Schol. Ven. tells us the five lines from 195 to 199 were rejected by the critics, as not con-

ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”

ὥς ἔφαθ', οἳ δ' εὐχοντο Διὶ Κρονίῳ ἄνακτι. 200

ὦδε δέ τις εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν.

“Ζεῦ πάτερ Ἰδηθεν μεδέων, κύδιστε μέγιστε,
δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι.
εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.” 205

ὥς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροὶ ἔσσατο τεύχεα,
σεύατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
ὃς τ' εἰσιν πολεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι. 210

τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
μειδιόων βλοσυροῖσι προσώπασιν· νέρθε δὲ ποσσὶν
ἦε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.
τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθεον εἰσορόωντες,
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215
Ἑκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
ἀλλ' οὐ πῶς ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥύτε πύργον,

sistent with the character of Ajax.—
τραφέμεν, see v. 555.

202. See iii. 276.

203. Doederlein construes δὸς νίκην καὶ εὖχος, ὥστε ἀρέσθαι αὐτά. It is not a matter of importance: on the one hand we have δὸς κράτος τῶν σῶν δόμων in Aesch. Cho. 471, on the other, ἄρισθε κῦδος Theb. 305. So δῶν νίκην inf. 292.

204. περ may here mean σφόδρα or πέρυ. But it may be a slight disarrangement for εἶπερ δὲ (ἀλλ' εἶπερ) καὶ Ἑκτορα φιλέεις.—ἴσῃν κ.τ.λ., i. e. grant at least that Ajax may not be defeated.

206. νώροπι, 'dazzling bright.' See on ii. 578.

208. Od. γ. 51, σεύατ' ἔπειτ' ἐπὶ κῆμα λάρφ' ὕρνιθι ἐοικώς.

210. Cf. i. 8.

212. The form προσώπατα occurs also Od. xviii. 192. But the lines 212, 13 are perhaps here an interpolation.—βλοσυροῖς, 'grim,' 'stern.' Cf. xv. 608. Hes. Scut. 250, δεινωποὶ βλοσυροὶ τε.—

νέρθε, at the lower extremity, as opposed to the brow.

215. Τρῶας. Schol. οὐ μόνος ὁ κινδυνεύων ἔτρεμεν, ἀλλὰ καὶ οἱ ἄλλοι. ταῦτα δὲ λέγει ὁ ποιητὴς μεγαλύνων Αἴαντα. Note the three accusatives following ὑπήλυθε.

216. πάτασεν, 'beat quickly,' sc. τὰς φρένας. But perhaps θυμὸν is the true reading: τρόμος πάτασεν θυμὸν, as ἄτη πατάξει θυμὸν Soph. Ant. 1097. See however xiii. 282. Cicero, Tusc. Disp. iv. 22, alludes to this passage, and renders it *Hectorem toto pectore trementem*.

218. χάρμη, μάχη. See inf. 285. v. 608. The dative represents the motive of the challenge. But χάρμην may have been the reading, as the idiom was προκαλεῖσθαι τινα εἰρήνην &c. And so one MS., but Spitzner rejects the reading as being different in sense (?). Lord Derby, "Yet quail he must not now, nor back retreat Amid his comrades,—he, the challenger!"

χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 σκυτοτόμων ὃχ' ἄριστος, Ὕλῃ ἐν οἰκία ναίων,
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
 ταύρων ζατρεφών, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 στῇ ῥα μάλ' Ἑκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα
 "Ἑκτορ, νῦν μὲν δὴ σάφα εἴσαι οἰόθεν οἶος 226
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,
 καὶ μετ' Ἀχιλλῆα ῥήξήνορα θυμολέοντα.
 ἀλλ' ὃ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν, 230
 ἡμεῖς δ' εἰμὲν τοῖοι οἱ ἂν σέθεν ἀντιάσαιμεν,
 καὶ πολέες. ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο."
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ
 "Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μεν ἡνύτε παιδὸς ἀφαιροῦ πειρήτιζε 235
 ἡὲ γυναικός, ἣ οὐ οἶδεν πολεμῆια ἔργα.
 αὐτὰρ ἐγὼν ἐν οἶδα μάχας τ' ἀνδροκτασίας τε.
 οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν

221. Ὕλῃ. Others Ὑδῃ, from the unusual shortening of the *υ* in ὕλη. There may have been two forms, ὕλη and ὕλῃ (*silva*). See xx. 385.

222. αἰόλον, *habile*, 'easily wielded,' Buttm. Lexil. p. 65 (cf. inf. 238). Rather, perhaps, 'of varied (ornamental) workmanship,' as Doederlein explains it, like αἰολοθώρηξ. So also Schol. ποικίλον.—ὄγδοον, 'he forged besides a plate of brass (or copper) as an eighth layer.'

226. οἰόθεν. See sup. 39. 'You alone of all shall experience it, and not only see or hear it,' Doederlein.—σάφα εἴσαι, like the formula τάχα γνώσει, is used by a threatening adversary. In viii. 406 ὄφρ' εἰδῆ is used alone in this sense, as τάχ' εἴσεται in Aeschylus, Cho. 305.

228. καὶ μετὰ, 'even after,' i.e. besides. The καὶ means, beside Achilles there are also others. For this use of μετὰ cf. ii. 674. Aesch. Theb. 1079, μετὰ γὰρ μάκρας—ὄδε Καδμείων ἤρυξε πόλιν.

230. ἀπομηνίσας appears to mean ἀποστὰς πολέμου διὰ μῆνιν. See ii. 772. Aristarchus read ἐπιμηνίσας. Properly, ἀπομηνίσαι would mean 'to have one's fit of anger out,' like ἀποθανύσασθαι,

ἀποκλαῦσαι &c. But in Od. xvi. 378 it appears to have the same sense as ἐπιμηνίειν in Il. xiii. 460. Hesych. ἀπομηνίσας· χολωθεῖς.

231. τοῖοι οἶ, a common use—at least in the Attic—for τοῖοι οἶοι. The sense is, 'we Greeks are fit persons to meet you in fight, even numbers of us; so commence at once the fight and the fray.' There are plenty of us left beside Achilles who are fit to meet you. Mr. Newman renders it thus:—"But we, the rest, may still suffice thy onset to encounter, And many is our crew: but come, begin the feats of battle." Lord Derby, "Yet are there those who dare encounter thee, And not a few; then now begin the fight."

235. μή τί μεν κ.τ.λ. Schol. συνείδε καὶ ὁ Ἑκτωρ ὅτι μεμφόμενος καὶ καταπλήττων αὐτὸν ἄρχειν κελεύει τῆς μάχης. ἰδ. ἡνύτε παιδός. Because ἄρχειν μάχης was a sort of concession to the weaker, as xxi. 439. Cf. inf. 286.

238. Hesych. βῶν· βούν· ὄπλον. Compare βόες αἶαι xii. 137. Aristophanes read βούν, Aristarchus βῶν, others βῶ for βόα, which the Schol. Ven. is inclined to

ἀζαλέην, τό μοί ἐστι ταλαύρινον πολεμίζειν
 οἶδα δ' ἐπαῖξαι μόθον ἵππων ὠκείων, 240
 οἶδα δ' ἐνὶ σταδίῃ δηῖω μέλπεσθαι Ἄρηι.
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα
 λάθρῃ ὀπιπεύσας, ἀλλ' ἀμφαδόν, εἴ κε τύχωμι."
 ἦ ῥα, καὶ ἀμπεπαλὼν προῖη δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής,
 ἐν τῇ δ' ἐβδομάτῃ ῥινῷ σκέτο. δεύτερος αὖτε
 Αἴας διογενῆς προῖη δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσην. 250
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄμβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
 ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὃ δὲ κλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τῷ δ' ἐκσπασαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 σύν ῥ' ἔπεισον, λείουσι ἑοικότες ὠμοφάγοισιν
 ἢ συσὶ κάπροις, τῶν τε σθένος οὐκ ἀλαπαδνόν.

approve, and it is quite consistent with analogy. The emphatic repetition of *οἶδα* is noticed by Spitzner after Eustathius.

239. τό. "Ad βῶν relatum est, quasi ad σάκος, sicut Od. xii. 74, τὸ μὲν ad νεφέλην, quasi ad νέφος." Doed. (from the Schol.) Perhaps Hector vauntingly points to his shield: 'This will bear tough blows in the fight,' i. e. as well as your ἑπταβόειον, sup. 220. And this interpretation better suits the passage in the Odyssey. Mr. Trollope takes it for δι' ὃ, but does not explain the sense he intends. Mr. Newman, "therefore eke enduring is my battle." Lord Derby, "And well I know to wield, now right, now left, The tough bull's hide that forms my stubborn targe."

240. ἐπαῖξαι μόθον, 'to make a charge on the turmoil of an equestrian (chariot) fight.' Cf. xxiii. 64. So ὁμαδὸν καὶ μῶλον ἐθύνεον, Hes. Scut. 257. "Well know I how to rush in battle-shock With rapid car," Mr. Wright.

241. μέλπεσθαι, 'to dance and sing to Ares in the stand-fight.' The barbaric

and still savage custom of war-gestures and war-whoops is well known. Hence the *Salii*, priests of Mars. So also war is often called χάρμη, 'glee' or 'fun.' Mr. Newman's version is, "Amid the race of scouring mares I know to press the hurtle, And in the standing-fight I know to dance to grisly Ares." Schol. τὸ μέλπεσθαι κυρίως μὲν παίζειν καὶ τέρπεσθαι, νῦν δὲ οἷον κινεῖσθαι εὐχερῶς καὶ ἐμπείρως κατὰ τὴν μάχην.

242. ἀλλ' οὐ γὰρ κ.τ.λ. Schol. καίτοι πάντα τρόπον μάχης εἰδὼς, φησὶν, οὐ θέλω σε λάθρα βαλεῖν· ἢ γὰρ μετὰ ἀπάτης ἀριστεία αἰσχυρά. ἡθικὸν δὲ καὶ τὸ τοιοῦτον, οἷονεὶ μέγαν καὶ θαυμαστόν.—λάθρῃ, viz. by watching for a stealthy opportunity, like the combatants described in Eur. Phoen. 1385.

244—54. The greater part of this passage occurs in iii. 355—61.

247. δαΐζων, tearing its way through; making havoc of the texture.

255. ἐκσπασαμένῳ. Schol. ἀπὸ τῆς τοῦ ἐτέρου ἀσπίδος, τὸ ἴδιον ἑκαστος.

256. λείουσι, for λεῖφουσιν. See on v. 782.

Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή·
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, ἥ δὲ διαπρό 260
 ἦλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκῆκιν αἶμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἑκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον, περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὐτ' Αἴας πολὺ μείζονα λᾶαν αείρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
 εἴσω δ' ἀσπὶδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάβῃ δέ οἱ φίλα γούναθ'· ὃ δ' ὕπτιος ἐξετανύσθη
 ἀσπὶδ' ἐνιχριμφθεῖς· τὸν δ' αἰψ' ὥρθωσεν Ἀπόλλων.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 ἦλθον, ὃ μὲν Τρώων ὃ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένῳ ἄμφω.
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἶπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς.
 “μηκέτι, παῖδε φίλῳ, πολεμίζετε μηδὲ μάχεσθον·
 ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”

259. See iii. 348.

260. Perhaps νύξ' ἐπιFάλμενος. See sup. 15.

261. στυφέλιξε. Schol. εἰς τοῦμπροσθεν δρῶντα ἔστησε καὶ ἐπέσχεν.

262. τμήδην, *strictim*, so as to inflict a slight gash, from which the blood spirted up.

269. Ἰνα (F), *vim.*—ἀπέλεθρον, see v. 245. Schol. συνεπέδωκεν ὄλον τὸ σῶμα τῇ βολῇ, καὶ πάσῃ δυνάμει ἔχρητο. Lord Derby, “Then Ajax rais'd a weightier mass of rock, And sent it whirling, giving to his arm Unmeasur'd impulse.”

270. μυλοειδέϊ, as big as a mill-stone. So xii. 161, βαλλομένων μυλάεσσι.—εἴσω, on the under-side, viz. by driving

inwards the plates.

271. βλάβῃ, impeded, prevented from advancing further.

272. ἐνιχριμφθεῖς, having been close to his shield, i. e. not holding it at arm's length. “Flung against his buckler,” Mr. Wright. Or (as Mr. Newman), “He fell with shield against him pressed.” Schol. συνῶσε γὰρ αὐτὴν ἐπ' αὐτὸν ἡ βολή. Lord Derby, “Backward he stagger'd, yet upon his shield sustain'd.”

280. φιλεῖ. See sup. 204. i. 196. x. 552.—τό γε δὴ, ‘that indeed,’ i. e. which is more visible to us than the mind of Zeus in the matter.

282. πιθέσθαι, to comply with the

τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας
 “ Ἴδαί, Ἐκτορα ταῦτα κελεύετε μυθήσασθαι
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους. 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἥ περ ἂν οὗτος.”

τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ
 “ Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατος ἐσσί,
 νῦν μὲν παυσώμεσθα μάχης καὶ δημοτῆτος, 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ' εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην.
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
 ὥς σύ τ' ἐνφρήνης πάντας παρὰ νηυσὶν Ἀχαιοὺς,
 [σούς τε μάλιστα ἔτας καὶ ἐταίρους, οἳ τοι ἔασιν.] 295
 αὐτὰρ ἐγὼ κατὰ ἄστν μέγα Πριάμοιο ἄνακτος
 Τρῶας ἐνφρανέω καὶ Τρῳάδας ἐλκεσιπέπλους,
 αἷ τέ μοι εὐχόμεναι θείον δύσονται ἀγῶνα.
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ὧς εἴπησιν Ἀχαιῶν τε Τρώων τε 300
 ‘ ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,

friendly token afforded by night, that the fight must now be suspended. This appears to be a proverbial saying.

284. ταῦτα μυθήσασθαι, Schol. περὶ διαλύσεως ποιέσθαι τοὺς λόγους.

285. See sup. 218.

286. ἀρχέτω, i. e. whatever he does, that I will do. See sup. 235.—ἥ περ ἂν, sc. ἀρχῇ.

289. Perhaps interpolated. πινυτή, ‘prudence,’ only occurs here and Od. xx. 71, where it is more properly used of female discretion. Cf. ἀπινύσσειν, Od. v. 342. The Scholiast seems to have taken it for an epithet to βίην. Hesych. πινυτή· σύνεσις, φρόνησις. πινυτήν· σωφροσύνην. ‘Since you are great and brave,’ he argues, ‘you will not fear to make a temporary truce.’

292. ἐτέροισι, either to Greeks or to Trojans.—νίκην, “de exitu universi belli intelligendum, ex eventu singularis certaminis suspenso,” Doederlein.

293. Perhaps wrongly repeated, as the old critics perceived, from v. 282.

295. The Schol. Ven. says this verse also was rejected. Schol. Vict. ἔται δὲ

λέγονται οἱ συνήθεις παρὰ τὸ ἦθος. Hence, perhaps, it takes the *F*. See vi. 239.

298. αἷ τέ μοι κ.τ.λ. “Who wend in sacred pageant to win my life of heaven,” Mr. Newman. “Who pray for me within the sacred fane,” Mr. Wright. “Who shall with grateful pray’rs the temples throng,” Lord Derby. Rather, perhaps, ‘who will enter the company of the gods (in the Trojan acropolis) with vows (thanksgivings) for my safe return.’ Doederlein’s interpretation is materially different:—‘who, being in the habit of praying to me as a god, will, on my safe return, approach the company of the gods.’ He urges that Hector θεὸς ὡς τίετο δήμῳ, and compares θεῶν δυσάλατ’ ἀγῶνα in xviii. 376. Schol. τὴν ἄγυριν καὶ συναγωγὴν τῶν θεῶν, διὰ τὸ πολλῶν θεῶν ἐν ταύτῳ εἶναι ἀγάλματα.

300. Perhaps ὧδε δέ τις Φεῖπησιν (i. e. ἐρεῖ).

301. ἐμαρνάσθην, for ἐμαρνάσθησαν, as in Hes. Scut. 238, ἄνδρες ἐμαρνάσθην.—ἡμὲν—ἡδὲ, ‘as’—‘so,’ &c., or ‘both’—‘and.’—ἔριδος πέρι, ‘in cause of soul-devouring quarrel,’ Newman. Rather,

ἦδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἄρθμήσαντε.' "

ὥς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
ξὺν κολεῷ τε φέρων καὶ ἐντμήτῳ τελαμῶνι
Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν.

305

τῷ δὲ διακριθέντε ὃ μὲν μετὰ λαὸν Ἀχαιῶν
ἦι, ὃ δ' ἐς Τρώων ὄμαδον κίε. τοὶ δὲ χάρησαν
ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,

Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·

καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι.

310

Αἴαντ' αὖθ' ἐτέρωθεν ἐκνήμιδες Ἀχαιοί

εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,

τοῖσι δὲ βούν ἰέρευσε ἄναξ ἀνδρῶν Ἀγαμέμνων

ἄρσενα πενταέτηρον ὑπερμενεί Κρονίῳνι.

315

τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,

μίστυλλον τ' ἄρ' ἐπισταμένως, πείραν τ' ὀβελοῖσιν,

ᾧπητῶν τε περιφραδέως, ἐρύσαντό τε πάντα.

αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,

δαίνυντ', οὐδέ τι θυμὸς ἐδέυετο δαιτὸς εἵσης.

320

νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν

'for an object of dispute,' viz. Helen, who is called an *ἔρις* in this sense in Aesch. Ag. 680.

302. διέτμαγεν. See i. 531.—*ἀρθμήσαντε*, *ἀρρυσσάμενῳ*, having made friends. Schol. *ἀρρυσσθέντες καὶ συμβιβασθέντες*. Cf. Hymn. in Merc. 521, *Λητοῖδης κατένευσεν ἐπ' ἄρθμῳ καὶ φιλότῃ*. Aesch. Prom. 199, *εἰς ἄρθμὸν ἐμοὶ καὶ φιλότῃτα Σπεύδων σπεύδοντί ποθ' ἥξει*.—These gifts, as the Cyclis appears to have stated, proved fatal to the donors on either side. Soph. Ajac. 1029, "Ἐκτῶρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα, ζωστήρι πρὶςθεὶς ἱππικῶν ἐξ ἀντύγων ἐκνάπτει αἶν, ἔς τ' ἀπέψυξεν βίον· οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων, πρὸς τοῦδ' ὄλῳλε θανάσιμῳ πεσέματι.

304. ξὺν κολεῷ, together with the scabbard. Schol. οὐ περιττὸν τὸ ἔπος, ἀλλ' ἐπειδὴ ἐσπασμένον ἦν τὸ ξίφος, ἵνα μὴ μόνον νοοῖμεν αὐτό. It appears from 273 sup. that the combatants had already drawn their swords.—*φοίνικι*, see on vi. 219.

308. See v. 514.

309—12. Perhaps interpolated. *ἀελπτεῖν* and *κεχαρηκῶς* are Herodotean, but not elsewhere Homeric words. Cf. Ar. Vesp. 764. Schol. Ven. οὐκ ἐλπίζοντες, ἀλλ' ἀπεγνωκότες.—*αὐτ'*, *autem*, as in many places.—*νίκη*, superiority in the fight, which however was undecisive.

312. *εἰς Ἀγαμέμνονα*, for *πρὸς*, by a rare use.

314, 15. τοῖσι δὲ—*Κρονίῳνι*. Schol. ἡ μὲν τιμὴ εἰς Δία γίνεται, ἡ δὲ χρεια τῶν κρεῶν εἰς τοὺς στρατιώτας.

316. διέχευαν, Schol. διεμέρισαν, ἡ κατὰ μέρη διείλον. For the lines following (317—20) see i. 465 seqq.—*μίστυλλον* means, they cut the members into smaller joints for the spits.

321. *διηνεκέεσσι*, *perpetuis* (Aen. viii. 183), slices cut from the long chine, viz. the entire length of the part roasted.—*γέραιρεν* implies that this was meant as a special compliment from the chief himself. Plato alludes to this verse, Resp. v. p. 468 D.

ἦρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 325
 ὁ σφιν εὐ φρονέων ἀγορήσατο καὶ μετέειπεν
 “Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαίων,
 πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
 τῶν νῦν αἶμα κελαινὸν ἑύρροον ἀμφὶ Σκάμανδρον
 ἐσκέδασ’ ὀξύς Ἀρης, ψυχὰὶ δ’ Αἰδόσδε κατήλθον· 330
 τῷ σε χρὴ πόλεμον μὲν ἄμ’ ἡοὶ παῦσαι Ἀχαιῶν,
 αὐτοὶ δ’ ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκρούς
 βουσι καὶ ἡμιόνουσιν· ἀτὰρ κατακήομεν αὐτούς
 τυτθὸν ἀποπρὸ νεῶν, ὥς κ’ ὅστέα παισὶ ἕκαστος
 οἴκαδ’ ἄγῃ, ὅτ’ ἂν αὖτε νεώμεθα πατρίδα γαίαν. 335
 τύμβον δ’ ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
 ἄκριτον ἐκ πεδίου· ποτὶ δ’ αὐτὸν δείμομεν ὦκα
 πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ’ αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,

324. ὑφαίνειν. See iii. 212.

328. πολλοὶ γὰρ, i. e. ἐπειδὴ πολλοί, answered by τῷ = τούνεκα inf. 331.—ἐσκέδασε, in reference to the blood being collected in the body,—ἐξέχεε καὶ διέριψε.

332. κυκλήσομεν, viz. ἀμάξαις, inf. 426.

334, 5. This distich was rejected by some (see Schol. Ven.), because the removal of the bones seems inconsistent with the raising of the tumulus.

335. ὅστέα οἴκαδ’ ἄγῃ. Aeschylus appears to refer to this, Ag. 425, τεύχη καὶ σποδὸς εἰς ἐκάστου δόμους ἀφικνεῖται. ibid. 428, πυρῶθεν ἐξ Ἰλίου φίλοισι πέμπει βαρὺ ψῆγμα δυσδάκρυτον.

336. ἀμφὶ πυρὴν, circa bustum, at the place where the pyre stood.—χεύομεν, like the preceding verbs in 332—5, are hortative subjunctives. On χεῖν σῆμα or τύμβον see vi. 419.—ἐξαγαγόντες may be rendered ‘bringing it (the earth) away from the plain.’ The very nature of a tumulus, and the terms χεῖν, χυτὴ γαῖα, χῶσαι, &c. imply the carrying and pouring of loose earth. See on xxiv. 795. Schol. ἦτοι ὕλην πρὸς τὴν τειχοποιάν, ἢ ἀντὶ τοῦ προελθόντες πολὺ

εἰς τὸ πεδίου. This latter explanation is preferred by Spitzner, who renders the passage “tumulum autem unum circumstruamus egressi communem omnibus ex sive in campo.” Or perhaps, ‘carrying it out widely,’ as Thuc. i. 93, μέλζων γὰρ ὁ περίβολος πανταχῇ ἐξήχθη τῆς πόλεως. Mr. Newman takes ἐξαγαγόντες in the sense of *educentes*, which it will well bear;—“And we—will heap a single barrow, Rear’d from the plain promiscuous.”—ποτὶ δ’ αὐτὸν, ‘reaching up to,’ ‘joining it.’ Cf. xii. 64.

338. εἴλαρ, a defence, Od. v. 257, i. e. to keep the enemy from the ships, and to protect the Greeks themselves (αὐτῶν). The idea was to erect a fortress that would serve the double purpose of commanding the tumulus and of defending the Grecian camp. The general plea however was that of piety towards the dead. The absence of Achilles had made the attacks of the Trojans more frequent, and therefore a protection for the ships, and, if need were, a camp of refuge, had now become urgent wants. See xii. 123.

339. πύλας. It does not appear that more than one gate is meant; see the

ὄφρα δι' αὐτάων ἱππηλασίῃ ὁδὸς εἴη. 340
 ἔκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,
 ἣ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
 μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερῶχων."'
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων αὖτ' ἀγορὴ γένετ' Ἰλίου ἐν πόλιν ἄκρῃ, 345
 δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσιν.
 τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν.
 "κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἦδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 δεῦτ' ἄγετ', Ἀργεῖνν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
 δῶομεν Ἀτρεΐδῃσιν ἄγειν. νῦν δ' ὄρκια πιστά
 ψευσάμενοι μαχόμεσθα· τῷ οὗ νύ τι κέρδιον ἡμῖν
 [ἐλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.]"

Schol. Ven. It is that assailed unsuccessfully by the Trojans under Asius in xii. 120 seqq.

340. εἴη, for ἔη (ῆ), as in Hes. Opp. 577.

342. ἀμφὶς ἐοῦσα may mean, as in xii. 5, 'extending on every side round the rampart,' or, 'on each side of the road-way to the gate.' But ἀμφὶς and ἀμφι do not really differ more than μέχρι and μέχρις. Cf. inf. 449. "Environing the rampart," Mr. Wright. The Schol. records a variant ἀμφὶς ἔχουσα.

345. αὖτ', *autem*. The following passage on the Trojan council bears some indications of having originally been a distinct ballad. It is remarkable for words used in the Odyssey; and it contains some other phrases of a peculiar stamp, such as *πυρὸς μείλισσέμεν*, v. 410, *Δαρδανίωνες* in 414, *ἀμφιλύκη νύξ* in 433, *ἡπύτα κήρυξ* in 384, *ὑποκρίνονται* in 407, *ἀκαλαρρείται* in 422, *ἦντεον* in 423, *κριτὸς* and *νέκυς*, which are Odyssey words, 420, 434. Besides, we have the ordinary use of the article in *τὸ σκέπητρον*, v. 412, and the digamma omitted in *Ἰλίου*, v. 345, *ἔτ' οἴκοθεν*, v. 364, 391, *τόδ' εἰπεμέναι* in 375 (according to the common text, corrected however by Bekker). All these seem indications of a later style. The assembly does not appear to have been convened by the chiefs, but rather to be a turbulent meeting at the palace to insist on the surrender of Helen to the Greeks.

346. *τετρηχυῖα*, noisy and confused. See ii. 95, *τετρήχει δ' ἀγορή*, and Lexil. p. 507, where it is called the perfect of *θράσσω*.

347. Ἀντήνωρ. He is mentioned as an orator in iii. 148, 9.—*πεπνυμένος* (root *πνέF*, *πνέω*), inspired, wise. Hesych. *φρόνιμος*, *συνετός*.

350. *δεῦτε*. Only here and Od. viii. 133, = *δεῦρ' ἔτε*, 'come!' See Lexil. p. 317.

352. *ψευσάμενοι*, 'having falsified,' viz. by the treachery of Pandarus.—*τῷ κ.τ.λ.*, 'on which account it will be the worse for us,' i. e. as on the side of aggressors and violators of treaties. Or (with Spitzner) 'nothing advantageous will happen to us, unless we restore Helen and act honourably by our treaties.' Bekker omits the next verse, and Spitzner incloses it in brackets. See Col. Mure's remarks on this counsel of Antenor, which he calls "an example of the skill with which Homer imposes on his light-headed Dardanian heroes the duty of exposing their own defects," Bk. ii. ch. vii. § 14. The well-known passage of Horace, Epist. i. 2, 9 seqq., 'Antenor censet belli praecidere causam,' &c., refers to this passage of the Iliad.

353. This verse, as the Schol. Ven. remarks, must have been added by some one who did not see that *ἔσται* was to be supplied after *κέρδιον*. Aristarchus read *ἐκτελέεσθαι*, ἵν' ἂν μὴ κ.τ.λ. (which does not say much for his judgment in this particular instance). Mr. Trollope

ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠνυκόμοιο, 355
 ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα.
 “ Ἀντήνορ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεον δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω.
 ἀντικρὺς δ' ἀπόφημι, γυναιῖκα μὲν οὐκ ἀποδώσω,
 κτήματα δ' ὅσσ' ἀγόμην ἐξ Ἄργεος ἡμέτερον δῶ,
 πάντ' ἐθέλω δόμεναι, καὶ οἴκοθεν ἄλλ' ἐπιθεῖναι.”

ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος, 366
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν
 “ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν ὥς τὸ πάρος περ,
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος· 371
 ἡῶθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας
 εἰπεῖν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 μῦθον Ἀλεξάνδριοι, τοῦ εἵνεκα νεῖκος ὄρωρεν,
 καὶ δὲ τὸ εἰπέμεναι πυκινὸν ἔπος, εἴ κ' ἐθέλωσιν 375
 παύσασθαι πολέμου δυσηχέος εἰς ὃ κε νεκροῦς
 κήομεν· ὕστερον αὖτε μαχηςόμεθ', εἰς ὃ κε δαίμων

says, “ἴνα μὴ, unless.” So the grammarians attempted to explain it: but this is obviously wrong.

359. ἀπὸ σπουδῆς, ‘in earnest.’ This line occurs xii. 233.

360. φρένας ὤλεσαν. Schol. αὐτὸς ἐν μεγίστῃ φρενοβλαβείᾳ ὡν τοῦτο ὀνειδίζει τῷ γέροντι.

361. Τρώεσσι. He braves the resentment of the people by openly stating his refusal.

362. ἀπόφημι, I speak out, declare openly. Others explain, ‘I flatly refuse.’ Cf. ix. 422.

364. ἄλλ' ἐπιθεῖναι. Either with the view and intention διπλάσιον ἀποτίσαι, or to purchase the woman at the cost of the goods.

368, 9. In some ancient copies this distich was wanting.

374. μῦθον Ἀλεξάνδριοι. Priam gives no opinion on the decision of his son, either because he inclined to the same view himself, or because he thought it hopeless to persuade him to the opposite course.

375. εἴ κ' ἐθέλωσιν. ‘If they will consent to cease from noisy war till we shall have burned our dead, afterwards we will fight till fortune decides between us.’ So Doederlein. Commonly a full stop is placed after κήομεν.—It would be easy here to read τὸ Φειπεμέναι, as in v. 364 καὶ Φόλκοθεν, for the vulg. τὸδ' and καὶ ἔτ'. [So Bekker, ed. 2. See sup. on 354.]

376. δυσηχέος. See on ii. 686.

ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην."

ὥς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδὲ πίθοντο,
[δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν.]

ἡῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας. 381

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναούς, θεράποντας Ἄρηος,

νῆι πάρα πρυμνῇ Ἀγαμέμνωνος· αὐτὰρ ὁ τοῖσιν

στὰς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ

"Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385

ἡνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοί

εἰπεῖν, εἴ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,

μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

κτῆματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 390

ἡγάγετο Τροίηνδ'—ὥς πρὶν ὥφελλ' ἀπολέσθαι—,

πάντ' ἐθέλει δόμεναι, καὶ οἴκοθεν ἄλλ' ἐπιθεῖναι·

κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὗ φησιν δώσειν· ἡ μὲν Τρῶές γε κέλονται.

καὶ δὲ τόδ' ἡνώγει εἰπεῖν ἔπος, εἴ κ' ἐθέλητε

παύσασθαι πολέμου δυσηχέος εἰς ὃ κε νεκρούς 395

κῆομεν. ὕστερον αὖτε μαχησόμεθ' εἰς ὃ κε δαίμων

ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην."

ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης

"μήτ' ἄρ τις νῦν κτῆματ' Ἀλεξάνδροιο δεχέσθω 400

μήθ' Ἑλένην· γνωτὸν δέ, καὶ ὅς μάλα νήπιος ἐστίν,

ὥς ἦδη Τρώεσσιν ὀλέθρου πείρατ' ἐφήπται."

380. ἐν τελέεσσιν, 'in ranks.' This verse occurs also xi. 730. xviii. 298. It was omitted here in some ancient copies, and is now generally rejected.

386. ἡνώγει. On the past tense in this formula see xii. 355. It is the historical tense of the epic perfect ἄνωγα, as ἦδη of οἶδα. There was a secondary present ἀνώγω, vi. 439. sup. 74.

392. κουριδίην ἄλοχον, 'lady-wife,' see i. 114.

393. ἡ μὲν—γε. 'Be assured however that the Trojan people at least urge him to do it.' The herald wishes to show that the fault does not lie with them.

394. ἡνώγει. Priam, sup. 386.

398. Col. Mure (bk. ii. chap. vii. § 7) compares with this passage ix. 29—50,

ib. 693—710, and x. 218, in all which the verse ὥς ἔφαθ' occurs in connexion with a speech of Diomedes immediately following. "The ὁψὲ δὲ δὴ μετέειπε" (he observes), "under their occasional varieties, are here as exclusively characteristic of Diomedes, as the ἀλλὰ τὰ μὲν προτετύχθαι ἔδομεν (xvi. 60, xviii. 112 &c.) is of Achilles, or the Ἄτη of Agamemnon" (p. 324).

402. πείρατ' ἐφήπται, 'the ends are fastened,' i.e. the destiny is fixed. Cf. ii. 15. vi. 143. sup. 102.—γνωτὸν, 'it is clear,' lit. 'knowable to all.' Schol. δ δὲ ἀντὶ τοῦ γάρ. The sense is, 'let no one think of accepting either Helen or the money as a gift: for every one must see the war will soon terminate

ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν,
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405
 "Ἰδαῖ', ἥ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.
 ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγάλῳ
 οὐ γάρ τις φειδῶ νεκύων κατατεθνηώτων
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὦκα. 410
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδονπος πόσις Ἥρης."
 ὥς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
 ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
 οἳ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
 πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότε ἄρ' ἔλθοι 415
 Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπεν
 στὰς ἐν μέσσοισιν. τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
 ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
 Ἀργεῖοι δ' ἐτέρωθεν ἐυσσέλμων ἀπὸ νηῶν
 ὠτρύνοντο νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420
 ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρείταιο βαθυρρόου Ὠκεανοῖο

in our favour, and then we will take them.'

403. ἐπίαχον may have been ἐφίαχον. But the ἐπὶ is rather required in the sense of ἐπιπροθεῖν, *acclamare*. So i. 22. They assented to Diomedes's proposal, which was virtually to continue the war.—ἀγασσάμενοι, 'in admiration of,' cf. sup. 41.

408. ἀμφὶ δὲ κ.τ.λ. 'But, with respect to the dead, for you to burn them I have no objection: for there is no sparing about dead corpses, when men have departed, forthwith to propitiate them (by the gift) of fire.' Whatever φειδῶ, reserve or scruple, there may be in making other concessions, there is none in the case of the dead.—πυρὸς, according to Doederlein, depends on μειλίγματι implied. See on vi. 331. Virgil perhaps misunderstood the verse, which he renders (xi. 104), 'nullum cum victis certamen, et aethere cassis.' Schol. Ven. ὁ νοῦς, οὐ φειδόμεθα ὥστε ἐκμειλίσσειν ὑμᾶς τοὺς νεκρούς.

411. ἴστω, 'be witness of.'

412. τὸ σκῆπτρον. See on i. 11. The

staff itself is exhibited to the gods as the object by which the oath of truce is taken, as in i. 234.

414. ἔατ', ἦντο, continued sitting.—Δαρδανίωνες seems to be used only in this place, and viii. 154. Compare Ἀττικίων, Ar. Pac. 214. So Δευκαλίων from Δεύκαλος, xiii. 451.

416. ἀπέειπεν, ἀπήγγειλε, reported. This is a very peculiar use. The Schol. explains it ἀπεδοκίμασε καὶ ὡς ἀνωφελῆ ἀνήγγειλεν. But the message was negative only in respect of restoring Helen; it gave leave to bury the dead.

418. μεθ' ὕλην, supply ἰέναι.

419. There is something unpleasing in the partial repetition of the preceding verse in that next following; especially as this occurs again inf. 430—2. Nothing hitherto had been said about burning the *Grecian* corpses.

420. ὠτρύνον νέκυάς τ' ἀγέμεν Spitzner. Bekker gives the reading of Aristarchus, where ὠτρύνεσθαι is passive, as in xiv. 369.—νέκυσ, i. e. νέκυας, Od. xxiv. 417.

422. ἀκαλαρρείτης is one of the pecu-

οὐρανὸν εἰσανιών· οἱ δ' ἤντεον ἀλλήλοισιν.
 ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 ἀλλ' ὕδατι νίζοντες ἄπο βρότον αἱματόεντα, 425
 δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
 οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 νεκροὺς πυρκαϊῆς ἐπενήεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὥς δ' αὐτῶς ἐτέρωθεν ἐυκνήμιδες Ἀχαιοί 430
 νεκροὺς πυρκαϊῆς ἐπενήεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
 ἦμος δ' οὔτ' ἄρ' πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν

liar words in this passage, from ἀκαλὸς = ἔκηλος, ἥσυχος. The two verses occur in Od. xix. 433, 4.

423. *ἤντεον* is a strange form, perhaps ἀπαξ λεγόμενον, for ἤνταον (ἀντῶν). Both parties, Greeks and Trojans, now at peace, met each other while engaged in this work.

424. *ἦν, ἐξῆν, διαγνῶναι χαλεπῶς*, one might have distinguished with difficulty Trojan corpses from Achaean, viz. because of their blood-stained appearance.

426. *δάκρυα*. It was thought an essential part of the duty to shed tears over the body. Hence Aeschylus speaks of remains as *δυσδάκρυτα* and *εὐ κεκλαυμένα*, Ag. 430. Cho. 674. Ar. Vesp. 384, *ἦν τι πάθω γὰρ, ἀνελόντες καὶ κατακλαύσαντες θείναι μ' ὑπὸ τοῖσι δρυφάκτοις*. Compare also Eur. Androm. 1158.

427. *οὐδ' = ἀλλ' οὐ*. Priam was anxious perhaps that no time should be wasted. But the Schol. says, *ἵνα μὴ κατὰ δὴλοι τοῖς πολέμοις εἶεν ὥς μαλακίζόμενοι*.

428. *ἐπενήεον*. See Od. i. 147, *σῖτον δὲ δμῶα παρενήεον ἐν κανέοισιν*. Doederlein takes this for a reduplicated aorist, like *ἐρύκακον, ἠνίπαπον*, observing that *νῆνέω* is a *vox nihili*.—For the repetition of this line in 431, compare vi. 245, 249.

433. *ἀμφιλύκη*, 'half-light.' Schol. *τὸ καλούμενον λυκόφως, τὸ πρὸς ὕρθρον, τουτέστιν ὁ βαθεὺς ὕρθρος, παρὰ τὴν λύκην*. See on iv. 101. "But ere 'twas morn, while daylight strove with night," Lord

Derby. Thuc. ii. 3, *φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον*. So Ovid, 'Aut ubi nox abiit, nec tamen orta dies.'

434. Hesych. *ἔγρετο· ἐγείρετο*. 'Was awake for action,' appears to be the sense. "About the pyre a chosen band of Greeks Had kept their vigil," Lord Derby.

435 seqq. See sup. 336. Mr. Grote (i. p. 563) says, "This account of the building of the fortification seems to be an after-thought, arising out of the enlargement of the poem beyond its original scheme. The original Achilleis, passing at once from the first to the eighth, and from thence to the eleventh book, might well assume the fortification—and talk of it as a thing existing, without adducing any special reason why it was erected.—But the case was altered when the first and the eighth books were parted asunder in order to make room for descriptions of temporary success and glory on the part of the besieging army." Col. Mure (Bk. ii. ch. x. § 10) seems to think that "the construction of the rampart belongs, historically, to the first year of the war" (as represented by Thucydides, i. 11). But he considers the account of its construction, after the secession of Achilles, "was both an additional homage to his glory, and necessary to the future conduct of the poem; to relieve the monotony of a series of field engagements, and impart variety to the martial vicissitudes of the action" (p. 462).

πύργους θ' ὑψηλοῦς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
 ὄφρα δι' αὐτάων ἱππηλασίῃ ὁδὸς εἴη.
 ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρουξαν
 εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

440

ὥς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
 οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
 θεῖντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων.

445

“Ζεῦ πάτερ, ἥ ῥά τις ἔστι βροτῶν ἐπ' ἀπείρονα γαῖαν
 ὃς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
 οὐχ ὁράας ὅτι δὴ αὖτε κάρη κομόωντες Ἀχαιοί
 τεῖχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ;
 τοῦ δ' ἥ τοι κλέος ἔσται ὅσον τ' ἐπὶ κίδναται ἡώς·
 τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
 ἥρω Λαομέδοντι πολίσσαμεν ἀθλήσαντες.”

450

τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς

443. From this verse to 464 was rejected by the Alexandrine critics; and there can hardly be a doubt of the comparative lateness of the passage. The very word *θεῖντο*, ‘gazed at,’ seems of the later Ionic; it occurs however x. 524. xxiii. 728. Od. ii. 13. In several respects the style of this *θεῶν ἀγορῇ* is peculiar. It was probably written in connexion with the opening of Book xii., where the destruction and disappearance of the Grecian rampart is attempted to be explained on theological grounds.

446, 7. ἥ ῥα κ.τ.λ. ‘Is there any mortal on the boundless earth who will henceforth communicate to the gods his intention and counsel?’ ‘Is not this conduct of the Greeks, in building a rampart without consulting the gods, a precedent that all will follow?’—*ἐνίψει*, future of *ἐνέπω*, as in Od. ii. 137, ‘will tell.’ Others translate, ‘will ascribe providence to the gods.’ Schol. Viet. *τινὲς ἀπὸ τοῦ ἐνισπείσει (ἐνισπῆσει?) ἢ λοιδορήσει*. Schol. Min. *κυρίως μὲν ἐπιπλήξει διὰ λόγων, νῦν δὲ ἀντὶ τοῦ ἐρεῖ καὶ λέξει*. Hesych. *ἐνίψει λέξει, ἐπιπλήξει, καὶ ἐρεῖ*. The meaning is not very clear. Lord Derby, “Shall men be found, in

counsel and design To rival us Immortals?” Mr. Wright, “What mortal through the boundless world Henceforth will guidance from the gods implore?” Another Schol. explains it by *ἀνακοινώσεται διὰ θυσιῶν, συνεργοὺς αὐτοὺς θέλων λαβεῖν*. οἱ γὰρ θύοντες εἴσονται παρὰ θεῶν εἰ δεῖ ἔργοις ἐγχειρεῖν ἢ οὐ.

448. Vulg. *ὅτι δ' αὖτε*, where the *δὲ* is clearly out of place, if construed with *ὁράας*, and superfluous if an adjunct to *ὅτι*. Bekker (ed. 2), *ὅτι δὴ αὖτε*. Perhaps *ὁ τόδ' αὖτε*—*τεῖχος*, or *ὅ τοι*, where *ὁ* would mean ‘that,’ as in i. 120. viii. 32, 140, &c. By *αὖτε* he means ‘this new wall,’ viz. as a kind of rival to Troy.

453. *πολίσσαμεν*. Schol. *ἀντὶ τοῦ περὶ τὴν πόλιν ὠκοδομήσαμεν*. Cf. xx. 216, *ἐπεὶ οὐπω Ἴλιος ἱρὴ ἐν πεδίῳ πεπόλιστο*. The story is alluded to in xxi. 443, Pind. Ol. viii. 31. Poseidon and Apollo performed this service for Laomedon, as a penalty imposed on them by Zeus. For the dissyllable *ἥρω* the Schol. compares *ἥρω Δημοδόκῳ* Od. viii. 483.—*ἀθλήσαντες*, with much labour and trouble. Hesych. *ἀθλήσαι· κακοπαθῆσαι, καμεῖν, ἀγωνίσασθαι*.

“ὦ πόποι, εἰνοσίγαι’ εὐρυσθενές, οἶον ἔειπες. 455

ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
ὃς σέο πολλὸν ἀφαυρότερος χεῖράς τε μένος τε
σὸν δ’ ἦ τοι κλέος ἔσται ὅσον τ’ ἐπὶ κίδναται ἡώς.
ἄγρει μῆν, ὅτ’ ἂν αὖτε κάρη κομόωντες Ἀχαιοί
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
τεῖχος ἀναρρήξας τὸ μὲν εἰς ἄλα πᾶν καταχεῦαι,
αὗτις δ’ ἡϊόνα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.”

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δύσετο δ’ ἡέλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
νῆες δ’ ἐκ Δήμνοιο παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνήος,
τόν ῥ’ ἔτεχ’ Ὑψιπύλη ὑπ’ Ἰήσони ποιμένι λαῶν.
χωρὶς δ’ Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ 470
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.
ἔνθεν ἄρ’ οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
ἄλλοι μὲν χαλκῷ, ἄλλοι δ’ αἰθωνι σιδήρῳ,
ἄλλοι δὲ ῥινοῖς, ἄλλοι δ’ αὐτῇσι βόεσσιν,
ἄλλοι δ’ ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475

456. τοῦτο νόημα, this design of the Greeks to protect their ships by a ram-part.

458. σὸν, i. e. τοῦ σοῦ ἔργου κλέος, as sup. 451.

463. ἀμαλδύνηται, be laid low, obliterated, levelled, xii. 18. Theocr. xvi. 59, χρήματα δὲ ζῶοντες ἀμαλδύνουσι θανόντων. Ar. Pac. 380, ἀλλ’ ὦ μέλ’ ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι. The etymology is not clear: perhaps ἀμαλ = ὁμαλ meant ‘level.’ Or it may be connected with μέλδω and melt, in reference to the reducing of fat or wax by heat.

465. With this verse the book probably ended. What follows to the end may perhaps be of later date. The absence of the digamma in οἶνον, v. 467, is at least suspicious. On the other hand, the bartering of wine for metal, hides, and slaves may seem ancient; and Evenus, son of Jason, is mentioned again in xxiii. 747. Οἰνίεσθαι, ‘to buy wine,’ occurs

in viii. 506, 546. Doederlein suggests οἰνίζοντο, as if a form of οἰνίσσθαι, observing that the Schol. (?) explains οἰνοῦντο.

466. βουφόνεον. Schol. βουφονεῖν ἐστὶν οὐ τὸ θύειν θεοῖς—ἀλλὰ τὸ φονεῖν βοῦς εἰς δείπνον κατασκευήν.

467. παρέστασαν. As if their arrival was opportune for the feast. Cf. 475. But, if the wine was sent as a present or a tribute, the reason is not clear why the Greeks had to barter for it. In ix. 72 Agamemnon is said to procure his wine from Thrace.

470. Doederlein interprets χωρὶς δῶκε (ταῖς ναυσὶ) ἀγέμεν Ἀτρεΐδαις, ‘to convey for the Atreidae.’

474. αὐτῇσι βόεσσιν, with live oxen, as opposed to the hides of those they had slain.

475. ἀνδραπόδεσσι. Formed as if from ἀνδρόπους. But the word does not elsewhere occur in Homer. Aristarchus read ἀνδραπόδοισι.

παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοί
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ' ἐπίκουροι·
 παννύχιος δέ σφιν κακὰ μῆδετο μητιέτα Ζεὺς
 σμερδαλέα κτυπέων. τοὺς δὲ χλωρὸν δέος ἦρει,
 οἶνον δ' ἐκ δεπάων χαμάδις χέον, οὐδέ τις ἔτλη 480
 πρὶν πῖεῖν πρὶν λεῖψαι ὑπερμενεί Κρονίῳνι.
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

476. παννύχιοι. See on i. 472.

478. σφιν, the Greeks only.

480. ἔτλη. Their religious scruples
 were aroused by the threatening storm.

—χέον, 'they kept pouring;' so οἶνον ἐκ
 κρητῆρος ἔκχεον, iii. 296.—For πρὶν—
 πρὶν cf. xiv. 46; also i. 97. ii. 348.

ΙΛΙΑΔΟΣ

Θ.

Ἡὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραunos
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
 αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον.
 “ κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θέαιναι, 5
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσῃ
 πειράτῳ διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες

The eighth book was called ‘The interrupted fight,’ because at v. 485 seqq. the separation of the combatants, with the advantage on the side of the Trojans, is described. Schol. Ven. τὴν βραψφδίαν ταύτην Κόλον Μάχην καλοῦσι· συντέμνει γὰρ τὴν διήγησιν, συναχθόμενος τοῖς Ἀχαιοῖς. Mr. Grote (i. p. 554) inclines to the opinion that “the first book, together with the eighth, and the books from the eleventh to the twenty-second inclusive, formed the primary organization of the poem, then properly an Achilleis; the twenty-third and twenty-fourth books are, perhaps, additions at the tail of this primitive poem, which still leave it nothing more than an enlarged Achilleis.”

1. κροκόπεπλος. ‘Aurora lutea,’ Virg. Aen. vii. 26, ‘croceum linquens cubile,’ ib. iv. 585.

4. ὑπὸ—ἄκουον, submissively and with assent listened to his words.

ib. Mr. Trollope thinks this sentence is inverted, and that the meaning is, ‘Zeus summoned a general council, the gods obeyed, and Zeus himself addressed

them.’ But it is better to take ὑπὸ independently, ‘the gods subjected to (or sitting under) him listened to his words.’ The (perhaps later) use of ὑπακούειν, ‘to respond,’ ‘comply,’ is evidently inapplicable: it occurs in Od. iv. 283. The Schol. Ven. rightly explains οἱ θεοὶ ὑπήκουον τῷ Διὶ ὡς ὑποτεταγμένοι.

5. πάντες. He addresses himself to all, that he may not seem to be advocating one side. Schol. κοινοποιεῖται τὸ βούλευμα, ἵνα μὴ λυπήσῃ τοὺς Ἀχαικοὺς. τὸ δὲ Θέαιναι δι’ Ἡραν καὶ Ἀθηνᾶν.

7. μήτε τις οὖν. The οὖν is familiar in the combinations οὗτ’ οὖν and εἰτ’ οὖν. Here the sense seems much the same as μή νυν.—διακέρσαι, to frustrate, cut short: *concidere, comminuere*; properly, to weaken by cutting across again and again. Hesych. διακόψαι, παραβῆναι. Somewhat similar is the use of ἐπικείρειν in xvi. 120, ἐνικλᾶν in viii. 408. Schol. διακόψαι. ἐμὸν δὲ ἔπος, τὴν ἐμὴν φησιν ἐπαγγελίαν ἣν ὑπέσχόμην Θέτιδι.—τό γε is the object to πειράτῳ, διακέρσαι being the infinitive in apposition.—αἰνεῖτε, sc. αὐτό.

αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
 ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
 πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε,
 ἣ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα,
 τῇλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 [ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός,] 15
 τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες.
 σειρήν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες
 πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαί τε θέαιναι· 20
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε

9. τάδε ἔργα, sc. ἃ ἐν νῶ ἔχω, viz. to destroy many of the Greeks by the hand of Hector, and thus to bring about the return of Achilles to the fight,—whereby glory is to be given to each hero in turn.

10. ἀπάνευθε. Aristophanes read ἀπάτερθε, Zenodotus μετόπισθε. Schol. Ven. The sense is, 'whomsoever of the gods I shall have perceived to have gone by himself, desirous to assist either Trojans or Greeks.' Schol. τὸ ἐξῆς οὕτως· ὃν ἂν ἐγὼ ἴδω τῶν θεῶν χωρὶς ἐμοῦ καὶ δίχα τῆς ἐμῆς ἐπιτροπῆς ἐλθόντα εἰς τὴν μάχην καὶ θέλοντα τοῖς Τρωσὶν ἢ τοῖς Ἕλλησι βοηθῆσαι. τὸ γὰρ κοινὸν οὐ λυπεῖ τινά.

12. πληγεῖς οὐ κατὰ κόσμον, beaten in unseemly or servile fashion; "with ignominious stripes," Lord Derby. See ii. 214.—Οὐλυμπόνδε, to his home in the πτύχες Οὐλύμποιο, xi. 77, as distinct from the council held on the summit. Schol. κεραυνωθεῖς, who construes οὐ κατὰ κόσμον ἐλεύσεται.—ἐλεύσεται, for εἶσι, see xii. 369.

14. Cited by Plato, Phaedo, p. 112 init.

15, 16. These two lines, or at all events the former of them, seem to have been adapted by the rhapsodists from some other poem or place. The notions of hurling to a distance and confining in a prison-house seem distinct; Schol. κολαστήριον γὰρ ἐστὶ φυλάσσειν τοὺς δεσμώτας, καὶ Πυλάρταο κρατεροῖο (Π. xiii. 415). See Hes. Theog. 733, and compare ibid. 811, ἐνθα δὲ μαρμάρειά τε

πύλαι καὶ χάλκεος οὐδός.—Schol. λείπει τὸ ὑπερθεῖν, ὅσον ἐστὶν ὑπερθεῖν.

16. Nearly the same verse occurs also in Hesiod, Theog. 720; the ancient notion being, that as the earth occupied the centre of space, the remotest abodes above and below were placed at equidistant points. But it is evident that v. 15 formed no part of the original threat. The Schol. asks how the rebel god could get down to Tartarus if the earth was between it and heaven.

18. Compare i. 302, εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνώωσι καὶ οἶδε.

19. σειρήν. Plat. Theaet. p. 153 C, τὴν χρυσὴν σειρᾶν ὥς οὐδὲν ἄλλο ἢ τὸν ἥλιον Ὅμηρος λέγει. This appears to be said in ridicule of the school of mystic interpreters, who assigned to Homer's simple and primitive metaphors a deeper and more recondite sense. Here he is obviously speaking of tugging at the two ends of a rope in a trial of strength. Lucret. ii. 1153, 'haud, ut opinor, enim mortalia saecula superne Aurea de caelo dimisit funis in arva.'

20. ἐξάπτεσθε, "Lay hold, and throw your force on it," Mr. Newman. The δὲ = εἶτα, but it would become a simple copulative, if we refer κρεμάσαντες to πειρήσασθε, with Doederlein, and not to ἐξάπτεσθε. This was also the view of Nicanor, as recorded in the Scholia. With the present punctuation, it would perhaps be better to read πάντες τ' for πάντες δ'. [So Bekker, ed. 2.]

Ζῆν' ὕπατον μῆστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,
 αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ δὲ θαλάσσῃ.
 σειρὴν μὲν κεν ἔπειτα περὶ ρίον Οὐλύμποιο 25
 δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
 τόσσον ἐγὼ περί τ' εἰμὶ θεῶν περί τ' εἰμ' ἀνθρώπων."
 [ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
 ὁψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη 30
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
 εἴ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπιεικτόν·
 ἀλλ' ἔμψης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ' ὥς σὺ κελεύεις, 35
 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,

23. *ὅτε*, here equivalent to *εἰ*. "But after this, should I in turn with hearty purpose pull it," Mr. Newman. Mr. Trollope wrongly says "The adjective *πρόφρων* is redundant." Nothing is commoner than *πρόφρων*, *προφρόνως*, *πρόφρασσα*, in the above sense.

25. *περὶ ρίον*, 'round a peak (horn or promontory) of Olympus.' It is by no means improbable, that 25, 26 are an ancient variant for 23, 24. In fact, Zenodotus rejected them, as the Schol. Ven. informs us. As the text stands, the sense is, the rope would be tied round the mountain, and Zeus, seated on the *ἔδος ἀσφαλές*, or brazen vault of heaven, would draw up by and with it the whole earth. Schol. Ven. *εἰ μὴ ἐκδεξώμεθα Ὀλυμπον τὸ ἐπὶ Μακεδονίας ὄρος, οὐ συμφωνήσῃ τῇ διαθέσει ταύτῃ. ἐπὶ γὰρ τοῦ οὐρανοῦ στὰς φησὶ τὸν Ὀλυμπον ἀνέλκειν* (l. *ἀνέλγειν*), *τῆς σειρᾶς ἐκ τοῦ ρίου ἐκδεθείσης*. *Ibid.* *κατὰ τὸν μυθὸν ὁ Ζεὺς ἑαυτὸν τάσσει ἐπὶ τοῦ οὐρανοῦ, ὃ κλήρῳ λαχὼν στοιχείου ἐῖχεν, τοὺς δὲ λοιποὺς θεοὺς ἐπὶ τῆς γῆς, ὥς αὐτῆς κοινῆς ὑπαρχούσης, ὥστε αὐτὸν καθελκυσθῆναι ὑπ' αὐτῶν*.

26. *αὐτε*, viz. contrary to the other result, of the gods pulling down Zeus from the sky.—*μετήορα*, 'suspended in mid air.'—*πάντα*, viz. earth, sea, Olympus and all with the gods upon it.

28—40. These lines were considered spurious in this place by some of the old

critics.

29. *ἀγασσάμενοι*, see vii. 404.—*κρατερῶς*, see i. 25, *κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν*. Mr. Newman, "Aghast at that high utterance, so sturdily he spake it."

32. *οὐκ ἐπιεικτόν*, 'unyielding.' In Homer the negative is always added, so v. 892. xvi. 549.—*ὃ*, 'that,' see vii. 448.

34. *οἳ κεν δὴ κ.τ.λ.*, 'who now are likely to perish, having fulfilled a wretched fate.' See iv. 170. inf. 465. In spite of the order you have given us, says Athena, and which we desire to obey, viz. to remain neutral, we pity the fate of the Greeks. Zeus, the Schol. observes, had not revealed his intention of taking the side of the Trojans for the time, but had only ordered the gods to be quiet: Athena, however, understands his real meaning.

36. *ὑποθησόμεθα*, 'we will suggest.' She will only act on the *letter* of her sire's command, to be neutral in action. As the goddess of wisdom not less than the goddess of war, she is resolved to use at least one of her faculties in favour of the Greeks. Athena and Hera, it will be remembered, ever co-operate in defence of the Achaeans. Schol. *τὸ μὲν ἐπαμῦναι ἔργῳ ἐναντίωσιν ἔχει τοῦ Διὸς· τὸ δὲ λόγῳ, πρὸς τὸ μὴ πάντας ὀλέσθαι, ἀλλὰ δεηθῆναι Ἀχιλλέως, καὶ αὐτὸς θέλει*. Compare a very similar passage, Od. v. 143.

ὥς μὴ πάντες ὄλονται ὀδυσσαμένοιο τεεῖο.”

τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς
“ θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.”]

40

ὥς εἰπὼν ὑπ' ὅχεσφι τιτύσκετο χαλκόποδ' ἵππῳ
ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην
χρυσείην εὐτυκτον, ἐοῦ δ' ἐπεβήσето δίφρου,
μάστιξεν δ' ἐλάαν τῷ δ' οὐκ ἀέκοντε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

45

Ἴδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν,
Γάργαρον, ἔνθα τέ οἱ τέμενος βωμός τε θυήεις.
ἐνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν,
αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδει γαίῳν,
εἰσορώων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

50

οἱ δ' ἄρα δειπνον ἔλοντο κάρη κομόωντες Ἀχαιοί

37. τεεῖο Bekk. ed. 2. Hesych. *τέειν· σοί, Δωριεῖς*. Compare *ἐμεῖο* and *σεῖο*. Vulg. *τεοῖο*, which clearly approximates to the Latin *tui* (personal). It does not elsewhere occur in Homer. Hesych. *τεοῖο· σοῦ*. Doederlein (following the Schol.) thinks *τεοῖο* is here possessive, like *τοῦμὸν* for *ἐγώ*. But the analogy of the Latin is against him, and similarly *ἐμοῦ* and *σοῦ* are both personal and possessive genitives. Possibly for *ὄλονται* we should read *δλάμεθα*.

38—40. These three lines occur also xxii. 182—4. They are not very appropriate here, as the Schol. Ven remarks.

40. *πρόφρονι*, ‘willing,’ i.e. what I have said, I have said reluctantly. Schol. Ven. *εἰρωνεύεται αὐτῇν*. Schol. Lips. *οὐ βούλομαι σοι τυραννικὴν ἀπ-
ήνειαν ἀλλὰ βασιλικὴν ἐνδείκνυσθαι προσ-
ήνειαν*.—*τοι*, the adverb, not for *σοι*.—*ἥπιος*, merciful, viz. as not to desire the destruction of the Greeks. Lord Derby, “unwillingly I speak, yet will not thwart thee of thy wish.”

41. *ὥς εἰπὼν*. Zeus now returns from Olympus, where the council had been held, to Mount Ida, where he has a view of the fight in the Troad. His immediate departure was perhaps designed to

assure Athena and the rest that he did not wish further to interfere with them. It is remarkable that his journey to Ida is described as if from the sky, not as from Olympus.

ἰδ. τιτύσκετο. Hesych. *ἡτοιμάζετο, παρεσκευάζετο, κατεστοιχάζετο*. See xiii. 23, where four lines of the present passage are repeated. Commonly, *τιτύσκομαι* is referred to *τεύχω* and *τυγχάνω*. The senses of *τείνειν* come nearer to its ordinary usages. Compare *τιταίνειν*, inf. 69. —*χαλκόποδε*, either ‘copper-shod,’ or = *κρατερώνυχε*. *χαλκόκροτοι ἵπποι* Ar. Equit. 551.

43. *χρυσὸν*, Schol. Ven. *ἀντὶ τοῦ χρυσοῦ πανοπλίαν*. Schol. Lips. *τὴν αἰγίδα φησίν, ὥς καὶ ἀλλαχοῦ, περὶ δ' αἰγίδι πάντα κάλυψε χρυσεῖη* (xxiv. 20). —*γέντο*, ‘he took,’ a form of *ἐλετο*, where the *γ* represents the *F*, and the *λ* passes into *ν*, like *ἦλθε* into *ἦνθε*. See *New Cratylus*, §§ 162, 472.

45. *ἐλάαν* (for *ἐλάν*, from *ἐλάω*, the present tense = *ἐλαύνω*), ‘to make them go on.’ Either the driver *ἐλαύνει ἵππους*, or the horse *ἐλαύνει ἄρμα*, but the former is the more usual.

48. *Γάργαρον*. This seems to have been a peak of Ida, xiv. 292.

53. Before this verse Zenodotus placed

ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρώες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55
 παυρότεροι μέμασαν δὲ καὶ ὧς ὑσμῖνι μάχεσθαι,
 χρειοὶ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσονται λαός,
 πεζοὶ θ' ἱππῆές τε πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο, 60
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65
 ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 ἦμος δ' ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθη δύο κῆρε τανηλεγέος θανάτοιο, 70
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' αἰσιμον ἦμαρ Ἀχαιῶν.
 [αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ

the verse which now stands first in the book. Schol. Ven.

54. ἀπ' αὐτοῦ, 'after it,' sc. δέϊπνον. Λρ. Ραc. 1286, θωρήσσοντ' ἄρ' ἔπειτα πεπαυμένοι. Herod. v. 18, ὡς ἀπὸ δέϊπνον ἐγένετο. But this verse is perhaps an interpolation, as also v. 57, where for χρειοὶ see i. 341. xi. 605.—ρίμφα, Schol. ταχέως καὶ ἐλαφρῶς.

58. πᾶσαι πύλαι, viz. the Trojan gates (or gate). Some however take both the Grecian and the Trojan to be meant. The sense may be 'the gate was thrown wide open' (*totae valvae*, Propert. v. 8. 51). So Thuc. ii. 4, τὰς πύλας—αἵ περ ἦσαν ἀνεφγμέναι μόναι.

63. ἔπληντο, came in contact or collision with each other. This passage (60—65) occurred at iv. 446 seqq.

66. ἀέξετο. Schol. Ven. νῦν τὴν πρὸ μεσημβρίας ὥραν ἡὼ λέγει.—ἱερὸν, a poetical epithet, like νύξ ἀβρότη, διαχθῶν, &c. (Schol. διὰ τὸ ἐν τούτῳ τοῖς θεοῖς θύειν.)

67. ἤπτετο, 'took effect.' Perhaps, τόφρα δ' ἀπ' ἀμφοτέρων. Nothing can

be weaker than μάλα. But see on xi. 85.

69. ἐτίταινε, 'poised,' *aequavit*. Lit. 'stretched apart,' by lifting the beam.

70. τανηλεγής, from the roots *ταν*, *τεν*, or *τειν* (*tendo*, *tanais*) and *λεχ*, i. e. death, which causes men to lie extended, ἐκτάδην κεῖσθαι. So *δυσηλεγής*, said of frost, hard to lie in, Hes. Opp. 506. In xx. 154, *δυσηλεγής* may be compared with *ἄλοχος*, which suggests a lengthened or compound root *αλεχ*. (Doederlein's derivation from *αλγεῖν* does not seem satisfactory. So however Hesychius: τανηλεγέος· παρατεταμένην ἔχοντος τὴν ἀλγηδύνα.)

71. This verse may be an interpolation. See on iii. 417. Schol. Ven. *μίαν ὑπὲρ ἐκατέρου στρατεύματος*, a gloss unnecessary if this line existed.

72. ἔλκε, raised, drew (towards himself). So ἀνέλκει in xii. 434.

73. κῆρες, the fates of individual men, opposed to δύο κῆρε, those of each host collectively; so Doederlein, who remarks that ἐξέσθην is a shortened form for ἐξέσθησαν. The Schol. Ven. records a

ἔξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.]

αὐτὸς δ' ἐξ Ἰδης μεγάλα κτύπε, δαιόμενον δέ 75
ἦκε σέλας μετὰ λαὸν Ἀχαιῶν. οἱ δὲ ἰδόντες
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος ἔειλεν.

ἔνθ' οὗτ' Ἰδομενεὺς τλῇ μιμνέμεν οὗτ' Ἀγαμέμνων,
οὔτε δὴ Αἴαντες μενέτην, θεράποντες Ἄρης.

Νέστωρ οἷος ἔμιμνε Γερήνιος, οὗρος Ἀχαιῶν, 80

οὗ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῶ
δίος Ἀλέξανδρος, Ἐλένης πόσις ἠυκόμοιο,
ἄκρην κακ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων
κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριον ἐστίν.

ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δὴ, 85
σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.

ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνεν

φασγάνῳ αἰσσων, τόφρ' Ἐκτορος ὠκέες ἵπποι

ἦλθον ἀν' ἰωχμόν, θρασὺν ἠνίοχον φορέοντες

Ἐκτορα. καὶ νῦν κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσειν, 91

εἰ μὴ ἄρ' ὁξὺ νόησε βοὴν ἀγαθὸς Διομήδης.

σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα

reading ἔξεισθεν. So perhaps in Hes. Scut. Herc. 238, ἄνδρες ἐμαρνάσθην. But this distich was condemned by the ancient critics, and is omitted by Bekker.

78. ἔνθα, 'thereupon,' viz. when the blazing bolt of Zeus seemed to portend his disfavour to the Grecian side. The flight of the principal chiefs contrasts with the courage of Diomedes, who remained alone to assist Nestor, inf. 99.

81. βάλεν, 'had hit.'

83. πρῶται, Schol. ἄκραι, viz. the hairs at the upper end of the mane.

84. καίριον (sc. τραῦμα or βλήμα), 'fatal.'—βέλος δὲ κ.τ.λ., 'for the arrow had penetrated into the brain.' This sudden spring upwards is characteristic of a head-wound. See Virg. Aen. xi. 638. The sense might be, that by the very effort of leaping up the weapon sunk deeper in,—but this would be a poetical figure rather than a result really probable. This however would give to the δὲ its more natural sense. Schol. Ven. ὁ δὲ ἀντὶ τοῦ γάρ.

86. περὶ χαλκῷ, 'writhing on the brass,' a figure more correctly used of

one empaled or transfixed. One of the scholiasts explains it by περὶ τῷ σιδήρῳ τῶν ἐπισσώτρων, the tire of the wheels. Lord Derby strangely renders it, "rolling in the dust." "As he writhed around The fatal shaft," Mr. Wright.

87. παρηγορίας, the side-traces. Cf. xvi. 152. The plural ἵππους might be thought to show that Nestor drove four abreast. Compare however τοῦτω, inf. 109. The Schol. Ven. on 185 inf. says that Homer nowhere mentions the four-horsed car. This, in fact, was an 'outsider.'

88. φασγάνῳ. See v. 81.

89. ἠνίοχον. Hector himself is here the ἠνίοχος, but inf. 120, Eriopius acts as Hector's charioteer, succeeded (128) by Archeptolemus. This is an inconsistency not easily explained. It is noticed by the Schol. Ven., τὸν παραβήτην Ἐκτορα ἠνίοχον εἶπεν.

90. ἀπόλεσσειν, scil. ὑφ' Ἐκτορος.

92. ἐβόησεν, 'raised a cry to the rescue.' Both Diomedes and Ulysses were the special friends of Nestor, as the Schol. observes:—Ὀδυσσεύα καλεῖ ὥς

“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ,
 πῇ φεύγεις μετὰ νῶτα βαλὼν, κακὸς ὥς ἐν ὀμίλῳ;
 μή τίς τοι φεύγοντι μεταφρένῃ ἐν δόρῳ πῆξῃ. 95
 ἀλλὰ μὲν, ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”

ὥς ἔφατ’, οὐδ’ ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδείδης δ’ αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,
 στῇ δὲ πρόσθ’ ἵππων Νηληιάδαο γέροντος, 100
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

“ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει,
 ἡπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 ἀλλ’ ἄγ’ ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι 105
 οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ’ ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι,
 οὓς ποτ’ ἀπ’ Αἰνείαν ἐλόμην, μῆστωρα φόβοιο.
 τούτῳ μὲν θεράποντε κομείτων, τώδε δὲ νῶϊ

φίλον καὶ ἑταῖρον Νέστωρος. Νέστωρ γοῦν φησὶν, “Ἐνθ’ ἦτοι μὲν ἐγὼ καὶ δῖος Ὀδυσσεύς οὔτε ποτ’ εἰν ἀγορῇ δίχ’ ἐβάζομεν (Od. iii. 126).”

94. πῇ φεύγεις; Schol. ἐν σχήματι ἐδήλωσεν ὡς καὶ Ὀδυσσεὺς ἐφυγεν, ἄνω (78) μὴ μνησθεὶς αὐτοῦ. Schol. Ven. ἦτοι ὡς δειλὸς ἐν πλήθει φεύγεις, οἶον μετὰ ταραχῆς, ἢ ὡς ἐν ὄχλῳ ἀπαρακαλύπτως· ἢ τὸ ἐξῆς ἐστὶ, πῇ φεύγεις ἐν ὀμίλῳ; οἶον καὶ σὺ μετὰ τοῦ πλήθους, ὡς εἰς τῶν πολλῶν.—μεταβαλεῖν νῶτα, ‘to turn one’s back,’ is a strange phrase, perhaps to be explained on the idea of *altering* its former relative position to the enemy. Lord Derby wrongly renders it, “behind thy back Thy shafts at random pouring on the crowd.”

97. οὐδ’ ἐσάκουσε, ‘but the voice did not reach him.’ This seems better than to suppose Ulysses intentionally disregarded the words (“did not heed him,” Newman). Lord Derby, “But stout Ulysses heard him not.”

99. αὐτὸς, i. e. *μόνος*.

102. τείρουσι, ‘press you sore,’ ‘are too much for you,’ as being an old man.

103. ὀπάζει, ‘attends you.’ Cf. v. 334. Others read ἐπείγει or ἰκάνει.

104. ἡπεδανὸς, weak, helpless. Hesych. οἶον ἀπέδανος. ἡγουν ἄπους. χαλὸς,

ἀσθενής, ἀναίσθητος, ἡλίθιος. Schol. δ μὴ δυνάμενος ἐν πέδῳ στῆναι. The word occurs in Od. viii. 311. The etymology is uncertain: the termination seems the same as in οὐτιδανός, ριγεδανός.

105—7. These lines are also read in v. 221 seqq. The son of Tydeus has first invited Ulysses simply to aid the old Nestor: this having failed, he invites Nestor to ascend his own car, nominally to see how quickly the horses of Tros can go, but which Nestor is to understand of flight from Hector. But Diomedes does not mean to escape from Hector; on the contrary, he intends to attack him. Thus ἔγχε γέροντο in 117 is said of the intention to fight Hector, not of any chance meeting: so also ὄφρα εἴσεται κ.τ.λ. in 110.

108. ἀπ’—ἐλόμην, ἀφειλόμην. See v. 222, 323. This verse was rejected by the ancient critics, chiefly on the ground that ποτε is hardly applicable to an event of the preceding day.

109. τούτῳ, ‘your (Nestor’s) two horses.’—τώδε, ‘these of mine.’—ἰθύνωμεν, ἰθύνωμεν, ἐλαύνωμεν.—θεράποντε, ‘our two squires.’ See inf. 114. Eurymedon was the attendant of Nestor, xi. 620, Sthenelus of Diomedes, ix. 48. xxiii. 511.—κομεῖν was the technical term for

Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἑκτωρ 110
εἴσεται ἧ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν."

ὣς ἔφατ', οὐδ' ἀπίθῃσε Γερήνιος ἱππότης Νέστωρ.
Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνῳρ
τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματ' ἐβήτην. 115
Νέστωρ δ' ἐν χείρεσσι λάβ' ἡνία σιγαλέοντα,
μάστιξεν δ' ἵππους· τάχα δ' Ἑκτορος ἄγχι γέγοντο.
τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός.

καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ἡνίοχον θεράποντα,
υἷὸν ὑπερθύμου Θηβαίου Ἥνιοπῆα, 120
ἵππων ἡνί' ἔχοντα βάλε στήθεος παρὰ μαζόν.
ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθις λύθη ψυχὴ τε μένος τε.

Ἑκτορα δ' αἰνὸν ἄχος πύκασεν φρένας ἡνιόχοιο.
τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἐταίρου, 125
κεῖσθαι, ὃ δ' ἡνίοχον μέθεπεν θρασύν. οὐδ' ἄρ' ἔτι δὴν
ἵππῳ δενέσθην σημάντορος· αἶψα γὰρ εὗρεν
Ἰφιδίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων
ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.

ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 130
καὶ νύ κ' ἐσήκασθεν κατὰ Ἴλιον ἡῦτε ἄρνες,
εἰ μὴ ἄρ' ὀξὺν νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν,

tending horses, whence ἱππόκομος, 'a groom.' So κομιδὴ inf. 186. Schol. Ἀρίσταρχος μὲν κομείτων, Ζηνόδοτος δὲ κομείτην.

111. ἧ, viz. εἰ, 'whether.'—καὶ ἐμὸν, mine as well as that of Ajax, who had fought with Hector unsuccessfully.—μαίνεται, 'is furious,' Mr. Wright, 'if my hand too can bid the javelin rage.'

122. ὑπερώησαν, withdrew out of the way; 'swerved with alarm,' Newman; probably to avoid treading on the body. Schol. ἀναγκαῖον τοῦτο εἰς τοῦπίσω φερόμενον τοῦ ἡνιόχου. These four lines are repeated inf. 314—17.

124. πύκασεν, 'closed up,' as a person is said λύπη παχυνῶσθαι &c. The contrary is διαχεῖσθαι, to be resolved with joy.

126. μέθεπε, went in quest of. Cf. v. 329.—θρασύν, cf. 89. 312.

127. δενέσθην, carebant. Cf. ii. 709.—σημάντορος, ἡνιόχου.

129. ἐπέβησε, set him on the car as driver. Cf. v. 164, ἐξ ἵππων βῆσε. x. 513, καρπαλίμως δ' ἵππων ἐπεβήσετο.

130, 1. λοιγὸς, viz. made by Diomedes. One or other of these lines seems sufficient for the sense: the two may have come into the text from different ancient recitations. Both take the digamma in Φέργα, Φίλιον, Φάρνες.—ἐσήκασθεν, 'would have been inclosed' as in a σῆκος or sheep-pen. Schol. εἰς σηκὸν κατεκλείσθησαν. "Coop'd beneath the walls," Lord Derby. (Rather, 'behind' or 'within' them.)

133. δεινόν. Schol. Ven. δεινῶς βρον-

καὶ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμάζε·
 δεινὴ δὲ φλόξ ὦρτο θεεῖον καιομένοιο, 135
 τῷ δ' ἵππῳ δείσαντε καταπτήτην ὑπ' ὄχεσφιν.
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
 δέισε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπεν
 “Τυδεΐδῃ, ἄγε δὴ αὖτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἦ οὐ γιγνώσκεις ὅ τοι ἐκ Διὸς οὐχ' ἔπετ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάζει,
 σήμερον· ὕστερον αὖτε καὶ ἡμῖν, εἴ κ' ἐθέλῃσιν,
 δώσει. ἀνὴρ δέ κεν οὔ τι Διὸς νόον εἰρύσσαιτο,
 οὐδὲ μάλ' ἴφθιμος, ἐπεὶ ἦ πολὺ φέρτερος ἐστίν.”
 τὸν δ' ἡμέμβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης 145
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλὰ τόδ' αἶνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 Ἐκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων
 ‘Τυδεΐδης ὑπ' ἐμείῳ φοβεύμενος ἵκετο νῆας.’
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών.” 150
 τὸν δ' ἡμέμβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
 “ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες.
 εἴ περ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,

τήσας· ἐπὶ δὲ τοῦ κεραυνοῦ ἐν ἄρκεῖ ἐπίθετον τὸ ἀργῆτα.—καὶ δὲ κ.τ.λ., ‘and down in front of Diomedes’ steeds he hurled it upon the ground.’ This was done by Zeus to deter Diomedes from further attack on the Trojans. Schol. ἐκδειματοῦν μόνον αὐτὸν βούλεται.

136. From a root πτε or πτα (πτήσσω) came an aorist ἔπτην, as from κτα or κτε (κτείνω) came ἔκταν. Aeschylus has another form, ἔπτακον, Eum. 243, as if from πτακ, whence πῶξ and πτάξ.—ὑπὸ, ‘crouched close under the shelter of’ &c.

137. We might have expected Νέστορι δ' ἐκ χειρῶν, or even Νέστωρος ἐκ χειρῶν φύγε δ' ἦνια σ.

139. φόβονδ' ἔχε, drive back, turn to flight. For ἔχειν ἵππους, to hold in hand steeds, see v. 240. xxiii. 398. Cf. φύγαδε τράπε inf. 157. πεδίονδ' ἔχον ὠκέας ἵππους iii. 263.

140. ὅ τοι. See vii. 448.

143. εἰρύσσαιτο, ‘may ward off,’ ‘avert,’ ‘parry’ (“overrule,” Lord

Derby). For this sense of ἐρύεσθαι see Lexil. p. 306. So ii. 859, ἀλλ' οὐκ οἰωνοῖσι Φερύσσαστο κῆρα μέλαιναν. See also on i. 216. xxi. 230. It must be confessed that these two verses read very like an addition. The Schol. Ven. explains them thus: οὐδεὶς ἀνὴρ τὸν τοῦ Διὸς νόον ἐπισπάσαιο ἢ φυλάξαιο, ὥστε τὰ συμφέροντα αὐτῷ γενέσθαι. Hesych. εἰρύσαιο· γνῶναι. Schol. Vict. ἀνὴρ δὲ τὸν τοῦ Διὸς νόον παρ' ὃ θέλει αὐτὸς ὁ Ζεὺς, οὐκ ἂν μεθελκύσαι οὐδὲ μεταθείη.

147. τόδε, ‘in respect of this,’ viz. Ἐκτωρ γὰρ seqq. Equivalent to ἀλλὰ τόδε αἰνῶς ἄχθομαι.—ὑπ' ἐμείῳ, ‘it was I who made Tydides fly before me till he reached his ships.’ Aristotle cites this passage, Eth. iii. 11. 2.

150. ἀπειλήσει, ‘will vauntingly say.’ See Lexil. p. 117. Schol. καυχῆσεται, κομπάσει. Hence ἀπειλητῆρες, ‘vain boasters.’ Compare iv. 182.

153. εἴ περ γάρ, ‘for even though.’ See on i. 81. Not even Hector, says Nestor, will make the Trojans believe

ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες
καὶ Τρώων ἄλλοχοι μεγαθύμων ἀσπιστῶν,
τάων ἐν κονίησι βάλες θαλεροὺς παρακοίτας." 155

ὥς ἄρα φωνήσας φύγαδε τράπε μώνυχας ἵππους
αὖτις ἀν' ἰωχμόν· ἐπὶ δὲ Τρῳῆς τε καὶ Ἑκτωρ
ἡχῇ θεσπέσij βέλεα στονόεντα χέοντο.

τῷ δ' ἐπὶ μακρὸν ἄνσε μέγας κορυθαίολος Ἑκτωρ 160

“ Τυδεΐδῃ, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι
ἔδρῃ τε κρέασιν τε ἰδὲ πλείους δεπάεσσιν·

νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.

[Ἐρρε, κακὴ γλήνῃ, ἐπεὶ οὐκ εἷξαντος ἐμεῖο
πύργων ἡμετέρων ἐπιβήσῃ, οὐδὲ γυναικάς 165

ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.]”

ὥς φάτο, Τυδεΐδῃς δὲ διάνδιχα μερμήριξεν,

that the Diomed who laid low their bravest heroes was himself a coward. Hector *does* say this, inf. 163.

154. Δαρδανίῳνες. See vii. 414.

157. φύγαδε τράπε. Reluctantly, and yielding only to the evident hostility of Zeus, Diomed consents to quit the field. Compare xi. 446. inf. 257. Even then he inclines to return, but is deterred by the same portent, inf. 167. With great art the poet thus indirectly shows the ἀριστεία of his hero.—ἀν' ἰωχμόν, “in swift careering,” Mr. Newman. “Mid the general rout,” Lord Derby. ‘Back through the rout,’ seems the true sense. Cf. sup. 89.

158. ἐπὶ δὲ κ.τ.λ. “after them (Nes-tor and Diomed) the Trojans and Hector With an unearthly clamour poured their darts’ distressful shower,” Newman. χέοντο is ‘kept pouring.’ The middle is sometimes in this verb a synonym of the active, as in χοὰς χέασθαι, Od. xi. 26. Aesch. Pers. 222. Lord Derby renders it “on the flying crowd.”

162. ἔδρῃ, προεδρία, the seat of honour at the banquet.—κρέασιν, select portions of the meat. Cf. vii. 321. Plat. Resp. x. p. 468 E.—πλείους, ‘full,’ while to the inferiors a less quantity was served.

163. ἀντὶ, no better than. Schol. γυναικὸς ἄρα ἵσος ἦσθα. So ἀντίπαις, ‘like a child,’ Aesch. Eum. 38. Aristarchus read ἀντιτέτυξο. The Schol. compares xxi. 75, ἀντὶ τοῖς εἰμ’ ἰκέταο.

164. κακὴ γλήνῃ, “Begone, thou puny tender doll!” Mr. Newman. “Out on

thee, frighten’d girl,” Lord Derby. Hesych. γλήνῃ· κόρη ὀφθαλμοῦ. καὶ παίγνιον· οἱ δὲ τὸ οὐδενὸς ἄξιον. Pupa, pupillus, κόρη, γλήνῃ (xiv. 494), all have these two senses in common, probably from the diminutive objects reflected in the eye.—εἷξαντος ἐμεῖο, ‘through my retreating before you.’ The οὐκ belongs to ἐπιβήσῃ, which the Schol. failed to see. “The characteristic defect of Hector is his turn for vain-glorious boasting. . . . When Diomed is actually forced off the field by the thunderbolts of Jupiter, after struggling, with a heroism altogether unknown to the Trojan chief, against his irresistible adversary, the assertion by Hector of the whole credit of a victory in which he had no share, and his exulting taunts against the Greek hero, form a climax of bullying rhodomontade.” Col. Mure, Bk. ii. ch. vii. § 17. His remarks apply also to 178 inf.—This and the two following verses were rejected by the critics, as being common-place (εὐτελεῖς) and unsuited to the characters (Schol. Ven.).

166. δαίμονα, here for μόρον. But this is a strange use. Hesych. δαίμονα δώσω· λείπει κακὸν, ἢ ἢ, κακὸν δαίμονα δώσω. Schol. λόγον κακὸν καὶ ἀγγελίαν—ἢ μᾶλλον τὴν δαίμονα, ἥτοι τὴν τοῦ θανάτου ψῆφον. “Earlier will I assign thy fortune,” Mr. Newman. Zenodotus read πότμον ἐφήσω.

167. διάνδιχα, viz. whether to return or not. Less correctly Schol. Ven. τὸ διάνδιχα οὐκ ἔστι, δύο ἐμερμήριξεν ἐναν-

ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
 τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
 τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητιέτα Ζεὺς 170
 σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.

Ἔκτωρ δὲ Τρώεσιν ἐκέκλετο μακρὸν αὔσας
 “ Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 γιγνώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων 175
 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσιν γε πῆμα.
 νῆπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
 ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἀμὸν ἐρύξει,
 ἵπποι δὲ ρέα τάφρον ὑπερθορέονται ὀρυκτὴν.

ἀλλ' ὅτε κεν δὴ νηυσὶν ἔπι γλαφυρῇσι γένωμαι, 180
 μνημοσύνη τις ἔπειτα πυρὸς δηίοιο γενέσθω,
 ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
 [Ἀργείους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνοῦ.]”

ὣς εἰπὼν ἵπποισιν ἐκέκλετο, φώνησέν τε
 [Ξάνθε τε καὶ σὺν Πόδαργε καὶ Αἴθων Δάμπε τε δῖε,]
 “ νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλήν 186
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 ὑμῖν παρ' προτέροισι μελίφρονα πυρὸν ἔθηκεν
 [οἶνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,]
 ἧ ἐμοί, ὃς πέρ οἱ θαλερὸς πόσις εὖχομαι εἶναι. 190

τία, ἀλλ' ἐπὶ τὸ αὐτὸ φερόμενα, στρέψαι τοὺς ἵππους καὶ μάχεσθαι.

170. τρὶς. He had only thundered once at the first portent, sup. 133.

171. ἑτεραλκέα. See vii. 26. Seated on Ida (sup. 47) and surveying the fight, Zeus gives a token to the Trojans that the battle is turning in their favour.

177. τάδε τείχεα. See on vii. 448.—οἳ ἄρα δὴ is an unusual combination,—‘who, it seems (as you perceive).’

178. ἀβλήχρᾱ, ‘weak,’ v. 337.—οὐδενόσωρα, ‘worth no care,’ ὥρα. Hesych. οὐδὲ μιᾶς φροντίδος ἄξια. This strange compound is not elsewhere used in Homer.

179. ὑπερθορέονται, ‘will leap over.’ From ὑπερθρώσκειν, or rather from the root *θορ* = *θορ*. This form of the future occurs in Aesch. Suppl. 851, Αἰγυπτίαν γὰρ βᾶριν οὐχ ὑπερθορεῖ.

181. μνημοσύνη τις. ‘Be duly mind-

ful of hostile fire, that I may burn the ships.’ All this is very characteristic of Hector’s boastful disposition. Lord Derby, “And when I reach the ships, be mindful ye, To have at hand the fire, wherewith the ships We may destroy, while they themselves shall fall An easy prey, bewilder’d by the smoke.” Bekker omits 183,—for what reason it does not appear.

186. ἦν, as if he intended to add ὑμῶν ἐποιήσατο Ἀνδρομάχῃ παρατιθεῖσα πυρὸν κ.τ.λ. or ἦν ἔχουσα παρέθηκεν. Equivalent, in fact, to ἦ μάλα πολλή.

190. ἧ ἐμοί, supply σίτον (Doederlein). But the genuineness of the verse may be questioned; and the Schol. Ven. says the preceding one was rejected by Aristophanes, adding, γελοιότατος ἐπὶ ἵππων ὁ στίχος, ὅτι οἶνον ἵπποι οὐ πίνουνσι· καὶ ὅτε θυμὸς ἀνώγοι εἰς μέθην, γελοῖον. The

ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον, ὄφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν,
 αὐτὰρ ἀπ' ὤμοιιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195
 εἰ τούτω γε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
 αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκείων."

ὣς ἔφατ' εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη,
 σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
 καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἦ᾽δα 200
 "ὦ πόποι, εἰνοσίγαι' εὐρυσθενές, οὐδέ νυ σοί περ
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
 οἳ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσιν
 πολλὰ τε καὶ χαρίεντα. σὺ δέ σφισι βούλεο νίκην.
 εἴ περ γάρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί, 205
 Τρῶας ἀπώσασθαι καὶ ἐρνεύμεν εὐρύοπα Ζῆν,
 αὐτοῦ κ' ἔνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ."

passage has evidently been tampered with and interpolated by rhapsodists. One might reasonably conjecture the original to have been simply ἦν μάλα πολλὴν ὑμῖν πὰρ προτέροισι μελίφρονα πυρὸν ἔθηκα.

192. ἀσπίδα. Probably (as the Schol. remarks) Nestor had taken the armour from Ereuthalion, which had been made by Ares for Areithöus; see vii. 137, 146, 155.

193. κανόνας. These were straight metallic bars stretched across the shield, perhaps to preserve the concave shape (κύτος) from flattening or collapsing. They are mentioned in Arist. Thesm. 825. Hesych. αἱ τῆς ἀσπίδος ῥάβδοι, ἀφ' ὧν ὁ τελαμὼν ἐξήπτο. Compare xiii. 407, ἀσπίδα δὺν κανόνεσσ' ἀραρυῖαν. Schol. ῥάβδους αἷς ἐκράτουν τὰς ἀσπίδας· οὕτω γὰρ ἐχρῶντο τοῖς πόρπαξιν, οὓς ὄχανα ἐκάλουν.

195. θώρηκα. This was part of the golden armour made by Hephaestus, which Diomedes had received in exchange from Glaucus, vi. 235.

197. αὐτονυχί, τῇ αὐτῇ νυκτὶ, this very night.—ἐπιβησέμεν, 'that I shall make them embark.' The Schol. observes that Hector had just before (182) threatened to burn the fleet. Cf. inf. 217.

198. νεμέσησε, was indignant at Hector's boastful speech, which threatened evil to the Argives. Schol. ὠργίσθη ἐφ' οἷς ἀναξίως εἶπεν.

202. Doederlein places an interrogation here. 'Ελίκην, Schol. τῆς Ἀχαιᾶς πόλιν ἐστίν, ὑπὸ σεισμοῦ ἠφανισμένη.—Αἰγὰς, Aegae in Achaea; not the island near Euboea, sacred to Neptune (Hesych.). Hence, probably, the 'Aegean sea.' See ii. 574—5. xiii. 21.

204. σὺ δὲ κ.τ.λ. 'Do you on your part (as a return for their devotion) be desirous of victory for them,' viz. if Zeus refuses his aid in their cause.

205. γὰρ introduces a reason why such aid should be given, and the prospect of its success.—ἐρνεύμεν, to keep Zeus aloof from the contest; to prevent him from aiding the Trojans.—αὐτοῦ ἐνθα ἐν Ἰδῇ seems a pleonastic expression, 'there where he now is, on Ida.' So ὑπ' Ἴλιον αὐτοῦ &c. The meaning is, 'he would then be quite isolated both from gods and men, and might indulge his vexation all alone.'—Ζῆν, an old form of the accusative for ζεῖν, also Ζεῦν. Some elided the final α of Ζῆνα, others placed the comma at ἐρνεύμεν, and took Ζῆν for the nominative.

τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἐνοσίχθων
 “Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες.

οὐκ ἂν ἐγώ γ' ἐθέλοιμι Διὶ Κρονίῳ μάχεσθαι 210
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺν φέρτερος ἐστίν.”

ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον
 τῶν δ' ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργεν,
 πλήθην ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστῶν
 εἰλομένων· εἶλει δὲ θεῶ ἀτάλαντος Ἄρηι 215

Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.
 καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέῳ νῆας ἔϊσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῷ ποιπνύσαντι θοῶς ὀτρῦναι Ἀχαιοῦς.

βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν, 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στή δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,

209. ἀπτοεπές, ‘fearless in speech’ (πτοέω). Hesych. ἀπτόητον τοῖς ἔπειν· οὐ σκάζων. ἢ κακολόγε, ἢ ἀνόητε. He partly explains another reading, ἀπτοεπές. Schol. καθαπτομένη τοῖς ἔπειν. Bekker prefers this in ed. 2; but this would rather have been ἀψιεπής, like ἀρτιεπής. The word does not elsewhere occur. The proposal of Hera was plainly seditious, and therefore brought upon her a reproachful reply.—ἐπεὶ ἡ, see i. 126. iv. 307.

213. τῶν δ' κ.τ.λ. ‘But with the horses and men of the Achaeans (retiring in alarm from before Hector) the entire space, which the moat enclosed between the ships and the rampart, was filled.’—εἰλομένων, ‘hemmed in and crowded into the narrow space.’ Some explain ἐκ νηῶν ‘in the direction of the ships,’ and understand the narrow strip of ground between an inner foss and the wall. We certainly have some reason for preferring the reading of Zenodotus, ἀπὸ τάφρου πύργος rather than ἀπὸ πύργου τάφρος. Mr. Newman renders it, ‘the space from galley’s poop to moat beside the rampart,’ taking τάφρος ἀπὸ πύργου to form one notion, ‘the moat that came next after the wall.’ The scholiasts give several explanations, and were evidently perplexed by the passage. That the τάφρος was external to the rampart is clear from vii. 440.—πλήθην, intransitive, as in Aesch. Pers. 274, πλή-

θουσι νεκρῶν δυσπότης ἐφθαρμένων Σαλαμῖνος ἀκταί.

216. ὅτε, ἐπεὶ, ‘now that Zeus had given to him the (promised) glory.’

217. κηλέῳ, probably for καF-έλῳ, lit. ‘burnable,’ ‘combustible,’ and so a fit epithet for dry wood. Root καF, as in καίω, and perhaps also in κῆλα, ‘arrows’ (i. 53), and κᾶλον, ‘wood.’ Doederlein derives it from σκέλλειν, σκῆλαι. The form κηλείῳ (for καFFeλ-ῳ) occurs in xv. 744.—ἐνέπρησεν, viz. according to his threat, sup. 182.

219. αὐτῷ ποιπνύσαντι, ‘by his own personal exertions,’ σπουδάζοντι, πο-
 νοῦντι.

221. φᾶρος, see ii. 43. The colour was held to denote dignity. As it was not now put on, but held in the hand, it appears to have been used to attract attention, and to show who the bearer was. Schol. φᾶρος ἐστὶ πορφυροῦν ἱμάτιον, ὃ μεταχειρίζεται ὁ βασιλεὺς ἕνεκα τοῦ εὐχερῶς ἑαυτὸν σημᾶναι τοῖς ἑλ-
 λησιν, ἐπειδὴ ἀδύνατον ἦν διὰ βοῆς αὐτοὺς καταστεῖλαι. Arnold compares the use of the *tunica purpurea* extended above the praetorium of a Roman general as a signal of battle (?).

222. μεγακήτεϊ, with large hold (κῆτος or κύτος), i. e. roomy, capacious. See on ii. 581. xi. 600. Lord Derby renders it “lofty ship;” Mr. Wright, “black and whale-like.”

ἦ ῥ' ἐν μεσσήτω ἔσκε, γεγωνέμεν ἀμφοτέρωσε·
 [ἦμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἦδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἵσας 225
 εἵρυσαν ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.]
 ἦυσεν δὲ διαπρύσιον, Δαναοῖσι γεγωνῶς,
 "αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.
 πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
 ἄς, ὁπότ' ἐν Δήμνῳ, κενεαυχέες ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,
 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιοι εἰμέν
 [Ἐκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ.] 235
 Ζεῦ πάτερ, ἦ ρά τιν' ἤδη ὑπερμενέων βασιλῆων
 τῇδ' ἄτῃ ἄσας καὶ μιν μέγα κῦδος ἀπηύρας;
 οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμόν
 νηὶ πολυκλήιδι παρελθόμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκκα, 240

223. γεγωνέμεν, 'so as to speak audibly;' so that his voice might be heard in both directions, right and left. Schol. Ven. οὐ ψιλῶς ἐστὶ φωνεῖν, ἀλλ' ἀκουστὸν φθέγγεσθαι.

227. διαπρύσιον, from διαπερᾶν (*New Cratylus*, § 460), 'far-extending,' 'loud.' This verse occurs also xi. 275. Schol. διαπορεύσιμον καὶ μέγα καὶ ἐς πάντας ἤκον.

228—30. Well rendered by Mr. Newman, "Handsome of visage, base of fame, O shame, ye men of Argos!—Whither are gone the boasts, wherein we said that we were bravest? O empty vaunters; ye who once in Lemnos made pretension!" See v. 787.

230. ὁπότε, sc. ὅτε ἤμεν. Some interpreted ὁπότε ἀντὶ τοῦ ποτέ. See i. 399. iii. 173. xiv. 327. No direct mention occurs of the fleet having touched at Lemnos; but in vii. 467 seqq. there is an allusion to it, in the present of wine sent from that island for the Atridae. This appears to have taken place either in the voyage to Troy, and before they had confronted the enemy, or when they sailed thither from Chrysa in the Troad (Soph. Phil. 270), and left Philoctetes there.

231. Schol. Ven. περιττὸς ὁ στίχος· ἐκ γὰρ τοῦ πίνειν, οὐκ ἐκ τοῦ ἐσθίειν τὸ καυχᾶσθαι συμβαίνει.

232. ἐπιστεφέας οἶνοιο, crowned with foaming wine; so κρητῆρας ἐπεστέψαντο ποτοῖο, i. 470.

234. στήσεσθαι, 'would stand firm against,' 'would not fly before;' or (as Mr. Trollope perhaps better explains it) 'would stand (weigh) as an equivalent to a hundred.' The latter is supported by ἄξιοι next following, which primarily refers to drawing down a scale.—So also the Schol. ὡς εἰ ἔλεγεν, ἀντίσταθμοι καὶ ἀντιβαρεῖς ἑκατόν καὶ διηκοσίῳ ἕκαστος ἡπείλει γενέσθαι ἐν τῷ πολέμῳ. The Schol. Ven. regards ἄνθ' as elided from ἄντα, ἀνθ' having no accent if from ἀντί.

237. τῇδ' ἄτῃ, for τοιαύδε, 'with such infatuation as this,' which has seized me in conducting the present expedition. This is Agamemnon's usual topic of self-reproach.—ἄσας, see Lexil. p. 6. Only the aorists ἀᾶσαι, ἀσάμεν, ἀσθῆναι, and ἄται, xix. 91, exist.

238, 9. "Yet, hither roaming to my woe on many-benched galley, No beautiful altar yet of thine I any where have slighted." Newman. For this sense of

ἰέμενος Τροίην ἐντείχεον ἔξαλαπάξαι.
 ἀλλὰ Ζεῦ τόδε πέρ μοι ἐπικρήνηνον ἔελδωρ.
 αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
 μηδ' οὐτῶ Τρώεσσιν ἔα δάμνασθαι Ἀχαιοῦς."

ὥς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245
 νεῦσε δέ οἱ λαὸν σόον ἔμμεναι οὐδ' ἀπολεῖσθαι.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάμβαλε νεβρόν,
 ἔνθα πανομφαίῳ Ζηνὶ ρέζεσκον Ἀχαιοί. 250
 οἱ δ' ὡς οὖν εἶδονθ' ὁ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

ἐνθ' οὗ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
 εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκίας ἵππους
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον. ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένω ἐν δόρῳ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσειν.
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260
 τὸν δὲ μετ' Ἀτρεΐδαι Ἀγαμέμνων καὶ Μενέλαος,

παρελθεῖν compare Hesiod, Opp. 493, παρ δ' ἴθι χαλκεῖον θῶκον, 'pass by without entering.' So παρελθὼν νόμους in Demosth. p. 977.—ἐβῶν, ἐκφθαρεῖς, 'when I came here to my misfortune.' See on ix. 364. Perhaps 241 should follow this.

247. τελειότατον (see xxiv. 315), the most effective, having the most authority, of all birds of omen. Schol. μέγιστον, ἡ ἐντελὴ σημεῖα φαίνοντα, ἐπιτελεστικώτατον.

248. Perhaps interpolated, as also 250. The ictus in τέκος ἐλάφοιο is unusual (compare however 262); and the title of Ζεὺς πανομφαῖος is probably post-Homeric. (See Hymn. ad Merc. 473.) Hesych. ᾧ πᾶσα φήμη καὶ μαντεῖα ἀναφέρεται. The god of omens conveyed generally by sounds is meant: but this is not appropriate to the omen of the eagle.—ρέζεσκον, 'used to sacrifice,' not 'were sacrificing.'

249. Hesych. κάμβαλεν κατέβαλεν.

The common reading is κάμβαλε.

251. ἐκ Διός. Schol. ἐπὶ γὰρ τοῖς Ἀγαμέμνονος γέγονε λόγοις, διὸ καὶ φανερόν τοις Ἑλλησιν ἦν, ὡς πάντως ἠλέηται ὑπὸ Διός.

254. εὔξατο, like the Attic ἠῦχει, literally, 'could boast, aver, that he held in hand his horses before (those of) Tydeus, to drive them beyond the moat and fight face to face with the enemy.' On ἔχειν ἵππους see sup. 139.—σχέμεν, for σχεῖν, perhaps occurs only in this place.

256. κορυστήν. See iv. 457.

257. ἔτραπεν, 'had turned.' Perhaps ἔτρεπεν, 'was in the act of turning.' Cf. sup. 157.—τῷ δὲ, 'in him after he had turned round he (Diomedes) infixed a spear in his back.'

261. τὸν δὲ μέτα, scil. ἐξήεσαν ἐς μάχην. Schol. τὴν μὲν φυγὴν τῶν Ἑλλήνων ἀπαγγέλλων οὐ πολλῶν δεῖται τῶν ὀνομάτων, νῦν δὲ εἰς τὴν μάχην ἐπιστρέφων αὐτοὺς, τῶν πλείστων μέμνηται.

τοῖσι δ' ἐπ' Αἴαντες θοῦρην ἐπιειμένοι ἀλκήν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος Ἐναίμονος ἀγλαὸς υἱός. 265
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,
 στή δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἦρως
 παπτήνας, ἐπεὶ ἄρ' τιν' ὀιστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὃ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσκειν, 270
 αὐτὰρ ὃ αὖτις ἰὼν, πάις ὥς ὑπὸ μητέρα, δύσκειν
 εἰς Αἴανθ'· ὃ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.

ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων ;
 Ὀρσίλοχον μὲν πρῶτα καὶ Ὀρμενον ἦδ' Ὀφελέστην
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον
 [πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησε ἀναξ ἀνδρῶν Ἀγαμέμνων,
 τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
 στή δὲ παρ' αὐτὸν ἰὼν, καί μιν πρὸς μῦθον ἔειπεν. 280
 “Τεῦκρε, φίλῃ κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,

264. Ἐνναλίῳ. See on v. 592.

266. παλίντονα, as a general epithet of a bow (x. 459. xv. 443) probably implies the double or inverse curvature, something like the letter Σ, described also by the epithets καμπύλα and ἀγκύλα (v. 209). ‘Twanging oft his bow’s redoubled arches,’ Newman. — τιταίνων, τείνων, perhaps by holding the arrow on the string.

268. ὑπεξέφερεν (v. 318), would stealthily withdraw his shield, viz. from before Teucer, to give the little Bowman whom he was sheltering momentary room for sight and action. Mr. Wright, “Who moved it ever and anon aside.” Lord Derby, “Ajax o’er him held his shield;” Schol. ἀντὶ τοῦ ἔμπροσθεν αὐτοῦ ἔφερεν, both wrongly.

270. βεβλήκοι Aristarchus for βεβλήκει. The optative of the perfect is very rare, and is here hardly free from suspicion. The old reading may have been ἐπεὶ ἄρ' τιν' ὀιστεύσαι καθ' ὀμίλον, αὐτὰρ ὃ αὖθις ἰὼν κ.τ.λ. Plato uses εἰκοίσι,

Herodotus εὐρήκοι, and a few other such forms may be found in later authors.

271. δύσκειν, slunk back to and crouched under. This was done by Teucer not through cowardice, but that as the sender of the arrow he might remain unobserved, and so deal destruction the more successfully (much like the modern practice with rifles).

273. ἀμύμων, elsewhere (see inf. 302. i. 92. vi. 155) ‘good-looking,’ here means ‘irreproachable’ as an archer. Compare iv. 89. 194. Od. viii. 246, οὐ γὰρ πυγμαχοὶ εἰμὲν ἀμύμονες οὐδὲ παλαιστοί.

276. The aspirate has been dropped from a proper name evidently derived from ἄμα and ὀπηδεῖν or ὀπάζειν.

279. Perhaps interpolated.—ἀπὸ, sc. τοῖς ἀπὸ τόξου.—ὀλέκοντα, ‘causing havoc in the ranks,’ not ‘slaying whole ranks,’ as the Schol. understood it. Cf. 297.

281. Plat. Phaedr. p. 264, A, ἡ οὐδὲν εἰπον, Φαῖδρε, φίλῃ κεφαλῇ;—βάλλ' οὕτως, ‘go on shooting as you now do,’ viz. unobserved by the enemy.

βάλλ' οὕτως, εἴ κέν τι φόως Δαναοῖσι γένηαι
πατρί τε σῶ Τελαμῶνι, ὃ σε τρέφε τυτθὸν ἔοντα
καί σε νόθον περ ἔοντα κομίσσατο ᾧ ἐνὶ οἴκῳ
τὸν καὶ τηλόθ' ἔοντα εὐκλείης ἐπίβησον. 285

σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται.
εἴ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
Ἴλιον ἐξαλαπάξαι, εὐκτίμενον πτολίεθρον,
πρώτῳ τοι μετ' ἐμὲ πρεσβήιον ἐν χερὶ θήσω,
ἥ τρίποδ' ἥ ἐ δὺν ἵππους αὐτοῖσιν ὄχεσφιν 290
ἥ ἐ γυναιῖχ', ἥ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι."

τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων
"Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτόν
ὀτρύνεις; οὐ μὴν τοι, ὅση δύναμὶς γε πάρεστιν,
παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς, 295
ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.

ὀκτὼ δὴ προέηκα τανυγλώχινας ὀιστούς,
πάντες δ' ἐν χροῖ πῆχθεν ἀρηιθίω ἀϊζηῶν
τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα."

ἦ ῥα, καὶ ἄλλον ὀιστὸν ἀπὸ νευρῆφιν ἱαλλεν 300
Ἐκτορος ἀντικρὺς, βαλέειν δέ ἐ ἴετο θυμός.
καὶ τοῦ μὲν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίωνα,

284. κομίσσατο, like ἐθρέψατο, reared and educated at home. The Schol. Ven. says this verse was rejected by Aristophanes, and not read at all in Zenodotus' copy. It is also mentioned as spurious by the Schol. on xii. 371, on the ground that Teucer was not really νόθος. He is said by others to have been the son of Telamon by a captive concubine, Hesione, daughter of Laomedon.

285. ἐπίβησον, 'put him in possession of,' like ὁσίης ἐπέβη, Hymn. ad Merc. 173. κακῶν ἐπιβασκέμεν, ii. 234. "Do thou on glory mount him," Newman. Cf. sup. 197.

289. πρεσβήιον, like ἀριστεῖον, the prize for being the first or best man.—μετ' ἐμὲ, μετ' ἐμαυτὸν, 'next after myself,' i. e. you shall have the next choice out of the spoils, the general himself always taking the first.

294. ὀτρύνεις, viz. by saying βάλλε, 'shoot away,'—which, says Teucer, he has not ceased doing for some time.—

σπεύδοντα, Schol. Ven. ἀντὶ τοῦ προθύμως ἐνεργοῦντα.

296. δεδεγμένος, exasperiens. See on iv. 107.

297. ὀκτὼ, viz. at the eight heroes enumerated sup. 274—6.

298. ἀϊζηῶν, 'of strong young men swift in fight.' See ii. 660. xvi. 716. He means to describe the important service he has rendered in taking off some of the best fighters of the Trojans.

299. τοῦτον, viz. Hector, who is compared to a mad dog that goes straight forward and attacks every thing in its way. (Schol. διὰ τὸ θρασὺ καὶ πολὺ-λαλον.)

300. ἀπὸ νευρῆφιν. See on xii. 225.

301. ἀντικρὺς, right in front of him. Those he had discharged before (not specially mentioned) were perhaps ἐκ πλαγίου, sideways.

302. ἀμύμονα, 'handsome.' See on vi. 155. He was the son of a handsome mother. So εἶδος ἀμύμων is often com-

νιὸν ἐν Πριάμοιο, κατὰ στῆθος βάλεν ἰῶ,
 τὸν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ,
 καλὴ Καστιάνειρα, δέμας εἰκυῖα θεῇσιν. 305
 μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἥ τ' ἐνὶ κήπῳ
 καρπῷ βριθομένη νοτίησί τε εἰαρινῇσιν
 ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεύκρος δ' ἄλλον οἰστὸν ἀπὸ νευρῆφιν ἱάλλεν
 Ἐκτορος ἀντικρὺς, βαλέειν δέ ἐΐετο θυμός. 310
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·
 ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἡνιοχῆα,
 ἰέμενον πολεμόνδε βάλε στῆθος παρὰ μαζόν.
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὔθι λύθη ψυχὴ τε μένος τε. 315
 Ἐκτορα δ' αἰνὸν ἄχος πύκασεν φρένας ἡνιόχοιο.
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρου,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἐόντα
 ἵππων ἡνί' ἐλεῖν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος 320
 σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρί,
 βῆ δ' ἰθὺς Τεύκρον, βαλέειν δέ ἐθυμὸς ἀνώγει.
 ἦ τοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἰστόν,
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἐκτωρ

bined: τῶν οὐκ ἂν τις ἄμωμος, *sine laebe*, Theocr. xviii. 25. In ii. 674, Nireus is called the handsomest man μετ' ἀμύμονα Πηλείωνα. Not so perhaps ἀμύμων ἡγήτηρ iv. 194. See sup. 273.

304. Hesych. ὀπυιομένη· γεγαμημένη, 'married (to Priam) from Aesyme,' a town of Thrace.

306. μήκων ὥς κ.τ.λ. "And as a poppy leans aside its head, which in a garden Surcharged with its own fulness is and with the vernal moisture; So did he bend his head aside o'erladen with the helmet," Newman. Virg. Aen. ix. 436, 'lassove papavera collo demisere caput, pluvia cum forte gravantur.' The weight of the helmet bends down the wounded hero's head, as the weight of the καρπός, or large capsule, added to that of the rain drops, bends the poppy head. A justly celebrated simile, beautifully rendered as above.—ἥ τε, supply

κάρη βάλλει.

308. ἤμυσε, sank, dropped down. See ii. 148, Ζεφύρος—ἡμύει ἀσταχύνεσσιν. xix. 405, ἄφαρ δ' ἤμυσε καρῆατι.

311. Hesych. παρέσφηλεν· ἀποτυχεῖν ἐποίησεν.—καὶ τότε, cf. 302.

313. ἰέμενον, driving at full speed to the fight.

316. πύκασεν, contracted, ἐπάχνωσε, ἐλύπησε, sup. 124.—ἡνιόχοιο, sc. ἔνεκα, or περί.

318. Κεβριόνην, see xi. 521.—ἀδελφεόν, viz. Ἀρχεπτόλεμον.

321. ὃ δέ. Generally used, as Schol. Ven. remarks, of a different person. See however on i. 190. Was the old reading ἵππων ἡνί' ἐλεῖν· ὃ δὲ χερμάδιον λάβε χειρί?

323, 4. ἐξείλετο—ἐῆκε, in the perfect sense. Schol. ἐξελέξατο, ἐξήγαγε.

324. τὸν δ' αὖ, *illum autem*, lit. 'but him on his part' &c.

αὐερόντα παρ' ὦμον, ὅθι κληῖς ἀποέργει 325
 αὐχένα τε στήθός τε, μάλιστα δὲ καίριον ἐστίν,
 τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκρίοντι,
 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,
 στή δὲ γνῦξ ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψεν.
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἐταῖροι,
 Μηκιστεὺς Ἐχίοιο πάις καὶ δῖος Ἀλάστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα·
 ἅψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν. 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὦσαν Ἀχαιοὺς,
 Ἐκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.
 ὥς δ' ὅτε τίς τε κύων συνὸς ἀγρίου ἢ λέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσιν διώκων,
 ἰσχία τε γλουτοὺς τε, ἐλίσσόμενόν τε δοκεύει, 340
 ὥς Ἐκτωρ ὦπαζε κάρη κομόωντας Ἀχαιοὺς,

325. αὐερόντα, 'in the act of drawing back the bow.' See on i. 459. xii. 261.—παρ' ὦμον is to be construed with βάλεν.

327. μεμαῶτα, sc. τοξάζεσθαι, lit. 'full of eagerness against him' (Hector), whom he had so often failed to hit.

328. νευρήν, the extended bow-string. Cf. xv. 469. (Lord Derby wrongly renders it "the tendon.")—νάρκησε, 'was numbed,' viz. by the sudden and violent recoil of the bow. Theocr. xxvii. 51, ναρκῶ, ναὶ τὸν Πᾶνα. Ar. Vesp. 713, ὥσπερ νάρκη κατὰ τῆς χειρὸς καταχεῖται. This effectually stopped him from shooting again at Hector.

329. στή κ.τ.λ. He fell on his knee and stood (remained) in that position, unable to rise.—κασιγνήτοιο, Teucer. Cf. 283.

331. ἀμφεκάλυψεν, 'threw round him as a protection.' See v. 315, 507. xxi. 321.—θέων περίβη, he ran and strode round him to protect him.

332. ὑποδύντε, *subeuntes*, placing themselves beneath, i. e. raising him upon their shoulders. "From the press withdrew," Lord Derby, wrongly. These lines 331—4 occur also xiii. 420—3. —ἐρίηρες, 'valiant.' Formed like ἐρίηρος, from *ἤρῃ*, *vir*. See on iii. 47. iv. 266.

335. ἅψ δ' αὖτις, 'but now again on the opposite side.' Zeus had only given a partial success to the Greeks, who had sallied from their camp, encouraged by an omen, sup. 251; he now shows his favour to the Trojans, on whose side he generally acts, though his distinguishing characteristic is neutrality.

336. ἰθὺς τάφροιο, right back towards the moat whence they had lately started, sup. 255.

337. βλεμεαίνων, looking fiercely, περισθένει βλ. xvii. 22. xii. 42 &c.

339. ἄπτηται, 'tries to lay hold of him behind as it pursues him with swift feet.' Schol. οὐ γὰρ ἐπιλαμβάνεται, ἐπιπηδᾷ δὲ ὑλακτῶν.—ισχία, the accusative of the part assailed, 'on his thighs and haunches.'

340. δοκεύει, watches (or *dodges*) him as he keeps turning to face the adversary, viz. so as not to leave the haunches. Schol. ἐπιστρεφόμενον παρατηρεῖ. Both actions take place while the chase is going on; the lion is not at bay.

341. ὦπαζε, *urgebat*, pressed him close behind, viz. as the dog does the boar.—The next line occurs also xi. 180.—Hesych. ὀπίσταντος, τελευταῖος ὕστατος, ὀπίσω τῶν φεγγόντων. The meaning is,

αἶέν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο·
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
 ἀλλήλοισι τε κεκλόμενοι, καὶ πᾶσι θεοῖσιν
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
 Γοργοὺς ὄμματ' ἔχων ἢ βροτολοιγοῦ Ἄρηος.
 τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
 “ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ
 ὄλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
 ἀνδρὸς ἐνὸς ῥιπῇ· ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355
 Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν.”
 τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 “καὶ λῆν οὗτός γε μένος θυμόν τ' ὀλέσειεν,

‘ever killing off the hindermost,’ i. e. in the flight. Here the simile either ceases or fails. In the chase of the lion or boar it would be the other way; the wild beast would turn and kill several dogs, i. e. the pursued the pursuers. The ἄπτεσθαι κατόπισθε, sc. τῶν ὕπισθεν, however, in the one case answers to the ἀποκτείνειν τὸν ὀπίστατον in the other.

343. τάφρον ἔβησαν, viz. when they had retired within the rampart, and on the side of it furthest from the Trojans, where the ships were drawn up. Their extreme fear is shown by each one exhorting his neighbour to act, and by their making *great vows* and promises to the gods, sc. εἰ σωθεῖεν.

345. ἐρητύοντο, ‘they halted when they got to the ship’s side, and stood there,’ viz. feeling at last safe from the pursuit of Hector. Cf. ii. 211. Lord Derby is not quite accurate, “Before their ships they rallied from their flight.” More correctly Mr. Wright, “Beside their ships at last they stood at bay.”

348. ἀμφιπ. i. e. he drove up and down as if boastful of his victory, and as looking for some one to meet him. Or, as the Schol. explains, as if to find some way to enter into the Grecian camp.

349. ὄμματα. Aristarchus read οἷματ', i. e. ὀρήματα, as the Schol. Ven. says, who compares, in defence of the vulgate, Γοργῶ βλοσυρῶπις, in xi. 36.

353. κεκαδησόμεθα (root καδ, κήδω), ‘shall we be concerned about.’ Hesych. κεκαδέσθαι· φείδεσθαι· ἐντραπήναι.—κεκαδησόμεθα· διασκορπισθησόμεθα· χωρισθησόμεθα. Some grammarians therefore interpreted it ‘shall we be kept separate from,’ as if from χάζω. See iv. 497. Schol. Ven. οὐκέθ' ἡμεῖς τῶν Ἑλλήνων ἀποστησόμεθα τό γε πανόστατον νῦν. Perhaps they read κεχαδησόμεθ'. The active κήδειν occurs v. 400. Others read the verse without an interrogation, and explained it, ‘No longer (οὐκέτι ὕστερον Schol.) need we care about the Greeks, for they are perishing,’ i. e. none will survive to require our aid. But ὑστάτιον περ seems to mean, ‘if only for this last time.’

354. See above on 34.

358. καὶ λῆν. Doederlein appears to be right in taking this for a true optative: “may he by all means (as I heartily wish) lose his might and his life, slain by the hands of the Argives in his own land: but there is another who rages with no right mind (not less μαινόμενος, v. 355), even my sire, wretch that

χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
 ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσιν, 360
 σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερσεύς.
 οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἱὸν
 τειρόμενον σῶεσκον ὑπ' Εὐρυσθῆος ἀέθλων.
 ἦ τοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
 τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365
 εἰ γὰρ ἐγὼ τάδε ἦδε' ἐνὶ φρεσὶ πευκαλίμῃσιν,
 εὔτε μιν εἰς Ἀῖδαο πυλάρταο προύπεμψεν
 ἐξ ἐρέβους ἄξοντα κύνα στυγεροῦ Ἀῖδαο,
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ρέεθρα.
 νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσσε βουλάς, 370
 ἣ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 ἔσται μὴν ὅτ' ἂν αὐτε φίλην γλαυκώπιδα εἶπη.
 ἀλλὰ σὺ μὲν νῦν νῶιν ἐπέντυε μώνυχας ἵππους,
 ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγυόχοιο 375
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 ἦ νῶι Πριάμοιο πάις κορυθαίολος Ἐκτωρ

he is, ever a thwarting of my designs." Others take ὀλέσειεν for ὀλέσει, as the Schol. καὶ μὴν περὶ τούτου μὲν οὐδέν μοι μέλει· ἀπολείται γὰρ ὅσον οὐδέπω, ὃ δὲ πατὴρ ὃ ἐμός ἐστιν αἴτιος. Mr. Newman, "Ay, troth! would this man many a time berieved of life and spirit,—But that, by evil mind possessed, my own high Father rageth, Untractable, a sinner old, my efforts alway foiling." Similarly Mr. Wright, "He of a truth ere now had met his doom But for my father Jove's insensate will." The sense would thus be, ὥλεσεν ἂν θυμὸν, εἰ μὴ πατὴρ ἐμαίνετο. Compare v. 388, καὶ νῦν κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο, Εἰ μὴ μητρυιῇ—Ἐρμὴ ἐξήγγειλεν.

362. τῶν, the several occasions when &c. The plural is explained by μάλα πολλάκις, though the relative sentence ὃ &c. is simply explanatory of the fact. These legends seem to be derived from pre-Homeric ballads on the exploits of Hercules.

366. εἰ τάδε ἦδεα. If I had known or foreseen, the present conduct of Zeus in allowing my Grecian hosts to be slain by

the Trojans.

367. πυλάρταο, 'the door-closer,' or warder of the souls committed to his keeping. This word is more commonly joined to an epithet, like κρατεροῖο. See xiii. 415.—προύπεμψεν, scil. Eurystheus.

369. αἰπά. Schol. προσάντη καὶ ἔνωθεν καταρρέοντα. Hesych. αἰπά· ὑψηλά· χαλεπά. It probably means 'difficult of access,' or perhaps (like the double sense of *altus*), 'deep.'

371, 2. These two lines were rejected by the ancient critics. For the circumstance alluded to see i. 512, and compare Pind. Ol. ii. 80. The Schol. observes that the services of Athena in preserving Hercules are not very appropriately spoken of to Hera, who was his bitterest enemy and persecutor.

373. ἔσται μὴν κ.τ.λ. "Yet one day, troth! shall he again call me his grey-eyed darling," Newman; i. e. he shall try to appease me when he finds what mischief I work to the Trojans. For ἔσται—ἔταν see iv. 164.

376. τεύχεσιν, viz. αὐτοῦ. Cf. v. 736, 7, identical with 387, 8 inf.

γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,
 ἥ τις καὶ Τρώων κορέει κύνας ἡδ' οἰωνούς
 δημῷ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν." 380
 ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἥ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑάνον πατρὸς ἐπ' οὔδει, 385
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσseto δακρυνέοντα.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήseto, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 ἡρώων τοῖσιν τε κοτέσσεται ὄμβριμοπάτρη.
 Ἥρῃ δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 τῆς ἐπιτέτραπται μέγας οὐρανός Οὐλυμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἡδ' ἐπιθεῖναι. 395
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 Ζεὺς δὲ πατὴρ Ἰδηθεν ἐπεὶ ἶδε, χώσατ' ἄρ' αἰνῶς,
 Ἴριν δ' ὥτρυνεν χρυσόπτερον ἀγγελέουσαν.
 "βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἑα ἄντην

378. γεφύρας, the lanes or vacant intervals by which access is afforded from one part of an army to another. See on iv. 371. Hesych. γεφύρας· διόδους, τάξεις, ὑπεροχὰς, τὰ μέσα τῆς φάλαγγος. The idea was perhaps associated with the common use of *ρεῖν* or *ἐπιρρεῖν* said of a mighty host in motion.—προφανέντε (like πληγέντε inf. 455), the feminine dual accusative, *νῶι* being Hera and Athene.—γηθήσει, sc. *μαίνόμενος* as he is, sup. 355. The accusative depends on this verb, as in the idiom *χαίρειν τι, ἡδεσθαί τι* &c.—καὶ Τρώων, sc. as well as Argives.
 380. ἐπὶ νηυσὶν, i. e. *παρὰ*, at or near the ships.

381—3. Cf. v. 719—21.

385. ἑάνον. See on iii. 385. These five lines (384—8) are also read v. 733—7.

389—96. These verses occur v. 745—52.

391. κοτέσσεται, sc. *οἷς ἂν ὀργίζεται*,

against whom she shall have conceived anger. Schol. Ven. ἀθετοῦνται καὶ οὗτοι (390—1), ὅτι ἀκαίρως ἐκείθεν (v. 746) μετηνέχθησαν.

392. ἐπεμαίετο, 'touched.' Prop. to feel for, grasp at, thence desire, as in x. 401, δῶρων ἐπεμαίετο θυμός. The ἔρα here is bad, and seems a mere metrical makeshift.

393. μύκον, 'creaked.' — αὐτόμαται, 'self-moving.' See on xviii. 376.

395. ἀνακλίνει, 'to throw back,' is opposed to ἐπιθεῖναι, 'to shut or clap to,' a door, the clouds on Olympus being supposed to close over or retire from the abode of the gods on that mountain. Hesych. ἀνακλίνει· ἀνοῖζει. Herod. v. 16, ὅταν τὴν θύρην τὴν καταπακτὴν ἀνακλίνη.

397. ἴδε, viz. Hera and Athena, preparing to assist the Greeks. For this was against his express command, sup. 10.

399. πάλιν τρέπε, sc. αὐτάς,—οὐ γὰρ

ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πολεμόνδε. 400
 ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γυιώσω μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω, κατὰ θ' ἄρματα ἄξω,
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτούς
 ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτησι κεραυνός, 405
 ὄφρ' εἰδῇ γλαυκῶπις ὅτ' ἂν ᾧ πατρὶ μάχηται.
 Ἥρη δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κε εἶπω."

ὧς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον. 410
 πρῶτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
 ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον.
 " πῇ μέματον ; τί σφῶιν ἐνὶ φρεσὶ μαίνεται ἦτορ ;
 οὐκ ἑάα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.
 ὦδε γὰρ ἠπείλησε Κρόνου πάις, ἧ τελέει περ, 415
 γυιώσειν μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέειν, κατὰ θ' ἄρματα ἄξειν.

κ.τ.λ., 'for we shall not well join in conflict,' viz. ourselves and the two goddesses, as will be the result if they do not turn back. Cf. vi. 326, δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.

402. σφῶιν, 'for you two,' Hera and Athena.—ἄξω (F), from ἄγνυμι. So Hes. Opp. 439, καὶ μὲν ἄροτρον ἄξειαν, and ib. 665, οὔτε κε νῆα κανάξαις.—γυιώσω, 'I will maim.' Hes. Theog. 858, ἥριπε γυιωθεῖς, στενίχιζε δὲ γαῖα πελώρη. Cf. ἀπογνώσης vi. 265.

404. ἐς δεκάτους seems a confusion between ἐς δέκα ἐνιαυτούς and ἐς δέκατον ἐνιαυτόν. Similarly in Aesch. Theb. 118, πύλαις ἐβδόμαις is by some taken for ἐπὶ πύλαις.

405. ἀπαλθήσεσθον, shall you be cured of your wounds or sores. Others take it for the third person. Hesych. ἀπαλθήσεσθον δυνικῶς ἀποθεραπεύ(σ)ονται. There was however another reading ἀπαλθήσονται. Compare v. 417, ἄλθετο χεῖρ.

ib. ἃ, the secondary object, αὐτὰς (or σφῶι) being implied after μάρπτησι. It is like τιτρώσκειν τινὰ τραύματα &c. The subjunctive has the meaning of a future, but implies more of uncertainty.

"Wherewith my thunderbolt shall score them," Newman.

406. εἰδῇ, 'may know the consequences.' See on vii. 226. Here Doederlein seems to be wrong in marking the passage as ἀναπόδοτον.

407. τόσον, sc. ὅσον σοι.

408. ἐνικλᾶν, κολουῖν, to thwart, cross, make a break in. Hesych. ἐμποδίζειν ἐγκόπτειν. Schol. Ven. ἡ μεταφορὰ ἀπὸ τῶν εἰς τὰς ἀσπίδας ἀποθραυομένων δοράτων. Compare διακέρσαι ἐμὸν ἔπος sup. 8.

410. ἐξ (al. κατ'). This means that she descended Ida, after she had received the commands of Zeus, and pursued the road to Olympus. See sup. 46, 7.

411. πύλῃσι, 'at the first, or outer gate,'—the dative of place.

412. κατέρυκε, viz. αὐτάς. She had been told πάλιν τρέπειν sup. 399.—σφ', i. e. σφι, αὐταῖς.

415. Vulg. εἰ τελέει περ = εἴπερ τελέει, 'if, as I believe, he really intends to accomplish it.' So Spitzner edits. Aristarchus read ἦ for εἰ, viz. ἦπερ καὶ τελέει, and so Bekker. 'As he will (also) accomplish it ;' and he compares the formula τὸ δὲ καὶ τετελεσμένον ἔσται.

- οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτούς
 ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτῃσι κεραυνός." 420
 [ὄφρ' εἰδῆς, Γλαυκῶπις, ὅτ' ἂν σῶ πατρί μάχῃαι.
 Ἥρῃ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται
 αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κε εἶπῃ.
 ἀλλὰ σύ γ' αἰνοτάτῃ, κύον ἀδεές, εἰ ἐτεόν γε
 τολμήσεις Διὸς ἅντα πελώριον ἔγχος ἀεῖραι.]
 ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 425
 αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν.
 "ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἐγὼ γε
 νῶι ἐῷ Διὸς ἅντα βροτῶν ἔνεκα πτολεμίζειν.
 τῶν ἄλλος μὲν ἀποφθίσθω ἄλλος δὲ βιώτῳ,
 ὅς κε τύχῃ· κείνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430
 Τρῳσί τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές." 430
 ὥς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
 τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,
 καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κᾶπῃσιν,
 ἄρματα δὲ κλῖναν πρὸς ἐνώπια παμφανόωντα· 435
 αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι καθίζον
 μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.
 Ζεὺς δὲ πατὴρ Ἰδηθεν ἐύτροχον ἄρμα καὶ ἵππους
 Οὐλυμπόνδ' ἐδίωκε, θεῶν δ' ἐξίκετο θώκους.

423. αἰνοτάτῃ, scil. εἰς. This is said by Iris on her own account, but is hardly consistent with her character as a mere messenger of the gods. Bekker omits 420—4. Doederlein prefers ἀλλὰ σοι αἰνοτάτῃ, sc. νεμεσίζεται Ζεὺς, with two mss. The Schol. gives a reading ἀλλὰ σὺ αἰνοτάτῃ. But these five lines are probably spurious, and the Schol. Ven. records their rejection by the ancient critics.

427. οὐκέτι ἐῷ. I advise that we no longer fight against Zeus,—I put in my protest against such a course. For οὐκ ἐῷν, 'to dissuade,' see Arnold's note on Thuc. vi. 72. Also sup. ii. 832. iv. 55.

430. τύχῃ, sc. φθινόμενος ἢ ζῶν.—τὰ ἅ, his own views and counsels in the matter.—δικαζέτω, act as judge for, hold the scales between them. See sup. on 335. Lord Derby, "While he, 'twixt

Greeks and Trojans, as 'tis meet, His own designs accomplishing, decides."

434. Hesych. κᾶπῃσι φάτῃαις. Root καF, as in κεκαφηῶς, v. 698.

435. ἐνώπια, the inner and opposite wall, which reflected the light admitted through the door, and is thence called 'shining.' Schol. τοὺς ἐξ ἐναντίας τῶν εἰσόδων τοίχους, διὰ τὸ φωτίζεσθαι ἐπὶ τῶν θυρῶν. Hesych. ἐνώπια· τὰ κατ' ἀντικρὺ τοῦ πυλῶνος φαινόμενα μέρη. Aeschylus uses this word, apparently in reference to a statue placed in such a position, Suppl. 137, ἔχουσα σέμν' ἐνώπι' ἀσφαλές. See xiii. 261. Od. xxii. 121.

437. μίγδα, μετά. Though vexed, they did not sulk alone.

439. ἐδίωκε, ἤπειγε, ἤλαυνε. So Aesch. Theb. 366, σπουδῇ διώκων πομπίμους χνόας ποδῶν.—Ἰδηθεν, see sup. 47.

τῷ δὲ καὶ ἵππους μὲν λῦσεν κλυτὸς εἰνοσίγαιος, 440
 ἄρματα δ' ἄμ βωμοῖσι τίθη, κατὰ λίτα πετάσσας·
 αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο. 445
 αὐτὰρ ὃ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε
 “ τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη ;
 οὐ μὴν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἶον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ.
 σφῶιν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυνῖα
 πρὶν πόλεμον ἰδέειν πόλεμοιό τε μέρμερα ἔργα.
 ὦδε γὰρ ἐξερῶ, τὸ δέ κεν τετελεσμένον ᾗεν·
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ, 455
 ἄψ ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.”

440. Εἰνοσίγαιος. Utpote ἵππιος θεός, Doed.—τῷ δὲ καί, i. e. καὶ τοῦτ' ὃ δὲ, viz. as had been done for Hera and Athena by the Hours, sup. 433.

441. Hesych. βωμοῖσι βάσεισι. Od. vii. 100, χρύσειοι δ' ἄρα κοῦροι ἐνδμήτων ἐπὶ βωμῶν ἕστασαν. A kind of raised platform seems to be meant, on which the upper part of the car was placed when taken from the wheeled frame (ἄμαξα), and a carpet or cover (λίτα) spread over it, πέπλοι v. 194. Cf. ii. 777.—λίτα is said to be plural. The Scholiasts however recognized it as the singular, which occurs in the combination ἐανφ' λιτί. See xviii. 352. The root is λλ or λεF, 'smooth,' whence λιτὰ χρίματα, Callim. Lav. Pall. 25. Schol. ἐστι δὲ ἀπαλὸν καὶ τρυφερὸν λινὸν ἱμάτιον.

444. Διὸς ἀμφίς, 'apart from Zeus.' Doederlein compares Od. xvi. 267, οὐ μὲν τοι κείνῳ γε πολλὸν χρόνον ἀμφὶς ἔσσεσθον φυλόπιδος κρατερῆς. This sense is directly derived from the primary one of 'on both sides,' implying separation by an intervening object. See on ii. 13.—οὐδὲ, i. e. ἀλλ' οὐ.

447. τετίησθον, the dual of τετίημαι, 'why are you thus vexed?' See on xi. 555. In the next verse κάμετον is the dual of ἔκαμον.

449. ὀλλῦσαι, plur. fem. of ὀλλῦν, but rarely used. The taunt seems to convey something of irony: 'certainly you were not wearied in destroying your enemies the Trojans,' i. e. I have sufficiently stopped you from doing that by my order (sup. 414. 432), in the recent fight. —τοῖσιν, cf. 391. Aristarchus read τοῖον.

451. Perhaps οὐκ ἂν κ.τ.λ. is emphatic: 'under no circumstances, such is my might and such my invincible hands, would I be turned from my purpose by all the gods in Olympus,' i. e. as you have been by me. Schol. ὥς ἔχω χειρὸς καὶ δυνάμεως, οὐκ ἂν ἐπανάλθετε.

452. τρόμος. A taunt very gallant to the two goddesses of war.—φαίδιμα, 'those fine limbs,' ironically.—μέρμερα, baneful, destructive. See on xi. 502.

454. An ellipse may be supplied of this kind: ('It is well however that you *did* turn back;') for I tell you this, and it should also have been accomplished,' viz. 'if you had not obeyed me, I would have blasted your car (sup. 416), and you should not have returned to Olympus upon it.' Doederlein supplies εἰ με τρέψαι ἠβελήσατήν, in reference to 451.—πληγέντε, masc. for πληγείσα, a not uncommon use of the dual. See sup. 378. Hes. Opp. 199.

ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ
 πλησίαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει 460
 Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα
 " αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἀλαπαδνόν
 ἀλλ' ἔμψης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὀλῶνται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,
 ὥς μὴ πάντες ὀλῶνται ὀδυσσαμένοιο τεεῖο.]"

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 " ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψεαι, εἴ κ' ἐθέλῃσθα, βοῶπις πότνια Ἥρῃ,
 ὀλλύντ' Ἀργείων πουλὴν στρατὸν αἰχμητῶν
 οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄμβριμος Ἑκτωρ
 πρὶν ὄρθαι παρὰ νῆαυφι ποδώκεα Πηλεΐωνα
 [ἦματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475
 στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιον πεσόντος.]
 ὥς γὰρ θέσφατον ἐστί. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἴκηαι
 γαίης καὶ πόντοιο, ἔν' Ἰαπετός τε Κρόνος τε

457. ἐπέμυξαν, 'pouted,' 'muttered.' Hesych. ἐπεμυκτῆρισαν, ἐπεμύχθισαν, ἐξεφαύλισαν. From ἐπιμύζω. See iv. 20.

459. ἀκέων. Cf. i. 34. Here the use with a feminine is remarkable.

461. Hesych. ἔχαδε, κατέσχευ, ἐχώρησεν. From χανδάνω. See iv. 24. Athena was silent, but the higher spirit of Hera, not brooking the insult, broke out in reproaches.

463. ὃ, for ὅτι, as in vii. 448. This passage occurred sup. 33.

464. ἔμψης, 'nevertheless,' though you dislike it, and have power to compel us to be neutral.

465. See sup. 353.

470. ἦοὺς, the genitive of time. Schol. ἅμα ἡμέρᾳ, οἷον εἰ ὄρθου σημαίνει δὲ τὸ αὔριον.

ἰδ. ὑπερμενέα, viz. whose strength you have acknowledged, sup. 463.—εἴ κ'

ἐθέλῃσθα, ironical, 'if you wish by your conduct to provoke him (the speaker) to such action.'

474. ὄρθαι, the epic aorist of ὄρνυμαι, like δέχθαι, i. 23, the participle being ὄρμενος, like δέγμενος.

476. στείνει. This must refer to some other tale of the war which has not come down to us. On this account perhaps the ancient critics rejected 475—6. It is remarkable too that οἱ μὲν, viz. Ἀργεῖοι, is not answered by any antithetical clause.

477. θέσφατον. Here, as in Aeschylus, Zeus is represented as inferior to Destiny, or, at least, as acknowledging and aiding its decrees.—ἀλεγίζω, a synonym of ἀλέγω, from ἅμα λέγειν, 'to reckon in,' or 'regard.' Cf. 483.

479. Iapetus, a Titan, father of Atlas, and elder brother of Cronus, Hes. Theog.

ἤμενοι οὐτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480
 τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς.
 οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἐγὼ γε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

ὥς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἥρη.
 ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἡελίοιο, 485
 ἔλκον νύκτα μέλαιναν ἐπὶ ζεΐδωρον ἄρουραν.
 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδυ φάος, αὐτὰρ Ἀχαιοῖς
 ἀσπασίη τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὖτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
 νόσφι νεῶν ἀγαγών, ποταμῷ ἔπι δινῆεντι, 490
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
 ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον
 τὸν ῥ' Ἔκτωρ ἀγόρευε διίφιλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρός
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 495
 τῷ ὃ γ' ἐρεισάμενος ἔπεα Τρώεσσι μετηύδα.

“κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἡδ' ἐπίκουροι.
 νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
 ἀψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν
 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500

134. 137. 746. Ibid. 729, *ἐνθα θεοὶ*
Τιτῆνες ὑπὸ ζόφῳ ἡρόεντι κεκρύφονται.
 Pindar places Cronus in a castle (*τύρσις*)
 in the *μακάρων νῆσοι*, Ol. ii. 70, and so
 also Hes. Opp. 167. His abode, in one
 of the old myths, was penal, in another
 it was in Elysium with the heroes.
 Homer here follows the former.

482—3. If this distich is genuine, it
 shows the meaning of the foregoing to
 be, that Zeus would not care if his
 spouse wandered away in a sulky fit,
 and left him for ever. Without it, we
 should surmise that her mission to Tar-
 tarus would be to revive the stifled re-
 bellion of the Titans against Zeus. The
 mystical interpreters would refer this
 passage to the wide expansion of the air.
 —On *κύντερον* see x. 503.

486. *ἔλκον, ἐφέλκον, ἐπάγον.* Night
 is represented as fastened behind the
 chariot of day.

487. *ἀέκουσιν*, because they hoped
 still further to carry out their successes.

Cf. inf. 500.

488. *τρίλλιστος*, 'thrice wished for'
 (viz. because it put an end to the
 slaughter), does not elsewhere occur.
 Compare *πολύλλιστος*, Od. v. 445. He-
 sych. *πολυλιτάνευτος*.

489. *αἶτ', autem.*

490. *ἀγαγών*, sc. *αὐτούς*.—*ποταμῷ*, viz.
 the Scamander or Xanthus. Why called
δινῆεις, see on vi. 172.—*νόσφι νεῶν*.
 Schol. *πρὸς τὸ μήτε τοῖς πολεμοῖς ἐξακού-*
εσθαι, μήτε μακρὰν ἀπείναι τῆς πόλεως.

491. *διεφαίνετο κ.τ.λ.*, where a clear
 space appeared among the bodies. See
 x. 199.

493—5. See vi. 318—20.

494. *ἔγχος*. As Ulysses held his
σκῆπτρον in speaking, iii. 218; and so
 also Telemachus in Od. ii. 10 holds a
 spear in his hand as he addresses the
 Greeks in a public meeting.

498. *νῦν ἐφάμην*. 'Just now I de-
 clared that' &c. See ii. 37. Schol.
ὑπερφηανίας μεστὸς ὁ λόγος.

Ἄργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους
 λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἐδωδῇν.
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφια μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἡοῦς ἡριγενείης
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη,
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσωσιν ἐπ' εὐρέα νῶτα θαλάσσης.
 μὴ μὲν ἀσπουδί γε νεῶν ἐπιβαίειν ἔκηλοι,
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,
 βλήμενος ἦ ἰῶ ἦ ἔγχεϊ ὀξυόεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 515
 Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρῃα.
 κήρυκες δ' ἀνὰ ἄστυ δῖφιλοι ἀγγελλόντων
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας

501. καὶ νῆας, viz. from being burnt. Cf. sup. 182.

505. ἄξεσθε, 'ye shall bring for yourselves;' equivalent to ἐπάγεσθε, or rather, perhaps, as Doederlein maintains, the aorist imperative. (So Schol. Ven., οὐ μέλλοντα σημαίνει τὸ ἄξεσθε, ἀλλ' ἐν ἴσῳ τῷ ἄγετε.) See on this use xxiv. 778, ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, and on iii. 103. xiii. 47. Doederlein and Bekker read ἄξοντο inf. 545, which they compare with the epic (intransitive) aorists βήσετο, δύσετο. But the MSS. reading is there ἄξαντο, and here ἄξασθε. The middle aorist ἡξάμην has little authority, and perhaps the passage is a later interpolation.

506. οἰνίζεσθε. See vii. 472. Hesych. οἶνον ὠνεῖσθε. Or perhaps, 'supply yourselves with wine,' like ὑδρεύεσθαι. But the verse may have been interpolated.

507. σῖτον. Depending either on ἄξεσθε, or on an implied word, taking its sense from οἰνίζεσθε, such as παρασκευάζεσθε.

508. μέσφα for μέχρι is another instance of a word suspected for its later character. It is not elsewhere found in Homer. It occurs in Theocr. ii. 144, μέσφα τοι ἐχθές. Dr. Donaldson (*New*

Cratylus, § 181) says it has no etymological connexion with μέχρι, allied to μακρός.

510. μή πως κ.τ.λ. The burning camp-fires at all night would show the Greeks that the Trojans were awake, and would deter them from attempting to escape. The καὶ seems to belong to μὴ, not to διὰ νύκτα.

512. ἀσπουδί, without trouble. See xv. 476. xxii. 304. The omission of the digamma in ἔκηλοι is suspicious.—ἐπιβαίειν, here the same as ἐπιβάντων, or ἐπιβῶσιν, 'let them not however embark.'

513. πέσση, as in ἄλγεα πέσσειν, is to brood over, anxiously to tend.—To nurse a wound (with a tone of irony). Doederlein thinks γὰρ βέλος is the same as βέλος γε, 'a wound at least, if they be not killed.' But (if the passage be genuine) τούτων γε must be construed to mean 'that some of them at least'—whatever be the fate of others, i. e. for better or for worse. Doederlein reads πέσσοι (with Aristophanes), by attraction to the optative: which is perhaps better. But ὥς may represent ὁράτε ὅπως, or = ὥς ἂν, 'so as that.'—ὀξυόεντι, v. 568.

λέξασθαι περὶ ἄστν θεοδμήτων ἐπὶ πύργων
 θηλύτεραι δὲ γυναιῖκες ἐνὶ μεγάροισι ἐκάστη 520
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 [ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω
 μῦθος δ' ὃς μὲν νῦν ὑγιῆς, εἰρημένος ἔστω,
 τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 ἔλπομαι εὐχόμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν
 ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 ἀλλ' ἦ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,]
 πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὄξυν Ἀρηα.

519. λέξασθαι, κ.τ.λ. Mr. Newman renders this, 'To gather boys of tender age and hoary-templed elders On to the towers built by gods.' It rather means, 'to lay themselves down on the ramparts round the city for its protection.' Cf. ix. 67. Schol. Ven. ἀντὶ τοῦ ἐγκοιμηθῆναι. "Allot themselves In sev'ral watches to the Heav'n-built towers," Lord Derby. The ages specified are those before and after the military ἡλικία. Aesch. Theb. 11, καὶ τὸν ἐλλείποντ' ἔτι ἥβας ἀκμαίας καὶ τὸν ἔξηβον χρόνῳ.—θεοδμήτων, vii. 452.

520. θηλύτεραι. Properly, as in the phrase θῆλυς ἐέρση, this epithet meant 'causing to thrive,' from the root θαλ. Hence θῆλυς γυνή did not represent the absurd tautology 'a female woman,' but signified a woman who gave birth and nourishment to the infant,—a nursing mother. Mr. Trollope calls it "a pleonastic epithet, expressive, perhaps, of the weakness of the sex, as unfit for severer duties," citing Soph. Trach. 1064, γυνὴ δὲ θῆλυς οὐσα κοῦκ ἀνδρὸς φύσιν. The comparative form may be compared with ἐπασσύτερος, ὀρεστέρος, ἀγροτέρα &c.

521. ἔμπεδος, not leaving their post for a moment.

522. ἀπεόντων, viz. in collecting wood.

524—41. This passage is not free from the suspicion of interpolation. Its boastful tone suits Hector's character; but there are several strange expressions. The word ὑγιῆς does not appear to belong to the ancient epic. We may remark ἡμέας as a dactyl in 529.—μῦθος

κ.τ.λ., 'and let the advice which for the present is sound, be regarded as spoken; but other advice I will deliver in the morning before the horse-taming Trojans.' Schol. Ven. ὁ δὲ νοῦς τοιοῦτος· περὶ μὲν τῶν νῦν καὶ σήμερον συντετέλεσταί μοι ὁ λόγος, καὶ οὐδὲν παραλείπεται· περὶ δὲ τῶν εἰς αὔριον ὑπὸ τὴν ἔω μηνύσω. Lord Derby appears to have missed the true sense:—"And what to-night your wisdom shall approve Will I, at morn, before the Trojans speak."—This and the next verse however were rejected by the Alexandrine critics.

525. τὸν δὲ, i.e. ἄλλον ὑγιῆ μῦθον, 'sound,' 'wholesome,' καίριον.

526. εὔχομαι, 'I flatter myself, trusting to Zeus—that I shall drive out,' &c. —ἐξελάαν for ἐξελάσειν (ἐξελάαν). Bekker (ed. 2) reads ἔλπομαι εὐχόμενος Διὶ, with Zenodotus, the common reading being εὔχομαι ἐλπόμενος, which is objectionable, as ἔλπομαι usually has F, but we cannot say, with Doederlein, that the two phrases mean the same thing. He explains κηρεσσιφορήτους as part of the imprecation, ὥστε κήρεσσι φέρεσθαι. Hesych. τοὺς ὑπὸ τῆς εἰμαρμένης μετενηνεγμένους, ἢ ἀποθησομένους ἐνθένδε ὑπὸ τῶν μοιρῶν. The true meaning probably is, 'possessed by the goddesses of death and destruction.' So Hor. Sat. ii. 3. 135, 'malis dementem actum Furiis.' Cf. θεοφόρητος.

529. ἐπὶ νυκτὶ, 'for the night.' Similarly ἐπ' ἡματι and ἐφ' ἡμέρᾳ are sometimes used. See x. 48.

εἴσομαι ἢ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
χαλκῷ δηώσας ἕναρα βροτόεντα φέρωμαι.

[αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος
μείνῃ ἐπερχόμενον. ἀλλ' ἐν πρώτοισιν, οἶω,
κείσεται οὐτηθείς, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,
ἡελίου ἀνιόντος ἐς αὔριον. εἰ γὰρ ἐγὼν ὧς
εἶην ἀθάνατος καὶ ἀγήραος ἡματα πάντα,
τιοίμην δ' ὡς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
ὡς νῦν ἡμέρη ἦδε κακὸν φέρεי Ἀργείοισιν.]”

535

540

ὧς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἰδρώοντας,
δῆσαν δ' ἱμάντεσσι παρ' ἄρμασι οἷσι ἕκαστος·
ἐκ πόλιος δ' ἄξοντο βόας καὶ ἵφια μῆλα
καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο
σῆτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
[ἔρδον δ' ἀθανάτοισι τελεήσας ἐκατόμβας,
κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω
ἡδεῖαν. τῆς δ' οὐ τι θεοὶ μάκαρες दाτέοντο,
οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς ἐυμμελίῳ Πριάμοιο.]
οἱ δὲ μέγα φρονέοντες ἀνὰ πτολέμοιο γεφύρας
εἶατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.

545

550

535. αὔριον is not for the nominative, but for τῇ αὔριον ἡμέρᾳ. ‘On the morrow he shall know what his own valour is worth,’—he shall see how far it differs from that of others,—‘if he will await my spear advancing against him.’ Doederlein says ἀρετὴν is *artem, non virtutem*. There is however ironical disparagement in ὁ Τυδεΐδης κρατερὸς Διομήδης above, ‘that son of Tydeus whom men call Diomedes the strong.’

536. ἀλλὰ κ.τ.λ. (But his valour will not serve him much;) for &c.

538—41. The repetition of αὔριον after v. 535 is so weak, that one may fairly suspect these lines to be an after-addition. And the Schol. Ven. remarks that either 535—7 or 538—40 were rejected by Aristarchus and Zenodotus.

545. ἄξοντο. See sup. on 505. Another reading is ἄξαντο.

546. μελίφρονα, μελίσσοντα τὰς τῶν πινόντων φρένας. Tennyson’s “honey-hearted wine” has not much meaning, in fact, it is a false translation.

547. λέγοντο, ‘collected for themselves’ (‘heap’d their firewood,’ Tennyson). This passage is given in Plato’s Alcib. ii. at the end, where three verses are added which are printed at the foot of Bekker’s text, but are not recognized by any of the Homeric Scholiasts.

549. κνίσην κ.τ.λ. See on i. 317.

553. μέγα φρονέοντες. See xi. 296. Schol. Ven. μέγα φρονούντες ἐπὶ τῷ πολέμῳ, τουτέστι τῷ κρατηκέναι κατὰ τὸν πόλεμον.—γεφύρας, in the open spaces or passages between the lines, sup. 378.

ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρο φαεινὴν ἀμφὶ σελήνην 555
 φαίνεται ἄριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ·
 [ἔκ τ' ἔφανεν πᾶσαι σποπιαὶ καὶ πρόωνες ἄκροι
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,]
 πάντα δὲ εἶδεται ἄστρο, γέγηθε δέ τε φρένα ποιμήν·
 τόσσα μεσηγὺ νεῶν ἡδὲ Ξάνθοιο ῥοάων 560
 Τρώων καιόντων πυρὰ φαίνεται Ἰλιόθι πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, παρ δὲ ἐκάστω
 εἶατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,
 ἐστεῶτες παρ' ὄχεσφιν, εὐθρονον Ἡῶ μίμνον.

555—9.

“As when in heaven the stars about
 the moon
 Look beautiful, when all the winds
 are laid,
 And every height comes out, and jut-
 ting peak
 And valley, and the immeasurable
 heavens
 Break open to their highest, and all
 the stars
 Shine, and the Shepherd gladdens in
 his heart.”

Tennyson.

556. *ἔπλετο*, the epic aorist, here =
ἔστι, as in i. 418.

557—8. This fine distich is omitted
 by Bekker, on the authority of Schol.
 Ven., who supposes the lines to have
 been introduced from xvi. 299—300. By
 omitting them here however the tauto-
 logy in *ἄστρο φαίνεται* and *ἄστρο εἶδεται*
 becomes more marked.—*ὑπερράγη*, ‘bursts
 open from beneath,’ i. e. seems to break

out in stars, as we gaze at it from the
 earth.—*αἰθήρ*, the clear upper ether in
 which the stars were thought to float.—
οὐρανόθεν, from the sky or welkin below
 it.

561. *Ἰλιόθι πρό*. See on *οὐρανόθι πρό*,
 iii. 3.

563. *εἶατο*, viz. as *φύλακες*, sup. 521.
 —*σέλαι* does not agree with *ἐκάστω* (to
 which *πυρὶ* is to be supplied), but means
 ‘by (or in) the light of the blazing fire.’
 The old dative *σέλαφι* has the *ι* ascribed,
 not subscribed, because the *α* is short.—
 But it is very probable that this and the
 preceding verse are a later addition. The
 repetition of *πυρὰ* is awkward, and *ἄρα*
 is hardly right in this combination. We
 should expect *χίλια μὲν πεδίῳ κ.τ.λ.* The
 motive for the interpolation would be a
 desire to give a statement of the number
 of the Trojan troops.

565. *Ἡῶ*. Anciently it would be
ἁΨάα.

ΙΛΙΑΔΟΣ

I.

ὥς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίῃ ἔχε φύζα, φόβου κρυόεντος ἑταίρη,
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,

This fine and justly celebrated Book was inscribed *Λιτὴ* or *Λιταί*, also (probably later) *Πρεσβεία πρὸς Ἀχιλλέα*, and *Ἀπόπειρα*, 'the trying of the army's feelings,' in allusion to 27 inf. The subject opens with the marked superiority on the side of the Trojans, who are keeping watch lest the Greeks should escape, while the Greeks themselves are in a state of alarm and dismay. Mr. Grote (i. p. 556) is of opinion that "the ninth book is a subsequent addition, nowise harmonizing with that main stream of the Achilleis which flows from the eleventh book to the twenty-second. The eighth book ought to be read in immediate connexion with the eleventh, in order to see the structure of what seems the primitive Achilleis; for there are several passages in the eleventh and the following books, which prove that the poet who composed them could not have had present to his mind the main event of the ninth book,—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseis and pay the amplest compensation for past wrong." In p. 559 (note) he adds that "the ninth book overthrows the fundamental scheme of the poem." Again (p. 560), "The ninth book as it now stands seems to me an addition, by a different hand, to the original Achil-

leis, framed so as both to forestal and to spoil the nineteenth book, which is the real reconciliation of the two inimical heroes." The principal internal evidence against the book lies, perhaps, in the very long and highly rhetorical speeches it contains, and which form a peculiar feature in themselves.

2. *φύζα*. 'Panic the attendant on dread rout.' ("Rout comrade of numbing Terror," Mr. Newman.) It is difficult to render these words exactly. *φύζα* means *ἡ μετὰ δέους φυγὴ* (Hesych. *φύζα· φυγὴ, φόβος, ἀθυμία, δειλία*), and is always associated with the idea of timidity. *φόβος* is simply dispersion by flight. The old word was probably *φυγ-σα* for *φυγ-α* = *φυγή*. Thus *φυγία* became *φύζα*, as *μεγίαν* became *μείζων*, &c. Doederlein thinks *φύζα* is from *φεύζειν*, 'to cry *φεῦ φεῦ*,' as Aesch. Ag. 1279, *τί τοῦτ' ἔφευξας, εἴ τι μὴ φρενῶν στύγος*; and that *φύζα* has the same relation to *πεφυζῶς* as *φυγή* to *πεφευγῶς*. So he explains *πεφυζότες* in xxi. 6 and 532, which he contends would rather have been *φεύγοντες* in the sense of 'flying.'—*θεσπεσίη*, great and general; Lexil. p. 358. Schol. Ven. *ἡ βουλῇσει θεῶν προσγεγεννημένη*.

3. *ἄριστοι*. It was not thoughts of flight, but grief for their losses, that possessed the minds of the chiefs.—*βεβολήατο*, as from *βολεῖν* (root *βελ* = *βολ*), *perculsi erant*, differs from *βε-*

Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον, 5
 ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινόν
 κορθύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχενεν
 ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

Ἀτρεΐδης δ' ἄχει μεγάλῳ βεβολημένος ἦτορ 10
 φοῖτα κηρύκεσσι λιγυφθόγγοισι κελεύων
 κλήδην εἰς ἀγορὴν κικλησκέμεν ἄνδρα ἕκαστον,
 μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
 ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων 15
 ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
 ἧ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.

βλήατο, the reading of Zenodotus, *percussī erant*, as mental from bodily suffering. Hesych. βεβολημένος (inf. 9), βεβλαμμένος.—ἡπορημένος, τεταραγμένος. βεβόληντο· τέτραντο.

5. As two winds can hardly blow at once, the poet seems to describe the sudden veering round of the wind from one point to another, so as to cause a cross sea. It is to be remarked that he appears to have in view the Asiatic shore. (The *two* winds, says the Schol., furnish a simile for the twofold emotions of grief and fear.) But, as no particular shore is specified, the meaning may be, 'as the north wind raises the waves on the European, and the west wind on the Asiatic.' Thus 'two winds' will mean one or the other, for the time being.

6. ἄμυδις. Schol. ἅμα τῷ πνεῦσαι τοὺς ἀνέμους. Mr. Newman, "instantly do all the darkling surges Rise into knolls, and on the beach cast many a heap of sea-weed; So fitfully the heart was tossed within the Achaian bosom."—κορθύεται, Schol. κορυφούται, αὔξεται. So κορθύνειν, 'to bring to a head,' in Hes. Theog. 853. Cf. iv. 424, πόντῳ μὲν τε πρῶτα κορύσσεται.

7. παρέξ ἄλα. The Schol. compares παρὲκ μέγα τεχίον ἀλλῆς, Od. xvi. 165, παρέξ τὴν νῆσον ἐλαύνετε, ib. xii. 276. Two ideas seem here combined; the throwing out of the sea-weed, and the strewing it along the coast, παρ' ἄλα. Theocr. vii. 58, τὸν τε νότον τὸν τ' εἵρον, ὃς ἔσχατα φυκία κινεῖ.

8. ἐδαΐζετο. Schol. ἐταράσσετο, δι-εκόπτετο. Rather, 'was divided between two emotions,' grief and fear. So δαΐ-

ζόμενος κατὰ θυμὸν, xiv. 20; γάμος δαΐκτωρ καρδίας, Aesch. Suppl. 778.

11. κλήδην, 'by special invitation,' *nomīnātīm*. Schol. νυκτὸς οὔσης καὶ πλησίον ὄντων τῶν πολεμίων οὐ πάντας καλεῖ, ἵνα μή τις ταραχὴ γένηται. Hesych. κλήδην· ἐλθόντα ἐπὶ τὴν ἐκάστου σκηνήν. τὸ καλεῖσθαι πρὸς τινα ἐλθόντα καὶ δημοσίᾳ κηρύσσοντα. (Read μὴ δημ. κηρ.) Again: κλήδην [κικλήσκειν]· καλεῖν ἐξ ὀνόματος.

12. μηδὲ βοᾶν. Schol. ἀντὶ τοῦ μὴ βοᾶν δέ. They were not to make a loud, or general, or public proclamation, but quietly to summon the few.—πονεῖτο, 'busied himself.' He took part in the business himself by way of encouraging the others, and to inspire confidence in his management of affairs. See ii. 409. v. 84.

13. ἴζον δὲ κ.τ.λ. 'They accordingly took their seats in the assembly vexed at heart.' For τετιηότες see on xi. 555.

14. μελάνυδρος and δνοφερὸν ὕδωρ appear to refer to the dark aspect of deep water. The simile however (which occurs also xvi. 3) is confined to the dropping. Zenodotus read the passage thus: ἴστατο, δακρυχέων τε μετ' Ἀργείοισιν ξείπεν, ὧ φίλοι Ἀργείων κ.τ.λ. He omitted therefore the simile; but Mr. Trollope shows that Euripides probably had it in view in Androm. 523 and Suppl. 80.

15. αἰγίλιπος, 'steep,' Schol. ἧς ἂν καὶ αἶξ ἀπολείπεται (l. ἀπολείποιστο) ἂν διὰ τὸ ἄγαν ὑψηλὸν καὶ δύσβατον. See also xiii. 63, Aesch. Suppl. 776, λισσὰς αἰγίλιψ πέτρα. There seem to have been two forms of the nominative.

ὥς ὁ βαρὺ στενάχων ἔπέ' Ἀργείοισι μετηύδα.
 "ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδθησε βαρείη,
 σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἰργος ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν.
 [οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἡδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.] 25
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες.
 φεύγωμεν ξὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν."
 ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 δὴν δ' ἄνεω ἦσαν τετιηότες νῆες Ἀχαιῶν 30
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης
 "Ἀτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,

Hesych. αἰγίλιπος· ὑψηλὸς τόπος. Like the adjective of cognate sense (if not from a cognate root), ἡλίβατος, this word still requires investigation. Mr. Newman renders it "storm-capt," as if from αἰγίς.

16. Another ancient reading was ὥς ὅγε δακρυχέων, because the combining both tears and groans did not seem to suit the simile. Spitzner thinks this accounts for the reading of Zenodotus in 13—16.

17. Though the assembly is called above an ἀγορὴ and not a βουλὴ, it was a select or special one, and therefore only the *leaders* are addressed. In ii. 110 (where the present passage occurred, from 17 to 25), Agamemnon opened the ἀγορὴ with ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἀρης. There however, as Mr. Grote observes (i. p. 559, note), "the proposition of leaving the place and flying is made, not seriously, but as a stratagem."

19. Spitzner reads ὃς πρὶν μὲν (and so Bekker also in ii. 112), but Aristarchus here preferred τότε, viz. on the occasion of the dream, ii. 20. "Agamemnon, complaining to the Greeks of being deceived by former signs of victory which Zeus had shown him, uses here the same words

which in ii. 111—18 he had used in joke." K. O. Müller, Hist. Gr. Lit. v. § 8, who argues from the inconsistency the spuriousness of Book ii.

23—5. Zenodotus and Aristophanes rejected these verses, and the former read differently as far as 31 (see Schol. Ven. and Spitzner), probably because 29—30 recur inf. 693: see also ii. 139—41, and vii. 398.

30. ἄνεω (ἀνέω Spitzner and Buttmann), 'silent,' perhaps for ἀν—αφοί, i. e. ἀδύνατοι ἀνεῖν, or (with Doederlein on ii. 323) from ἀ or ἀν and ἀημι, unable to breathe, or with suspended breath. The form itself, according to Buttmann, is adverbial, like οὕτως, ἄφρων. The accent, he admits, is against his view. If we write ἀνεω, the analogy of ἀνεως with Μενέλεως, Λεῶς, Ἰλεως, Πλέως &c., is clear. On the other hand we have ἀκὴν ἐγένοντο in the formula following, and in Od. xxiii. 93 we have ἡ δ' ἄνεω δὴν ἦστο in the singular,—where however it would be easy to correct ἀνεως.

32. σοὶ πρῶτα. "Firstly with thee infatuate, Atrides! will I combat," Mr. Newman. Schol. εἰπὼν τὸ πρῶτα, δηλοῖ ὥς καὶ τοῖς ἄλλοις ἐπιμέμφεται τῇ φυγῇ διὰ τῆς σιωπῆς συναινοῦσι. Lord Derby

ἢ θέμις ἐστί, ἄναξ, ἀγορή· σὺ δὲ μή τι χολωθῆς.
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν,
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσασι· Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες.
 σοὶ δὲ διάνδιχ' ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι ἔδωκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὗ τοι ἔδωκεν, ὃ τε κράτος ἐστί μέγιστον.
 δαιμόνι, οὕτω που μάλα ἔλπειαι νῆας Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας ὡς ἀγορεύεις ;
 εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 [ἐστᾶσ', αἶ τοι ἔποντο Μυκῆνηθεν μάλα πολλάι.]
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοί 45
 εἰς ὃ κέ περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοί,
 φευγόντων ξὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὃ κε τέκμωρ
 Ἰλίου εὖρωμεν· ξὺν γὰρ θεῷ εἰλήλουθμεν."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν, 50

hardly realizes the point here, "Atrides, I thy folly must confront, As is my right, in council." For *ἢ θέμις ἐστίν* cf. ii. 73. In a council of the chieftains complaints could be lawfully made against the king, which it would have been unseemly to make in private conference.

34. *ὀνειδίσας*. Viz. at iv. 370.

36. Zenodotus read in this verse *ἡγήτορες ἡδὲ μέδοντες*. By *ταῦτα πάντα ἴσασι* he means, according to Spitzner, that all the army knew how he had been reproached. Rather 'about all the points of comparison formerly drawn between me and my father Tydeus, both young and old are well informed.'

37. *διάνδιχα*, 'by halves and not whole,' i.e. the one without the other. Schol. *τὴν τιμὴν εἰς δύο διελὼν καὶ μερίσας τὸ ἑτερόν σοι ἔδωκε· λέγει δὲ τὸ βασιλεύειν*. "In diff'ring measure," Lord Derby. "With half a gift hath honoured," Mr. Newman. "Hath made thee but by halves a king," Mr. Wright, better still.

39. *ὃ τε*, i.e. *ὑπερ*, though agreeing with *κράτος*, really refers to *ἀλκή*. Valour is a greater power or source of influence even than sovereignty itself.

Ducis boni imperatoria virtus, said Tacitus, by a like sentiment. The Schol. wrongly explains *ὃ τε* by *τὸ ἔμφο κερτῆσθαι*.

40. *ἔλπειαι* (F), 'do you really believe,' 'do you expect they will prove,' &c.—*ὡς ἀγορεύεις* virtually means, 'as you said of me.'

43. The Schol. here well remarks, "These are painful words for Agamemnon to hear, but pleasing in their import, for the very thing he wishes to hear is, that the Greeks are willing to continue the war freely and without compulsion."

46. *εἰ δὲ καὶ αὐτοί*, sc. *φεύγειν θέλουσι*. 'If they too, as well as yourself, choose to go, let them go; then I and my charioteer will fight the Trojans alone.' For the invidious word *φεύγειν* for *ἀναχωρεῖν*, see i. 173, where the formula *εἰ σοι θυμὸς ἐπέσσυται*, 'if your mind is bent on it,' also occurs, as inf. 398. vi. 361.

48. *τέκμωρ*, 'the end,' see vii. 30. xiii. 20.

49. *σὺν θεῷ*, 'with the favour of heaven;' whereas Agamemnon has been infatuated by Zeus, sup. 18.

50. *ἐπίαχον*, probably for *ἐφίαχον*.—*ἀγασσάμενοι*, cf. iii. 224. vii. 404. inf. 431.

μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵππότα Νέστωρ
 “Τυδεΐδῃ, περὶ μὲν πολέμῳ ἔνι καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος.
 οὐ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
 ἦ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάις εἴης
 ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις
 [Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.]
 ἀλλ' ἄγ' ἐγὼν, ὃς σείω γεραίτερος εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διύξομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος

53. περὶ, περισσῶς.

54. ἔπλευ. See on i. 418. viii. 556. *Praestitisti te hac oratione*, Doederlein. The passage is difficult, and there seems to be some irony in it. ‘You are brave, very brave in war; and in council, it seems, you are best—next after all your equals in age,’ i. e. but in council you are inferior to all. If this be the sense, Lord Derby’s version gives precisely the wrong sense, “And in the council thy compeers in age must yield to thee.” Other translators err in rendering μετὰ πάντας as if it had been μετὰ πᾶσιν or μετὰ πάντων, whereas it means ‘next after,’ as μετ’ ἀμύμονα Πηλεΐωνα, ii. 674. And so Schol., οὐκ ἄκρως, — ἀλλὰ καὶ μετὰ πάντας ὁμήλικας, ἵνα μὴ τοὺς πρεσβυτέρους ἀνιάσῃ.

55. ὀνόσσεται, ‘will disparage,’ viz. in respect of its bravery. Schol. ἐκφανλίσσει καὶ μέμψεται. Cf. iv. 539.—πάλιν, Schol. ἔμπαλιν, ἐναντίως, as in iv. 357. Perhaps there is a slight banter directed against Diomedes’s idea of fighting all the Trojans with the sole aid of Sthenelus.—τὸν μῦθον, ‘this speech of yours.’ Cf. ii. 16.

56. οὐ τέλος ἵκεο. Schol. τὰ μὲν γὰρ πρὸς τὸν βασιλέα δεόντως φησὶν εἰρήσθαι, ἐλλείπειν δὲ τὰ τῆς συμβουλῆς καὶ παραφυλακῆς, ἅτινα αὐτὸς ἀναπληροῖ. “But thou hast left thy reasonings incomplete,” Mr. Wright.

57. ἐμός. Pronounced or written μεός. See iv. 412.

58. ἀτὰρ. There is a slight irony again.

‘However (as far as it goes) you speak prudently.’ The verse following is ejected by Bekker, though accepted by Spitzner and not questioned by the ancient critics. Both Heyne and Doederlein have doubts of its genuineness. For βάζειν τινα the latter compares xvi. 207. It is clear that βασιλῆας must refer to Agamemnon alone, for to him the remarks of Diomedes had been addressed.

61. διύξομαι, Schol. διελεύσομαι τὰ πράγματα ἀπ’ ἀρχῆς μέχρι τέλους. So xix. 186, ἐν μοίρῃ γὰρ πάντα διέκκο καὶ κατέλεξας. This is said in reference to οὐ τέλος ἵκεο above.

62. οὐδὲ Ἀγαμέμνων. ‘No one, not even Agamemnon,—who had good reason to dislike the preceding speech of Diomedes.

63. ἀφρήτωρ κ.τ.λ. This remark glances at Diomedes, and his too warlike speech. ‘War,’ says Nestor, ‘is a necessity, but not a thing to rejoice in.’ Schol. διδάσκει ὡς εἶναι μὲν πολεμικὸν δεῖ, οὐ μὲν φιλοπόλεμον. ἀνατρέπει γὰρ τοῦτο πᾶσαν πολιτείαν. Mr. Wright, “All social ties,—all privilege of tribe, country, and home,—that man hath forfeited, Who takes delight in chill domestic strife.” Lord Derby, “Religious, social, and domestic ties Alike he violates, who willingly Would court the horrors of internal strife.” “These three epithets include the three different classes of personal sympathy and obligation:—1. The Phratry, in which a man is connected with father, mother, brothers, cousins,

ὅς πολέμου ἔραται ἐπιδημίου ὀκρυνέοντος.

ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65

δόρπα τ' ἐφοπλισόμεσθα, φυλακτῆρες δὲ ἕκαστοι
λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.

κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
'Ατρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατος ἐσσί.
δαίνυ δαῖτα γέρουσι· ἔοικέ τοι, οὗ τοι ἀεικές. 70

πλεῖαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν
ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
πᾶσά τοι ἔσθ' ὑποδεξίῃ, πολέσιν δὲ ἀνάσσεις,
πολλῶν δ' ἀγρομένων τῷ πείσεαι ὅς κεν ἀρίστην
βουλὴν βουλεύσῃ. μάλα δὲ χρεῶ πάντας Ἀχαιοὺς 75
ἐσθλῆς καὶ πυκινῆς, ὅτι δῆλοι ἐγγύθι νηῶν

brothers-in-law, clansmen, &c.; 2. the *θέμιστες*, whereby he is connected with his fellow-men who visit the same agora; 3. his Hestia or Hearth, whereby he becomes accessible to the *ξείνος* and the *ικέτης*." (Grote, i. p. 476, note.) Schol. ἀφρήτωρ, ὁ φρητρίας καὶ συγγενείας μὴ μετέχων, ἀπάνθρωπος, ἄπολις καὶ συγγένειαν οὐκ ἔχων.—ἀθέμιστος δὲ ἐστὶν ὁ ἄδικος καὶ ἄνομος καὶ θηριώδης, ὅπου (ὥσπερ?) καὶ Κύκλωπες (Od. ix. 114).—ἀνέστιος, ὁ γὰρ ἐστὶαν νέμων καὶ βίον ἐδραῖον τιμῶν τῆς πρὸς τοὺς οἰκεῖους ἀπέχεται στάσεως. This famous distich is quoted by Aristophanes, Pac. 1096—7. For φρήτρη see ii. 362.

66. ἕκαστοι, severally, each for his own company.—λεξάσθων is rendered by all 'let them be posted,' or 'chosen.' And so Schol. διαταγήτωσαν. Rather, perhaps, 'let them lie down,' from the root *λεχ*. See viii. 519. x. 181, where the guards are found οὐχ εὐδοντας, ἀλλ' ἐγρηγορτὶ εἶατο. The middle, from the root *λεγ*, could only mean 'let them choose themselves.'

67. τείχεος ἐκτός. He appears to mean, between the rampart of the Grecian camp and the outer moat. Schol. ἵνα ὁράμενοι τοῖς πολεμίοις καταπλήσσοιεν αὐτοὺς, ἔσω δὲ ὄντες τῆς τάφρου ἀσφαλῶς ὦσιν. Cf. inf. 87. vii. 440.

68. κούροισιν, 'on the youth,' all the translators. Rather, 'on the young men of good birth,' viz. as the braver and more chivalrous. See on xii. 196. i. 470.—ἔπειτα, after this plan has been offered

for your acceptance.—ἄρχε, ἄρχε, be our leader both in counsel and in action. Or perhaps, 'make a commencement,' 'begin by giving a dinner,' we should say. Schol. ἦτοι πάντος μὲν λόγου καὶ πάσης συμβουλῆς προκατάβαλλε ἄρχάς.—βασιλεύτατος, see i. 80. inf. 392. In dwelling on the king's prerogatives, Nestor has especially in view his giving an entertainment to the chiefs. And this not so much for their refreshment (which was the object in 66), as for a renewal of that kindly feeling which had been interrupted by the quarrel with Achilles.

71. πλεῖαι. Cf. ii. 226, πλεῖαί τοι χαλκοῦ κλισίαι.—ἡμάτιαι, Schol. ἂν ἐκάστην ἡμέραν. Hesych. ἡμάτιοι· ἡμερινοὶ αὐθημερινοί. Cf. Od. ii. 104, Hes. Theog. 597, in both which passages it means 'in the daytime.'—Θρήκηθεν. In vii. 467 the supplies of wine for the Greeks are said to come from Lemnos.

73. Hesych. ὑποδεξίῃ χορηγία πρὸς ὑποδοχὴν ('supplies for entertaining').—*Vulgo* πολέεσσι δ' ἀνάσσεις; πολέσιν γὰρ ἀνάσσεις Aristarchus, unmindful of the *F.* πολέσιν δὲ *Fan*άσσεις Bekker ed. 2.

74. πολλῶν κ.τ.λ. When many are assembled (at a council-feast), you can follow the advice of him who offers the best.

75. χρεῶ. See on x. 43. It would be easy to supply αὐτῆς; and it may be questioned if the two next lines were not added by a rhapsodist in order to

καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν ;
νύξ δ' ἥδ' ἥε διαρραίσει στρατὸν ἥε σαώσει.”

ὧς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἥδὲ πίθοντο,
ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἔσσεύοντο 80

ἅμφι τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
ἥδ' ἅμφ' Ἀσκάλαφον καὶ Ἰάλμενον υἱᾶς Ἀρης,
ἅμφι τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,
ἥδ' ἅμφι Κρείοντος υἱόν, Λυκομήδεα δῖον.

ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστω 85
κοῦροι ἅμα στεῖχον, δολίχ' ἔγχεα χερσὶν ἔχοντες.
καδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·
ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
ἐς κλισίην, παρὰ δέ σφι τίθη μενοεικέα δαῖτα· 90

οἱ δ' ἔπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἔξ ἔρον ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνεμεν ἥρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·

ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν 95

“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξεν

express the genitive, which usually follows in this idiom (see however inf. 197). The Schol. refers ἐσθλῆς καὶ πυκνῆς to the necessity of appeasing Achilles. If for ὅτι we might read ὅτε, ‘now that,’ the verse would be improved perhaps.—πυρὰ, see viii. 562.

77. τίς ἂν κ.τ.λ. ‘Who would be pleased at such tidings as *that*?’ i. e. that is serious news to hear of. The accusative follows γηθήσειεν as in ἡσθῆναί τι, χαλεπαίνειν τι &c. The Schol. Ven. rightly says οὐ λείπει τὸ ὄρων, which Doederlein would supply (as do both Lord Derby and Mr. Wright). The Schol. quotes from Cratinus γέγηθα τὸν ἄνδρα (probably ποιουντά τι, or some such clause was added). The Schol. adds, that this remark seems aimed at Diomedes’ boast sup. 48.

81. ἅμφι, attending on, following as their leader; &c.

84. υἱόν. On the short syllable see vii. 47.

85. ἔπτὰ, ‘the (above) seven,’—κοῦροι, ‘well-born youths,’ sup. 68.

87. καδ δὲ, κατὰ δέ. See sup. 67.

88. δόρπον ἕκαστος, Spitzner and Heyne, and so *vulgo*. (For the absence of the *F*, see on vi. 72.) Aristarchus however read δόρπα, and Zenodotus τίθεντο δὲ δαῖτα θάλειαν. The plural δόρπα occurs xxiv. 444. sup. 66.

89. Nestor’s advice (70) is here also carried out, as in the sending out of the guards.

94. πρόσθεν, ‘on former occasions,’ viz. i. 282. vii. 123. (Schol.)

97. ἐν σοὶ κ.τ.λ. The speaker begins with a compliment to the king, whom he is desirous to put into good humour. ‘With you I shall leave off, as from you I shall commence,’ i. e. my whole speech shall be about you, both in relation to

σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλεύησθα.
 τῷ σε χρὴ περὶ μὲν φάσθαι ἔπος ἡδ' ἐπακούσαι, 100
 κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγη
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.
 αὐτὰρ ἐγὼ ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
 οὐ γάρ τις νόον ἄλλον ἀμείνονα τοῦδε νοήσῃ,
 οἷον ἐγὼ νοέω, ἡμὲν πάλαι ἡδ' ἔτι καὶ νῦν, 105
 ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηίδα κούρην
 χωομένου Ἀχιλῆος ἔβης κλισίῃθην ἀπούρας
 οὐ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἐγὼ γε
 πόλλ' ἀπεμυθεόμην. σὺ δὲ σῶ μεγαλήτορι θυμῷ
 εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110

your past conduct (inf. 107) and to your future course of action (inf. 111). The address is framed after the usual epic proem to the gods, e.g. ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε, Μοῖσαι, Theocr. xvii. 1, and the οὐνεκα &c. following gives the reason for such an address, viz. because a king is in himself a kind of god. Similarly Theocr. ut sup., ἀνδρῶν δ' αὖ Πτολεμαῖος ἐνὶ πρῶτοισι λεγέσθω καὶ πύματος καὶ μέσσης, ὃ γὰρ προφερέστατος ἀνδρῶν. Compare also Pind. Nem. iii. 1, ὅθεν περ καὶ Ὀμηρίδαι—τὰ πόλλ' αἰοῖδοι ἄρχονται, Διὸς ἐκ προοίμιον κ.τ.λ.

99. βουλεύησθα. The king holds in his hand *authority*, represented by σκῆπτρον, and administrative *justice*, θέμιστας, in order that, in the absence of written law, he may decide for their welfare and general interests.—θέμιστας, 'jurisdiction' Arnold. Mr. Grote (Hist. i. p. 474) has a note on the somewhat obscure, and indeed wholly untranslatable word θέμιστες. "The decrees," he says, "or special orders to settle particular disputes, agreeably to the concrete forms of ancient language, are treated as if they were a collection of ready-made substantive things, actually in his possession, like the sceptre, and prepared for being delivered out when the proper occasion arose." Perhaps the δίκαι and θέμιστες combined answered somewhat to our 'judicial and executive' departments of government. Compare i. 238. ii. 206 (where the present verse has been interpolated, with βασιλεύῃ for βουλεύῃσθα).

100. τῷ, 'wherefore,' viz. because men depend on you for advice, 'it behoves you beyond others both to suggest words and to give them a fair hearing (when suggested); to carry them into effect too for another whenever his mind prompts any man to speak for good.'

102. σέο δ' ἔξεται. 'On you will depend the accomplishment of whatever plan such an adviser may propose.' *Ex te pendebit quicquid ille suaserit*, Doederlein. The nominative to ἀρχῇ is ὁ λέγων, viz. the ἄλλος of the preceding; and the meaning is, that the king will be responsible for, and have all the credit of carrying out, the plans of others, even though he may not have suggested them. Commonly, ὅττι κεν ἀρχῇ is explained ὅ τι ἂν κρατῇ, 'whatever is best.' Lord Derby, "What counsel shall prevail, depends on thee."

104. τοῦδε, 'than the following plan,' which I have ever entertained as the best, viz. to apologize to and make friends with the offended and alienated Achilles.

107. Ἀχιλῆος seems to depend on κλισίῃθην, as Doederlein remarks. It might perhaps mean, 'Briseis belonging to Achilles,' or χωομένου may be the genitive absolute.

109. Hesychius and Schol. Ven. ἀπεμυθεόμην· ἀπηγόρευον, ἐκώλυνον. They give two other readings, ἀπεμυθεύομην (ἀπελογιζόμην) and ἐπεμυθεόμην (ἐπέλεγον καὶ συνεβούλευον).—μεγαλήτορι, 'He craftily substitutes magnanimous for rash.' Schol. See inf. 255. So ἀγήνωρ is occasionally used. But μέγας θυμὸς often means a proud, haughty mind.

ἡτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
φραζώμεσθ' ὥς κέν μιν ἄρεσσάμενοι πεπίθωμεν
δώροισιν τ' ἀγανοῖσι ἔπεσσί τε μειλιχίοισιν."

τὸν δ' αὖτε προσέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων
"ὦ γέρον, οὗ τι ψεῦδος ἐμὰς ἄτας κατέλεξας. 115

ἁσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.

ἀλλ' ἐπεὶ ἁσάμην φρεσὶ λευγαλέῃσι πιθήσας,
ἅψ' ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα· 120

ὕμιν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
αἰθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
πηγούς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄρουτο.

111. Compare i. 356.

112. φραζώμεσθα. Schol. τὸ φράζω
πικρότερον ἢν καὶ προστάξεως ἐχόμενον.

115. οὗ τι ψεῦδος κ.τ.λ. "O aged
friend, not falsely thou my follies hast
recounted," Mr. Newman. Schol. οὐδὲν
ψευσάμενος τὰς ἐμὰς ἀδικίας ἀπρηθμήσω.
The precise sense intended was, οὗ τι
ψεῦδος ἔλεξας, καταλέγων ἐμὰς ἄτας.
Lord Derby's version is rather weak,
"Father, too truly thou recall'st my
fault." The mention of his ἄτη (as sup.
18) is the usual theme of Agamemnon's
self-reproaching addresses.

116. ἁσάμην. See xi. 340.—ἀντί,
Schol. ἴσος ἐστὶ πολλοῖς ὁ εἰς ἀνὴρ, ὅταν
ᾗ θεοφιλής. "Worth a whole host is
he," Mr. Wright. The νυ is like ἄρα, in
the sense 'surely now do I know' &c.

118. τοῦτον, Achilles; in honouring
whom he has depressed the Achaeans,
viz. by letting them suffer for his
offended pride.

119. λευγαλέῃσι, 'unlucky,' 'ill-starred.'
An obscure epithet, which the Schol.
takes for λοιγαλέῃσιν, wrongly. Pindar
is thought to allude to it in the equally
strange phrase λευκαῖς πιθήσαντα φρασίν,
Pyth. iv. 109, where see Donaldson.
The Schol. Ven. says, οἱ νεώτεροι λευ-
γαλέον τὸ δίνυρον (citing xxi. 281). Read
ΛΥΓΡΟΝ for ΔΙΥΓΡΟΝ. Hesych. λευγα-
λέῃσι· χαλεπαῖς, καὶ τὰ ὅμοια.

120. ἀρέσαι, more usually ἀρέσασθαι
(cf. Ar. Equit. 358), to conciliate, to
make friends with him again.

121. ὀνομήνω, 'I will specify,' sub-
junctive (epic) for future. Cf. 515. It
might also mean, 'let me name them.'

122. ἀπύρους, Schol. τὰς μὴ εἰς πῦρ
χρησίμους, ἀλλ' ἀναθηματικούς [καινουρ-
γείῃς], τοὺς κόσμους χάριν τιθεμένους ἐν τῷ
οἴκῳ. (The word in brackets has be-
longed to a distinct explanation.)

123. αἰθωνας, 'bright,' 'burnished.'
But the Schol. explains it τοὺς εἰς πῦρ
βαλλομένους.—This and the preceding
verse are cited by Xenophon, Conviv.
iv. 45. Ovid (Her. iii. 31—6) renders
the whole passage thus:

"Viginti fulvos operoso ex aere lebetas,
Et tripodas septem, pondere et arte
pares;

Addita sunt illis auri bis quinque
talenta,

Bis sex assueti vincere semper equi;
Quodque supervacuū, forma prae-
stante puellae

Lesbides, eversa corpora capta domo."

The Schol. has a good note on the selec-
tion of these gifts:—διὰ τῆς ποικιλίας
τῶν δώρων θηρεύσειν οἶται Ἀχιλλέα·
εἴτε φιλότιμος, διὰ τῶν ἵππων, εἴτε φιλο-
χρήματος, πολλὴν χρυσὴν καὶ χαλκὴν
δίδου, εἴτε φιλογύνῃς εἶη, θυγατέρα πρὸς
γάμον.

124. πηγούς, 'firmly-built,' 'compact.'
See on iii. 197. Others explain 'black.'
Schol. μέλανας· τινὲς δὲ μεγάλους, εὐ-
τραφεῖς, ὑψαύχενας. Hesych. πηγόν· οἱ
μὲν λευκὸν, οἱ δὲ μέλαν, καὶ εὐτραφῆ,
ἢ μέγα (μέγαν).—ἀθλοφόρους, 'racers,

οὐ κεν ἀλῆιος εἶη ἀνὴρ ᾧ τόσσα γένοιτο, 125
οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
δώσω δ' ἐπτα γυναικας ἀμύμονα ἔργα ἰδυίας,
Λεσβίδας, ἃς, ὅτε Λέσβον ἐυκτιμένην ἔλεν αὐτός,
ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν. 130
τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρων,
κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι
ἣ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.
ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135
ἄστν μέγα Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,
νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηησάσθω
εἰσελθών, ὅτε κεν δατεώμεθα ληίδ' Ἀχαιοί,
Τρωιάδας δὲ γυναικας εἰέκοσιν αὐτὸς ἐλέσθω,

horses trained to carry off prizes,' as in xi. 699, ἀθλοφόροι ἵπποι—ἐλθόντες μετ' ἕθλα. Arnold.

125—7. Possibly these lines were added by an early rhapsodist. The meaning is obscure: for τόσσα—ὅσσα appear to be correlative, while ἀλῆιος seems to mean ἀνευ λείας, ἐλλίπης βοσκημάτων (Schol.). 'A man would have flocks (and herds of horses?) and gold, if he had all the wealth my horses have won as prizes.' Perhaps however only 126 is interpolated: ἀκτῆμων seems a late word, and is used in Theocr. xvi. 33, πενίαν ἀκτῆμονα κλαίων. Some take ἀλῆιος (see vi. 201) to mean 'without corn-land.' Lord Derby's "empty-handed" evades the difficulty. Mr. Wright omits the word altogether. Mr. Newman gives "bootyless."

128. ἀμύμονα ἔργα, beautiful embroidery. Zenodotus read ἀμύμονας, against the laws of the digamma.

129. αὐτός. 'When he, Achilles, by his own prowess, took Lesbos.' Cf. 271. 328—31. Doederlein, contrary to the express statement of the Schol. Ven., construes αὐτὸς ἐξελόμην. The general-in-chief, it must be remembered, had a choice of captives even though he took no part in storming a city. Lesbian women, it seems, were noted for their amorous character.

131. μετὰ, 'among,' i. e. superadded

to them. Schol. Ven. ἔστι δὲ ἐκτὸς (sc. τῶν ἐπτα) ἡ Βρισηΐς. Cf. xix. 245, ἐκ δ' ἄγον αἶψα γυναικας ἀμύμονα ἔργα ἰδυίας ἐπτα, ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηον.

132. κούρη, 'the well-born (xii. 196) daughter of Briseus.' Spitzner and others adopt the vulgate κούρη. κούρη is the reading of Aristarchus.—ἐπὶ δέ, 'and besides.' This must not be confounded with the compound = ἐπιορκεῖν. See xxi. 373. Hes. Opp. 194.

133. τῆς for ταύτης.—ἡ θέμις κ.τ.λ. Schol. ὅπερ ἐστὶν ἔθος ἀνθρώποις. That θέμις should be used of concubinage is not surprising; only the natural, not the moral law is here alluded to.

135. αὖτε, "hereafter," Mr. Newman; properly, 'on another occasion.' Lord Derby and Mr. Wright entirely ignore this important word, which is in strong opposition to αὐτίκα, 'for the present.' Arnold is also wrong in saying δὲ αὖτε answers to μέν.

137. ἄλις (F), adverbially; χρυσοῦ is the genitive from the sense of πληρωσάσθω implied in νηησάσθω, 'let him heap up.' The Schol. thinks there is a fanciful derivation of νῆα from νῆσαι here intended. See inf. 358. So perhaps in πῆλαι Πηλιάδα μελίην, xvi. 142.

138. εἰσελθών, sc. τὴν πόλιν. But this refers also to ἐλέσθω. These imperatives are represented by infinitives inf. 279—81.

αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἀργος ἰκοίμεθ' Ἀχαικόν, οὔθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ ἐ' ἴσον Ὀρέστη,
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐυπῆκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα 145
 τάων ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσο' οὐ πώ τις ἐῖν ἐπέδωκε θυγατρί.
 ἐπτα δέ οἱ δώσω ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν 150
 Φηράς τε ζαθέας ἥδ' Ἀνθειαν βαθύλειμον
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἀλός, νέεται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβοῦται,

141. Ἀχαικόν, the Peloponnesian as opposed to Pelasgic Argos, or Thessaly. See ii. 681.—οὔθαρ, Schol. τὸ γονιμώτατον καὶ κάλλιστον τῆς γῆς καὶ κάρπιμον. Virg. Aen. i. 531, 'potens armis atque ubere glebae.' "The teeming soil of Argos," Lord Derby.

142. κεν ἔοι, = εἴη ἂν, 'he may, if he pleases, become my son-in-law.'—τηλύγετος, see on iii. 175. The addition of θαλίῃ ἐνὶ πολλῇ here shows the sense to be 'delicately reared,' not μονογενῆς, which was one of the ancient explanations.

144. ἐυπῆκτω. Cf. ii. 661. inf. 286.—Laodice and Iphianassa seem to have been called Electra and Iphigenia in the Cyclic poets. It has been inferred from hence, that the sacrifice of Iphigenia is a post-Homeric myth. This may be doubted. Other contemporary ballads may have contained it, and yet some may have ignored it.

146. ἀνάεδνον, perhaps for ἀνέφεδνον. The supposed "double *a* privative" in this word and in ἀνάελπτος is a mere delusion. A better theory is (see Prof. Key "On the so-called *a* privativum," p. 13), that *a* is but a clipped form of the original ἀνὰ, meaning, perhaps, the reverse or negation of a quality. Properly, ἔδνα were the presents of the bridegroom to the bride. Some extend the word to mean presents to the bride's

relations, e.g. to the father as an acknowledgment for his consent.

147. μείλια, gifts, pleasing presents. Hesych. μειλίγματα· χαρίσματα. Aristarchus read ἐπιμείλια. But the ἐπὶ belongs certainly to δώσω, ἐπιδόῦναι being (as in the next line) 'to make a free gift.' Doederlein observes, "ἔδνα sibi debita a genero Agamemnon liberaliter remittendo condonat, et ultro pollicetur μείλια se daturum sponsae munifica."

150—2. Schol. Μεσσηνίδες αὔται πόλεις. But as Messenia belonged to Lacedaemon, how could Agamemnon give these cities? The ancient critics replied, that he may have possessed them in right of Clytemnestra, or they may have belonged to his brother Menelaus, and so indirectly to him, on the principle of κοινὰ τὰ τῶν φίλων.—Φηράς, see v. 543. Antheia is mentioned in Hes. Scut. 381, Ἀρνητ' ἥδ' Ἑλίκη Ἀνθεία τε ποιήεσσα.

153. νέεται, 'furthestmost,' *novissimae*. Elsewhere in Homer (except xi. 712) νείαται (F). Apollonius wrote κέαται (κεῖνται), others νέεται, while some of the critics considered νέαται a verbal form from νῶ (νάω, ναῖω) = ναίω. Schol. Ven. νέαται ἀντὶ τοῦ ναίονται.

154. πολύρρηγες, rich in flocks. See the note on ὑπόρρηγον, x. 216. Hesych. πολυβοῦται, πολλὰς ἀγέλας ἢ βόας ἔχοντες.

οἷ κέ ἐ δωτίνησι θεὸν ὥς τιμήσουσιν 155
καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσιν θέμιστας.
ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
δηθήτω. Ἀΐδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·
τούνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων.
καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερος εἰμί 160
ἦδ' ὅσσον γενεῇ προγενέστερος εὐχομαι εἶναι.”
τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
δῶρα μὲν οὐκέτ' ὀνοστὰ δίδως Ἀχιλῆϊ ἀνακτι
ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
ἔλθωσ' ἐς κλισίην Πηληιάδew Ἀχιλῆος.
εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι· οἳ δὲ πιθέσθων.
Φοῖνιξ μὲν πρότιστα δίφιλος ἡγησάσθω,
αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·

155. δωτίνησι, Schol. ἀπαρχαῖς τῶν ὄντων.—ὥς, perhaps *F*ως, iv. 482.

156. καὶ οἱ κ.τ.λ. ‘And subject to his sceptre shall pay him rich dues.’ θέμιστες, ‘rights,’ lawfully claimed τέλη, paid by the vassal to the chieftain. Schol. λιπαροὺς φόρους τελέσουσιν. In the same sense of ‘paying’ τελέσαιμι is used in the next line.

158. δηθήτω, ‘let him be tamed,’ a figure from a fierce animal. Zenodotus and Aristophanes read καμφθήτω.—Ἀΐδης τοι, ‘Hades, we all know,’ &c. The next verse seems to mean, ‘and that is the reason, it may be, why he is hated,’ i. e. as Achilles will also be. Another was added in some ancient copies, οὐνεκ’ ἐπεὶ κε λάβησι πέλωρ ἔχει οὐδ’ ἀνίστην,—doubtless that τούνεκα and οὐνεκα should stand together. The τε is not usual in this position, nor is it often τῷ before βρ. The Schol. says, διὰ δὲ τοῦ Ἀΐδου ἐδήλωσεν ὥς, ἐάν τις ἐστιν ἀμείλιχος, βδελυρὸς τοῖς πᾶσιν ἔσται.

160. ὑποστήτω, ‘let him be subject to me.’—ὅσσον, καθ’ ὅσον. The king stands on his rights in a dignified way, and does not have recourse to any abject concession or entreaty.

161. προγενέστερος, viz. αὐτοῦ. If he will not obey me as his king, let him reverence me as his senior.

164. δῶρα μὲν κ.τ.λ. After what you have said, no one can justly call your proposals unfair or your offers inadequate.

quate.

165. κλητοὺς. Schol. πρέσβεις ἐπιλέκτους, τοὺς ἀπὸ τοῦ καλεῖσθαι αἰρουμένους. Compare κλήδην, sup. 11. Hesych. κλητός· ὁ ἐξ ὀνόματος κεκλημένος, ἢ ὁ ἐνδοξος.

167. εἰ δ’ ἄγε. ‘Come therefore, these envoys I will select (look after, or see to), and let them comply.’—τοὺς, i. e. τοῦτους.—ἐπιόψομαι ἂν, the Epic future or subjunctive = Attic optative. Od. ii. 294, τάων (sc. νηῶν) μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη. Hesych. ἐπιόψονται· ἐπιλέξονται. Lord Derby, “Whom I shall choose, let them consent to go.” And τοὺς ἂν might here mean οὓς ἂν.

168. ἡγησάσθω. Phoenix, the aged friend and tutor of Achilles, was not one of the envoys; he was merely to precede and introduce them. Schol. ἀπὸ τῆς Ἀχιλλέως σκηνῆς δεῖ νοεῖν ἡκεῖν τὸν Φοῖνικα ὥς ἐπὶ θέαν τῆς μάχης.—πέμπεται οὖν ὁ Φοῖνιξ οὐχ ὥς πρεσβευτῆς· δύο γὰρ ἦν ἔθος πρεσβεύειν· ἀλλ’ ἵνα τοῖς πρεσβευταῖς συλλάβηται.

169. αὐτὰρ ἔπειτα, ‘followed by Ajax and Ulysses (as envoys), and attended by Hodius and Eurybates as heralds.’ Ajax (says Col. Mure, i. p. 336) “owes his appointment as one of the mission to Achilles less, evidently, to any personal fitness for so delicate an office, than to his character as representative of the sentiments and claims of the mass, or common soldiery of the host.”

κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἄμ' ἐπέσθων. 170
 φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαί τε κέλεσθε,
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', εἴ κ' ἐλέγησῃ."

ὣς φάτο, τοῖσι δὲ πᾶσιν ἐαδόντα μῦθον ἔειπεν.
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ' ὅσον ἤθελε θυμός,
 ὠρμώντ' ἐκ κλισίης Ἀγαμέμνωνος Ἀτρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότης Νέστωρ,
 δενδρίλλων ἐς ἕκαστον, Ὀδυσσῇ δὲ μάλιστα, 180
 πειρᾶν ὡς πεπίθιοιεν ἀμύμονα Πηλεΐωνα.

τὼ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ μάλ' εὐχομένω γαιήοχῳ εἰνοσιγαίῳ
 ῥηιδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν·
 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·

170. Εὐρυβάτης. He was the herald of Ulysses, ii. 184. Od. xix. 247. In i. 320 a Eurybates is the herald of Agamemnon, whence we may infer that this was a sort of titular name from the *wide missions* of heralds, ἀπὸ τοῦ διαφέρειν κηρύγματα, Eur. Suppl. 382. The same remark perhaps applied to Ὀδῖος, 'Roadster,' and to the names of charioteers compounded of μέδων, as Αὐτομέδων, Ἀλκιμέδων, on which see xvii. 467, and on iv. 228.

173. ἐαδόντα, ἐφ' αὐτόν (φανδάνω). Theocr. xxvii. 23, νόον δ' ἐμὸν οὐτις ἔαδε. Calim. H. ad Cer. 19, ἐαδόντα τέθμια.

175 seqq. Repeated from i. 470.

180. δενδρίλλων. Hesychius and the Schol. διανεύων τοῖς ὀφθαλμοῖς (περιβλέπων, κατὰ τὸ δέον διαστρέφων τοὺς ὀφθαλμούς Sch.). *Huc illuc se versans*, Doederlein, i. e. 'coming up to and speaking first to one and then to another of the ambassadors.' He thinks it contains the root *δεν* or *διν*, 'to move round,' whence also *δονεῖν* (and he might have added *δένδρον*). On ἕκαστον without *F*, see inf. 383.—μάλιστα, because Ulysses was a consummate orator, iii. 223.

181. πειρᾶν, 'to do their best to persuade.' "That they should leave untried No argument," Mr. Wright.

182. τὼ δὲ, the two envoys, Ajax and Ulysses. Of Phoenix, as a subordinate character at present, no special mention is made.

183. Εἰνοσιγαίῳ. The appeal to this god, the patron of the Greeks, was naturally suggested by the nearness of the sea. Schol., who adds, ἡ ὅτι Νηρηίδος παῖς ἐστὶν Ἀχιλλεύς, τῶν δὲ ἐναλίων θεῶν οὗτός ἐστι βασιλεὺς.—The whole account of the mission here, and especially of Achilles' conduct, is very beautiful and interesting.

184. πεπιθεῖν, 'that they might persuade.' See i. 100. The aorist infinitive is often used in respect of future time with such words as εὐχομαι, ἐλπίζω, &c.

186. φόρμιγγι. Schol. παραμύθια γὰρ ταῦτα θυμοῦ καὶ λύπης.

187. ζυγόν, the cross-bar to which the strings are attached.

188. ἄρετο (ἤρατο, εἴλετο), 'had taken or selected for himself out of the spoils.'—Ἡετίωνος, see i. 366. ii. 691. vi. 396.

τῇ ὃ γε θυμὸν ἔτερπεν, αἶδε δ' ἄρα κλέα ἀνδρῶν.
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αἰακίδην, ὁπότε λήξειεν αἰίδων.
 τὼ δὲ βάτην προτέρω, ἡγεῖτο δὲ δῖος Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο. ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασσεν.
 ὧς δ' αὐτῶς Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195
 τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “χαίρετον ἦ φίλοι ἄνδρες ἰκάνετον—ἦ τι μάλα χρεώ,
 οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοι ἐστόν.”
 ὧς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200
 αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα
 “μείζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα,
 ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνε ἐκάστω·
 οἷ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάβρω.”
 ὧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ. 205
 αὐτὰρ ὃ γε κρεῖον μέγα κάμβαλεν ἐν πυρὸς ἀνγῇ,

189. κλέα ἀνδρῶν (F), ‘lays about heroes.’ From an old adjective κλῆς (like πλῆς, ii. 129), not from κλέος. See vii. 99. Heyne would read κλέε' ἀνδρῶν. The subject was a chivalrous one, and suited the mind of Achilles even in his grief.

191. δέγμενος, ‘waiting for,’ as δεδεγμένος in x. 62. iv. 107. If the aorist participle, this word is always used in a present sense = προσδοκῶν.

193. ταφῶν, ἐκπλαγείς, surprised at the unexpected visit, especially at such an hour, for it was night.

195. φῶτας, here perhaps in the proper sense, ‘men of valour.’

196. δεικνύμενος, Hesych. δεξιούμενος. Schol. φιλοφρονούμενος λόγους. “With welcome greeted,” Mr. Newman. Lord Derby renders it “waving his hand.” ‘To extend the hand in pointing’ is said to be the primary sense of δεικνύναι (root δεκ, as in *indico*, δεξιός, *digitus*, δάκτυλος). See *New Cratylus* (p. 301 note, ed. 3), and sup. on iv. 4.

197. χρεώ, sc. ἰκάνει ὑμᾶς οἱ κ.τ.λ. ‘Assuredly some urgent business (has brought you here), who of all the Greeks are (personally) most welcome to me, offended though I am (with them gene-

rally).’ Cf. inf. 521.

200. κλισμοὶ are chairs, with backs to them (*cathedrae*), as opposed to θρόνοι, corresponding to ‘stools.’ See Od. i. 145.

202. For ἰστάναι or ἴστασθαι κρατῆρα, ‘to set a bowl,’ see vi. 528.—ζωρότερον, ‘more lively,’ brisker or more sparkling wine. Probably contracted from *ζοερὸς*, and containing the root ζεF, as in ζῆν and ζέω. So Eur. Alc. 757, κελαίνῃς μητρὸς εὐζῶρον μέθυ. Martial, alluding to this passage, viii. 6. 11, renders the word literally: ‘hic scyphus est, in quo misceri jussit amicis Largius Aeacides *vividiisque merum*.’ The commentators and translators generally understand ἀκρατότερον, wrongly. Hesych. ζωρότερον ἀκρατότερον, ἐνιοὶ δὲ τάχιον, καὶ ἄμεινον ἐπιστεφέστερον νοεῖν. (So we should read, i. e. ‘with a better head;’ cf. viii. 232. Vulg. ἐπιστρεφεστέρον.)

203. Vulg. ἔντυνον. Bekker ἔντυνε *ἑκάστω*. See on v. 792. Hesych. ἔντυνον ἐτοίμασον, εὐτρέπισον.—κέραιε, a lengthened form from κερᾶω.

204. οἷ (vulg. οἶ) γάρ, i. e. οὗτοι γάρ.—μελάβρω, i. e. σκηνῇ.

206. κρεῖον, ‘a meat-tray.’ Schol. κρεοδόχον ἀγγεῖον. Some render it ‘a

ἐν δ' ἄρα νῶτον ἔθηκ' ὄιος καὶ πίνονος αἰγός,
 ἐν δὲ σὺνδς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.
 τῷ δ' ἔχεν Ἀντομέδων, τάμνεν δ' ἄρα διὸς Ἀχιλλεύς.
 καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν, 210
 πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φώς.
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἔμαράνθη,
 ἀνθρακιὴν στορέσας ὀβελούς ἐφύπερθε τάνυσσεν,
 πάσσε δ' ἄλδς θείοιο, κρατευτάων ἐπαείρας.
 αὐτὰρ ἐπεὶ ῥ' ὤπησε καὶ εἰν ἔλεοῖσιν ἔχευεν, 215
 Πάτροκλος μὲν σῖτον ἔλῶν ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμειν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἔζεν Ὀδυσσῆος θείοιο
 τοίχου τοῦ ἐτέρουιο, θεοῖσι δὲ θῦσαι ἀνώγει

flesh-pot' (Hesych. κρεῖον· ἀγγεῖον εἰς δὲ κρέα βάλλεται), others (as Mr. Wright) 'a block,' which better suits κάμβαλε. μέγα implies the abundance of the good cheer.—κάμβαλεν the translators render 'placed.' The more accurate Schol. remarks, οὐκ εἶπε κατέθηκεν, ἀλλὰ κάμβαλεν, ἔπειξιν ἐμφαίνων τοῦ διακονουμένου.—ἐν πυρὸς αὐγῇ, ἐν τῇ αὐγῇ τοῦ λυχνου, ἐπεὶ νύξ ἦν, *id.* He set the tray in such a position that the light of the fire would shine upon it during the cutting of the meat.

207. νῶτον, 'the back,' or 'saddle,' the prime part, vii. 321.—ράχιν, 'the chine,' and that τεθαλυῖαν, 'well fed up with fat.' The root is θαλ, 'cheer,' whence θάλεα (τὰ), xxii. 504, ἐν δαιτὶ θαλεῖη &c. See *inf.* 467 and on viii. 520.

208. σὺνδς σιάλος, 'a greasy fat hog.' See *New Cratylus*, § 461, where σιάλος is derived from two roots, one the root of σὺνδς, the other Φάλα or γάλα,—which may perhaps be thought fanciful. Compare xxi. 363, ἀπαλοτρεφέος σιάλοιο.

209. τῷ δὲ, scil. for Achilles. The servant held the tray for him, while his master himself, to do honour to the guests, cut the meat upon it, viz. into proper portions for the spits.

210. μίστυλλε, i. 465. vii. 317. There was another reading μίστυλε.

212. κατ' ἐκάη, 'had burnt down,' or low, so as to leave only the hot embers. There were ancient variants, ἐπεὶ πυρὸς ἄνθος ἀπέπτατο, παύσατο δὲ φλόξ, and ἐπεὶ κατὰ πῦρ ἐμαρήνατο κ.τ.λ. The

word ἔμαράνθη seems used in reference to ἄνθος πυρὸς, *flos flammae*, Lucret.

213. στορέσας. The embers were made level at the top, and the spits placed over, not before the fire; by which means much greater heat was gained and much time saved. See on ii. 426.—ἄλδς, 'with salt,' or 'some salt.' This was perhaps thrown on the fire, to make it burn clear,—a practice still common, —not on the meat itself. (In *Ar. Pac.* 1074, however, τοῖς ἀλσί γε παστέαταντὶ may seem rather to refer to the meat itself while roasting.)—κρατευτάων, 'on the racks,' or stands for the spits. Schol. τῶν ἐσοχῶν τῆς ἐσχάρας, αἷς ἐπιτίθενται οἱ ὀβελοί,—and τῶν βάσεων, ὅ ἐστι τῶν λίθων, ἐφ' ὧν οἱ ὀβελίσκοι τίθενται. Similarly Hesychius in v. Aristarchus read ἀπαείρας, whom some of the translators follow; and this Doederlein approves.

215. ἐλεοῖσιν, on trays or chargers to hold the cooked meat. The word is used in *Ar. Equit.* 152, but the etymology is uncertain.—ἔχευεν, had strewed them on the boards or platters, viz. at random, just as the pieces came off the spits.

216. ἐπένειμε, distributed bread on (or to) the table, in beautiful baskets. The plural implies that several such baskets were placed at intervals on or round the board. Cf. *Od.* i. 147, σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισιν. A mark of αἰσχροκερδεία in Theophrastus is ἐσ-τιῶντα ἄρτους ἱκανοὺς μὴ παραθεῖναι.—κρέα, emphatic. See on 209 sup.

219. τοίχου, the (so-called) genitive of

Πάτροκλον ὃν ἐταῖροι· ὁ δ' ἐν πυρὶ βάλλε θυηλάς. 220
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
νεῦσ' Αἴας Φοῖνικι. νόησε δὲ δῖος Ὀδυσσεύς,
πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλλῆα.
“χαῖρ' Ἀχιλεῦ. δαιτὸς μὲν εἴσης οὐκ ἐπιδευεῖς 225
ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο
ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλά
δαίνυσθ'. ἀλλ' οὐ δαιτὸς ἐπήρατα ἔργα μέμηλεν,
ἀλλὰ λήν μέγα πῆμα, διοτρεφές, εἰσορόωντες
δείδιμεν· ἐν δοιῇ δὲ σόας ἔμεν ἢ ἀπολέσθαι 230
νῆας ἐνστέλμους, εἰ μὴ σύ γε δύσεαι ἀλκὴν.
ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο
Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶν
σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι. 235

place, as xxiv. 598, where the same phrase occurs. Why did he do this? Perhaps from politeness, to leave the guests to eat alone; or this may have been one of the forms and ceremonies of hospitality, as if to watch the guest, and minister to his wants, from a respectful distance. The Schol. says, to be ready to converse with the principal envoy.

220. ὃν, pronounced σφόν. Patroclus, at Achilles' request, performs the religious ceremony of collecting the ἀπαρχαὶ from each guest, and burning them in the fire. This was a form of religious worship of the sacred element.

223. νεῦσε, 'made a sign to,' viz. to know if it were the fit time to begin the parlance. Ulysses (and this shows the character of the man) anticipates him, conscious perhaps of his superiority in eloquence, and seizes the opportunity of propitiating Achilles by drinking his health.

224. πλησάμενος. Probably we should read πλῆσας δὲ Φοῖνοιο, as Bentley proposed. The middle would refer to his filling it through the agency of the οἶνοχόος.—δείδεκτο, see iv. 4. Hesych. ἐδεξιοῦτο· διὰ φιλίας ἡσπάζετο καὶ λόγων.

225. ἐπιδευεῖς. Doederlein supplies ὄντες, as if the poet meant, οὐ δεόμενοι δαιτὸς, ἀλλὰ δειδιώτες πάρεσμεν (inf. 230). They had already dined with

Agamemnon (sup. 90), whence the remark; but the Schol. observes that it was not good policy thus abruptly to mention the name of Achilles' enemy. Possibly 226—7 were added, the old reading being οὐκ ἐπιδευεῖς δαίνυσθε, addressed to Achilles and his friends generally; or perhaps δαίνυμεθ'.

228. Vulg. δαιτὸς ἐπήρατον ἔργα.

230. ἐν δοιῇ. 'The fact is, we are in doubt whether our galleys are safe or whether they will be lost.' The root of the word is δοF, Lat. *dub*; see Lexil. p. 213. The old reading was σαωσέμεν (an epic aorist). The infinitive is usual in constructions of this kind; see Aesch. Pers. 167.—εἰ μὴ σύ γε, i.e. εἰ μὴ γε σὺ, 'unless indeed you shall put on your strength.'

232. αὐλιν ἔθεντο, ἐστρατοπεδεύσαντο. The fact of the enemy camping so close, as if the ground was won, enhances the danger.—πυρὰ πολλὰ, see viii. 561.

235. σχήσεσθαι. It is not clear whether the subject is Τρῶας or Ἀχαιοὺς,—'they (Trojans) will not stop, but will fall on our galleys,' or 'that we (Greeks) shall not be restrained from flight, but will fall back upon our ships.' Mr. Newman and Lord Derby adopt the former, with the Scholiast; Mr. Wright the latter, and so Mr. Trollope explains it. In ii. 175 and xi. 311. 824, πεσεῖν

Ζεὺς δέ σφιν Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει. Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
 μαίνεται ἐκπάγλως, πίσυνος Δίῃ, οὐδέ τι τίει
 ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.
 ἀράται δὲ τάχιστα φανήμεναι Ἡὼ δῖαν 240
 στεῦται γὰρ νηῶν ἀποκοψέμεν ἄκρα κόρυμβα
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηώσειν παρὰ τῇσιν ἀτυζομένους ὑπὸ καπνοῦ.
 ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλάς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245
 φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἄργεος ἱπποβότοιο.
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ νῆας Ἀχαιῶν
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ σοὶ μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ρεχθέντος κακοῦ ἔστ' ἄκος εὐρέμεν. ἀλλὰ πολὺ πρὶν 250
 φράζην ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἥμαρ.

ἐν ναυαῖ is said of the Greeks rushing to their ships to escape. Compare also xii. 107 and 126, in both which passages this verse occurs, and in the latter sense, which therefore appears here preferable. With Doederlein we might understand ἀποσχῆσθαι νηῶν.—It may be questioned, after all, if 234—5 be not here interpolated.

236. Ζεὺς κ.τ.λ. He flatters Achilles by representing Zeus himself as vexed with the Greeks for their having offended that hero (Schol.). Compare ii. 353, ἀστράπτων ἐπιδέξι', ἐνάσιμα σήματα φαίνων.

238. τίει, 'values,' cares about. See on xi. 555. Hector is represented as little better than a maniac, partly to excuse the defeat of the Greeks, partly to disparage his valour, partly to show Achilles that he can easily defeat one who fights so recklessly (τὸν ἀπροαιρέτως κινδυνεύοντα, Schol.).

240. Ἡὼ, anciently ἈΦόα.

241. στεῦται, 'he engages;' see ii. 597. iii. 83. v. 832.—κόρυμβα, the terminating ornaments of the stern, ἀκροστόλια, (*aplustria*), the vessels being always drawn up with the prows seaward.

242. ἐμπρήσειν πυρός, like πυρός μειλίσσμεν (vii. 410), θέρεσθαι &c. Cf. ii. 415. Aristarchus read ἐμπλήσειν.—ἀτυ-

ζομένους, τυφομένους, 'bewildered.' Others read ὀρινομένους. See viii. 183 (a spurious verse, however). The metaphor is from destroying bees' or wasps' nests; cf. Ar. Vesp. 457.

245. εἶη, for ἔη = ᾗ. See vii. 340.

248. ἐρύεσθαι, 'to rescue' (drag forth or deliver). The primary sense of the word. See Lexil. p. 305, where Buttmann regards the form in this passage as an epic future. So ἐρύουσι = ἐρύουσιν in xv. 351. See also *New Cratylus*, § 371, and sup. on vi. 403. Inf. xiv. 422, ἐπέδραμον νῆες Ἀχαιῶν ἐλπόμενοι ἐρύεσθαι.—ὑπὸ, 'from under.' So xvii. 223, νήπια τέκνα προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν. Commonly, τειρομένους ὑπὸ Τρώων is taken together.—ἄχος ἔσσεται, viz. ἐὰν μὴ πείθῃ.

250. κακοῦ, Schol. τοῦ κακοῦ τούτου, but the sense is general. The order of the words is, οὐδέ τι μῆχός (ἔστι) ρεχθέντος κακοῦ, (ὥστε) εὐρεῖν ἄκος. Or perhaps, 'nor is it possible to find any remedy to cure an evil once done.' The Schol. explains it somewhat differently, οὐδεμία ἐστὶ μηχανὴ τοῦ κακοῦ πραχθέντος θεραπείαν εὐρεῖν.—πολὺ πρὶν. Not only 'before it is done,' but 'long before.' This well expresses the anxiety of the speaker. This little point is missed by the translators.

ᾧ πέπον, ἧ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς,
 ἧματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν,
 ' τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ', εἴ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμόν 255
 ἴσχειν ἐν-στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες.
 ὣς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν
 παύε', ἕα δὲ χόλον θυμαλγέα. σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δέ, σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων,
 ἕπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
 πηγοὺς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλῆιος εἶη ἀνὴρ ᾧ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο.
 δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἄς, ὅτε Λέσβον ἐυκτιμένην ἔλες αὐτός,
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τὸτ' ἀπηύρα,
 κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμείται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι 275
 ἢ θέμις ἐστί, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε
 ἄστνυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,

253. ὅτε σ' ἐκ Φθίης. There seems a reference to some pre-Homeric ballad.

255. αἴ κ' ἐθέλωσι. Schol. ὡς οὐ δω-
 σόντων, εἰ ἀνάξιος ὀφθείη τῆς δωρεᾶς.

256. φιλοφροσύνη, "gentle courtesy,"
 Lord Derby.

257. ἔριδος. "From mischief-plotting
 rivalries desist," Mr. Newman. Doeder-
 lein strangely makes φιλοφροσύνη—κακο-
 μηχάνου a parenthesis, 'for 'tis better to
 be courteous, and to give up a strife'
 (when such has occurred). Thus ὅφρα
 is made to depend on the foregoing

ἴσχειν. His objection to the vulgate is,
 that ἔρις does not mean φιλονεικία. Bek-
 ker makes the speech of Peleus to end at
 ἀμείνων. Thus ληγέμεναι will be another
 injunction, 'he charged you too,' &c.

259. λήθεται. He does not say ἀμελεῖς,
 but uses a gentler term of reproach. Schol.

262. εἰ δέ, 'come, now.' Like εἰ δ'
 ἄγε in i. 302. We might also suppose
 an ellipse, as εἰ δὲ θέλεις, or εἰ δὲ δις-
 τάζεις, &c. The passage following, 264
 —299, is repeated from 122 sup. On the
 infinitives in 279. 281, see sup. 138.

νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι
 εἰσελθών, ὅτε κεν दाτεώμεθα ληΐδ' Ἀχαιοί, 280
 Τρωιάδας δὲ γυναικάς ἐείκοσιν αὐτὸς ἐλέσθαι,
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαικόν, οὔθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,
 ὃς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. 285
 τρεῖς δέ οἱ εἰσὶ θυγάτρες ἐνὶ μεγάρῳ ἐνπῆκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὃ δ' αὖτ' ἐπὶ μείλια δώσει
 πολλὰ μάλ', ὅσος οὔ πώ τις ἐῖν ἐπέδωκε θυγατρί. 290
 ἐπτα δέ τοι δώσει ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἰρὴν ποιήεσσαν
 Φηράς τε ζαθέας ἡδ' Ἀνθειαν βαθύλειμον
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἀλός, νέαται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,
 οἳ κέ σε δωτίνησι θεὸν ὥς τιμήσουσιν
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιούς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἦ γὰρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἐκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὔ τινα φησιν ὁμοῖον 305
 οἳ ἔμναι Δαναῶν οὓς ἐνθάδε νῆες ἔνειακ'·

300. ἀπήχθετο, 'was hateful to you,' viz. at the time of the dispute. We should perhaps supply καὶ τοῦ δῶρα (νῦν ἀπέχθεται).—κηρόθι, ἐν καρδίᾳ, the locative. Hes. Scut. 85, τίον δ' ἄρα κηρόθι μᾶλλον.—ἄλλους περ, *alios utique, nempe Panachaeos*. Ulysses uses, says the Schol., the four distinct arguments of promises, entreaties, self-interest, and compassion.

303. σφι, 'at their hands.' Cf. iv. 95. Aesch. Theb. 306, ἔροισθε κῦδος τοῖσδε

πολίταις. So δέξατο οἱ σκῆπτρον &c.

301. νῦν γάρ. ('I say κῦδος,) for' &c. —ἐπεὶ ἂν, 'for now he is likely to come near you, with this fatal mad-fit upon him, whereby he boasts that the like of him is not to be found in all the Grecian host.' Achilles is indirectly complimented by being told that Hector would not come near him if he were in his sober senses. See sup. 238. "The peroration is well adapted to win the consent of Achilles." Arnold.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “ διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
 ἧ̃ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
 ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν
 ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ.
 αὐτὰρ ἐγὼ ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
 οὗτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
 οὗτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμές αἰεὶ.
 ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζει
 ἐν δὲ ἰῇ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός.

307. “It is in his address to Agamemnon's deputation that the genius of Achilles' eloquence is most vividly displayed. This whole debate is indeed a wonderful specimen of rhetorical as well as poetical power, perhaps the highest effort of Homer's dramatic art. The order and dignity with which it is conducted, the happy allotment to each speaker of his own characteristic tone and style, and the skill with which their respective resources of natural oratory are brought to bear on the momentous question at issue, are all equally admirable.” Col. Mure, Crit. Hist. i. p. 307.

309. *χρὴ μὲν δὴ κ.τ.λ.* See on 434 inf. ‘I may as well at once then frankly deliver my reply, just as I am minded in this matter, and as it shall be accomplished.’—*ἀπηλεγέως*, Schol. *ἀποτόμως*, *σκληρῶς*, *ἀπαγορευτικῶς*. Hesychius adds *ἀπολελεγμένως*. Probably from *ἀπὸ* and *ἀλέγειν*, ‘recklessly.’ Schol. *ἀφροντίστως*. It means therefore *ἀμφοδὺν*, inf. 370.—*ἀποειπεῖν*, *ἐξειπεῖν*, as in vii. 416. Od. i. 373, *ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποιέπω*.—The reply of Achilles is admirably composed. His wounded pride, his mention of benefits conferred by him but ill requited by Agamemnon, of the direct wrongs done to him by his chief; his flat refusal to assist under present circumstances; his resolve to go home and leave the Greeks to their fate; and his bold defiant threats against Agamemnon, are all very naturally conceived. The intensity of his hate and the greatness of his pride

are all the more clearly shown as contrasted with the reasonableness and moderation, as well as the complimentary tone, of Ulysses' address.—The passage from 308 to 314 is quoted by Plato, Hipp. Min. p. 365 A, the third line with the variation *ὥσπερ δὴ κρανέω τε καὶ ὥς τελέεσθαι οἶω*.—When we consider the great length of this speech, which extends to a hundred and twenty verses, and the peculiarities of style it exhibits, we shall be disposed to doubt if the original speech did not end with v. 387.

311. *τρύζητε*, ‘whine and whimper,’ a contemptuous term, derived from the cooing of doves. Hence *τριγόνες* are ‘tiresome chatterboxes,’ Theocr. xv. 88. Hesych. *τρύζητε*· *ψιθυρίζητε*· *λογοποιήτε*· *γογγύζητε*.—*παρήμενοι*, sc. *ἐμοί*.—*ἄλλοθεν ἄλλος*, i. e. *ἄλλος ἐξ ἄλλου*, ‘one after another.’ The Schol. thinks this is directed at Phoenix, whose coming speech he anticipates.

312. The *γάρ* explains *ἀπηλεγέως* above.

314. *αὐτὰρ ἐγώ*. ‘But I (acting differently from such insincere persons, &c.).’

316. *ἐπεὶ οὐκ ἄρα κ.τ.λ.* ‘Since, it seems, no gratitude attended my fighting always unceasingly against hostile men.’ For *ἐπ'*, the reading of Aristarchus, others gave *μετ'*.

318. *μοῖρα*, *χάρις*, share of regard, or perhaps, portion of the spoil. See i. 167.—*μένοντι*, Schol. *παρ' ὑμῖν δηλονότι*. Rather, *εἴτε τις οἴκοι μένοι*, *εἴτε καρτερῶς πολεμίζοι*.

319. *ἰῇ*, *Φιῇ* = *μιᾷ*. See on iv. 437.

κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργῶς. 320
οὐδὲ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ
αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσιν προφέρῃσιν
μᾶστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
ὥς καὶ ἐγὼ πολλὰς μὲν αὐπνους νύκτας ἵανον, 325
ἤματα δ' αἵματόεντα διέπρησσον πολεμίζων,
ἀνδράσι μαρνάμενος ὁάρων ἔνεκα σφετεράων.
δώδεκα δὴ σὺν νηυσὶ πόλις ἀλάπαξ' ἀνθρώπων,
πεξὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλά 330
ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
Ἀτρεΐδῃ· ὃ δ' ὅπισθε μένων παρὰ νηυσὶ θοῇσιν

vi. 422. In xvi. 173 the *F* is wanting, τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος.

320. *κάτθανε*. "Dieth alike the lazy man, and he who much hath laboured," Mr. Newman. The preceding sentiment is repeated in another form; all the three lines, in fact, are monostich saws or proverbs of the same purport. There is an ironical disparagement of action; "deeds are no good; they do not save a man from dying."—*ἐοργῶς*, *FeForγῶς*.

321. *περίκειται*, *περισσὸν γίγνεται*, *περισσὸν τῶν ἄλλων ἀπόκειται*. Lit. 'it is not stored up for me above the rest.'—*ἐπεὶ πάθον*, = *παθόντι*, 'after all the pains I have endured.' Cf. inf. 436.—*παραβαλλόμενος*, 'in constantly exposing my life to fighting.' We might have expected the dative, depending on *περίκειται*, but the nominative is exegetical of *πάθον*. Mr. Newman, "Nor aught of vantage do I win, that hardiment I suffer, And alway jeopardize my life in perilous encounter."

323. *ὥς δ' ὄρνις*. The simile, says the Schol., shows the τὸ κηδεμονικόν of the man,—his almost parental care in providing for his followers.—*προφέρῃσιν*, *φέρονσα προβάλλῃ*, 'brings and lays before.' Cf. xvii. 121.—*μᾶστακα*, 'a mouthful, as soon as she has obtained it, though she fares poorly herself.' Schol. *νῦν ἡ μεμασσωμένη τροφή*. Her young are ἀπτῆτες, callow or unfledged. Theocritus imitates this passage, Id. xiv. 39, *μᾶστακα δ' οἷα τέκνοισιν ὑπαροφίοισι χελιδῶν ἄψορρον ταχινὰ πέτεται βίον ἄλλον ἀγέειν*. Also Virgil, Aen. xii. 473. Col.

Mure remarks (i. p. 309), "The emphatic expression of scorn in the figure, consists greatly in the succession of low sibilant or lisping syllables in its more prominent metrical cadences." (Perhaps this is rather fanciful. Not *scorn*, but indignant complaint, is the tone of the passage.)

325. *ἵανον*, 'passed,' as *ἤματα διέπρησσον* is *διήγον*, 'went through' (Lexil. p. 492); the former verb being connected with *ἄνω*, 'to breathe,' the latter with *περᾶν*.

327. *ἀνδράσι*. Schol. *πολεμῶν πρὸς ἀνδρας*. But Doederlein better explains it, 'fighting for husbands in behalf of their wives.' (It may be doubted however if this is not a post-Homeric sense of *ἀνὴρ*, for in xix. 291 the sense is ambiguous.) Menelaus and Agamemnon are alluded to; but the allusion is made general by the use of the plural, 'wives.' On *ἅαρ* see v. 486.

328. *δώδεκα δὴ*. 'Twelve, as you know.' "The Greeks, in order to wear out the resources of the besieged, occupied themselves (during the first nine years of the war) in ravaging the country, and reducing other cities of the hostile confederacy." Col. Mure, i. p. 269.

331. *ἐξελόμην*, different from *ἐξείλον*, and implying that he took the spoils for himself, and generously resigned them to the king. See sup. 130. He invidiously intimates, that even what Agamemnon gave him, and afterwards took back again, belonged in right to himself, as the captor.

δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 ἄσσα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεύσιν,
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων 336
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἥ οὐχ' Ἑλένης ἔνεκ' ἠυκόμοιο;
 ἥ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλείει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον δουρικτητὴν περ εἴουσιν.
 νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν,
 μή μεν πειράτω ἐν εἰδότος· οὐδέ με πείσει. 345
 ἀλλ' Ὀδυσσεῦ σὺν σγρί τε καὶ ἄλλοισιν βασιλεύσιν
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆιον πῦρ.
 ἥ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τεῖχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνοιο
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε·

335. ἐμεῦ μούνου. Here is the sore of wounded pride: he has been treated worse than the rest, whereas he thinks he should have been treated even better. —ἄλοχον, he so calls her, not a captive or a mistress, to increase the invidiousness of Agamemnon's act, which is further enhanced by παριαύων. See sup. 133.

337. τί δὲ δεῖ κ.τ.λ. This is well and forcibly put. 'If we came here to recover a stolen wife, in the cause of a man who is himself a wife-stealer from his own allies, why should we concern ourselves in fighting for him?'

341. ἐπεὶ ('certainly not) since,' &c.

345. ἐν εἰδότος. Schol. καλῶς ἐπισταμένου μου ὅτι ἀπατεῶν ἐστιν.—οὐδὲ, οὐ γάρ.

347. δῆιον, anciently, it would seem, δέφιον or δάφιον. Probably the root is δαφ, 'to divide,' as in δαΐζειν (xi. 497), and δαίφρων. (Hence ἦ.)

348. πονήσατο, he has done much in my absence, but not enough for safety,—ironically said: "he hath completed many mighty works Without my aid; hath built a lofty wall, And dug a trench around it, wide and deep, And in the trench hath fixed a palisade," Lord Derby.—καὶ δὴ, 'and, as you well know,' &c. Cf. 328.

350. ἐν δὲ, perhaps literally, 'in it,' though the sense may also be 'on it,' i. e. on its margin. Aristarchus read περὶ δὲ κ.τ.λ., and καὶ ἤλασεν ἐκτόθι τάφρον.

351. δύναται. Viz. as it now appears, by his asking my aid.—ὄφρα δὲ κ.τ.λ. 'Why, while I was fighting in the company of the Argives, Hector was unwilling to raise the fight far from the Trojan rampart, and only came as far as the Scaean gates and the oak-tree' (see v. 693. vi. 237).

ἔνθα ποτ' οἶον ἔμιμνε, μόγισ δέ μεν ἔκφυγεν ὄρμήν. 355
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίω,
 αὖριον ἱρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσιν,
 νηήσας ἐν νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψαι, ἣν ἐθέλῃσθα καὶ εἴ κέν τοι τὰ μεμήλῃ,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας.
 εἰ δέ κεν εὐπλοῖήν δώῃ κλυτὸς εἰνοσίγαιος,
 ἡματί κεν τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ τὰ κάλλιπον ἐνθάδε ἔρρων
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρόν 365
 ἡδὲ γυναῖκας ἐυζώνους πολιόν τε σίδηρον
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτίς ἐφνυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης. τῷ πάντ' ἀγορευέμεν ὥς ἐπιτέλλω,
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζονται Ἀχαιοί, 370

355. ἔνθα κ.τ.λ. 'There on one occasion he awaited me alone.' For οἶος οἶον, as Doederlein explains it, remarking that the incident is not elsewhere mentioned in the Iliad.

357—63. Quoted by Plato, Hipp. Min. p. 370 B. For the play on νηῆσαι νῆας, see sup. 137.

359. This verse occurred iv. 353.

360. ἰχθυόεντα. The Pontus and the Propontis were always noted for fisheries. Tac. Ann. xii. 63, 'Byzantium fertili solo, fecundo mari, quia vis piscium immensa—hos ad portus defertur.'

363. ἡματι κ.τ.λ. This verse is used in the well-known passage of Plato's Crito, p. 44. Three days are mentioned as a very short voyage from Athens to Lesbos (via Euboea), in Thuc. iii. 3. In Theocr. xiii. 29, the voyage from Phthia in Thessaly to the Hellespont is also made in three days.

364. ἐνθάδε ἔρρων, 'when I came hither to my cost.' "What time I hither came in evil hour," Mr. Wright. Schol. ἐνθάδε μετὰ φθορᾶς παραγενόμενος. The word here seems to take the initial F, as from *Φρέω*. So also in viii. 239. xviii. 421. Compare *ῥύομαι* with *Φερύομαι* (vi. 403).

365. ἄλλον may either mean 'besides,' or 'other than what Agamemnon offers,' sup. 279. Achilles had mentioned his

own property, over which Agamemnon had no control, i. 300.—ἄξομαι, 'I will take home for myself from hence.'—ἄσσο' ἔλαχόν γε, *quae utique sortitus sum*, 'those at least that I obtained by lot.'

These are opposed to γέρας, the special prize awarded by the general-in-chief, which ought to have been held more sacred than the shares of divided spoil.

ib. ἐρυθρόν. This epithet makes it more than probable that the Homeric χαλκός meant 'copper,' Lord Derby rendering it "ruddy gold and brass."

366. πολὺν, 'grey,' 'hoar,' an epithet of adamant (basalt) in Hesiod. Donaldson (*New Crat.* § 225) gives as the true meaning 'that which reflects light from its polished surface.'

368. αὐτίς ἔλετο, 'has taken back to himself,' stronger than merely ἀφείλετο.

369. ἀγορευέμεν, ἀπαγγέλλετε, 'tell him before all his people every thing that I have said,' i. e. do not omit a word of it through fear of offending him.

370. Hesych. ἐπισκύζονται, ὀργίζονται. He means, 'that the other Achaeans, as well as myself, may be induced to dislike, and so to distrust, him, if perchance he hopes to cheat any one of them again.' One Schol. explains it, 'to deceive them by representing his conduct towards me in a false light.'

εἴ τινα Δαναῶν ἔτι ἔλπεται ἐξαπατήσῃν
 αἶν ἀναιδείην ἐπιειμένος. οὐδ' ἂν ἐμοί γε
 τετλαίῃ κύνεός περ ἐὼν εἰς ὧπα ιδέσθαι.
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ τι ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν. οὐδ' ἂν ἔτ' αὖτις 375
 ἐξαπάφοιτο ἔπεσσι· ἄλλῃ δέ οἱ. ἀλλὰ ἔκηλος
 ἔρρέτω· ἐκ γάρ εὔφρενας εἵλετο μητιέτα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκις καὶ εἰκοσάκις τόσα δοίῃ
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κείται,
 αἶθ' ἐκατόμυυλοί εἰσι, διηκόσιοι δ' ἂν ἐκάστας

372. ἐπιειμένος, 'clad in impudence as he ever is,' i.e. prone to deceive others as he is. This phrase was addressed to Agamemnon by Achilles in i. 149, where the epithet *κυνῶπα* is also used, 159.—οὐδ' ἂν, i.e. ἄλλ' οὐκ. Cf. 375. 'Yet, shameless as he is, he would not dare to look me in the face.'

374. συμφράσσομαι, 'join with him in considering.' See inf. 443, where the double office of Achilles as councillor and warrior is alluded to. Bekker (ed. 2) reads οὐδὲ τί οἱ—οὐδέ τι *ἔργον*, though the vulg. οὐδὲ μὲν, i.e. οὐδέ μὴν, 'no, nor yet,' suits the sense better, as more emphatic. For *ἔργον* without the *F*, see iv. 470. With *ἔργον* supply *συμπράξω*.

375. ἤλιτεν (ἀλῖταινω), 'wronged me.' The pronoun is governed by this verb also. Hes. Scut. 80, ἀθανάτους μάκαρας—ἤλιτεν Ἀμφιτρυῶν. Theognis 1171, μεγάλως ἤλιτες ἀθανάτους. The Schol. remarks on the short sentences in this and the next three lines, so well expressing excitement and anger.

376. Originally, ἐξαπάφοιτο *ἑπέεσσιν* *ἑάλῃς δέ τοι* ἀλλὰ *ἑέκηλος*. ἐξαπαφίσκω takes a medial aorist also in xiv. 160, ὅπως ἐξαπάφοιτο Διὸς νόον.—ἄλλῃς, sc. ἔσται αὐτῷ τὸ ἅπαξ ἐξαπατῆσαι.—ἐκηλος, 'without molestation on my part.' He pretends to pity Agamemnon, as one possessed.

377. εἶ, i.e. οὗ, for αὐτοῦ, as ἔθεν inf. 419. Through the *F*, this form represents *sui*.

378. μιν, according to Doederlein, re-

fers to δῶρα rather than to Agamemnon. The sense is virtually the same; the giver and the gift are in the same category.—ἐν καρὸς αἴσῃ, 'at the value of a hair,' *flocci eum facio*. The root is the same as in κείρω (κάρα, ἀκαρῆς, κεκαρμένος, &c.), but the expression does not elsewhere occur. The explanations of the Scholiasts are various, but all incorrect. In common with Hesychius, they referred the word to κῆρ, 'fate,' or Κάρ, 'a Carian,' while some of the old grammarians, cited by them, seem to have read ἔγκαρος = τοῦ ἐγκεφάλου, or φθειρός. Bentley proposed *Καρὸς ἐν αἴσῃ* (which would require τίω δέ ἐ, or τίω δέ τε, neither satisfactorily).

379. οὐδ' εἰ κ.τ.λ. The apodosis is at v. 386.

381. Ὀρχομενὸν (in Boeotia, ii. 511), which appears to have been early famed for its tributary wealth. If this passage (381—4) be not a later addition, it implies an extraordinary and very early celebrity in two cities so remote from each other, and from a poet who is evidently familiar only with Asiatic localities. It must be confessed however that 385 seems more naturally to follow next after 380. Mr. Trollope treads on dangerous ground when he infers the great antiquity of Homer because he has not mentioned Nineveh and Babylon.

383. ἀνά. Not 'through,' but 'to every gate,' in the relation of proportion.—ἐκάστην Spitzner. ἐκάστας Aristarchus. δὲ *ἑκάστας* Bekker, ed. 2. There was a variant, ἐκάστη. Homer however

ἀνέρες ἐξοιχνεύσι σὺν ἵπποισιν καὶ ὄχεσφιν
 οὐδ' εἴ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,
 πρίν γ' ἀπὸ πάσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
 οὐδ' εἰ χρυσεὶν Ἀφροδίτῃ κάλλος ἐρίζοι, 390
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι
 οὐδέ μιν ὥς γαμέω· ὃ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὅς τις οἷ τ' ἐπέοικε καὶ ὃς βασιλεύτερος ἐστίν.
 ἦν γὰρ δὴ με σόωσι θεοὶ καὶ οἴκαδ' ἴκωμαι,
 Πηλεὺς θήν μοι ἔπειτα γυναικὰ γε μάσσεται αὐτός.
 πολλαὶ Ἀχαιίδες εἰσὶν ἀν' Ἑλλάδα τε Φθίῃν τε, 395
 κοῦραι ἀριστῆων οἳ τε ποτολίεθρα ῥύονται
 τάων ἦν κ' ἐθέλωμι φίλῃν ποιήσομ' ἄκοιτιν.
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
 γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς. 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασίν

uses the plural *πύλαι*, not *πύλη*. The common reading violates the *F*. See sup. 180. 203, and on x. 198.

386, 7. Spitzner reads *πέισει*, and so Heyne.—*ἀποδοῦναι*, *ἀποτίσαι*, before he has (as it were) given back in satisfaction to me, i. e. himself suffered, all the insult and injury he has inflicted on me. Lord Derby inverts the subject and the object, "Till I have paid him back my heart's offence."

388. *κούρην*, see sup. 288.—*γαμέω*, i. e. *γαμέσω*. Aristotle (*Rhet.* iii. xi.) cites 385 with 388—390 (to *Ἀθηναίῃ*), but omits 386, 7.

390. *ἔργα*, 'in accomplishments,' especially the art of embroidery.

391. *ἐλέσθω*, let him select for his son-in-law.—*ἐπέοικε οἷ, ἐπιεικῆς φαίνεται αὐτῷ*. So *εἰκυῖαν ἄκοιτιν* inf. 399.—*βασιλεύτερος*, see sup. 69.

393. *σόωσι*. From *σάω*, *σῶ* = *σώζω*. 'If the gods should bring me safe through.' Cf. inf. 424. 681.

394. *μάσσεται*, Schol. *ζητήσει (μάσμαι)*. So Bekker, with Aristarchus; the old reading (and probably the true one) being *γαμέσσεται*. This is perhaps defensible in the sense of 'shall marry me

a wife,' i. e. get me married to a wife, like *διδάσθαι*, 'to get one taught,' and still more like *ἐκδίδοσθαι* *θυγατέρα*, for the more usual *ἐκδοῦναι*, in Herod. ii. 47, 'to get a daughter given in marriage to his son.' To say nothing of *μάσσεται*, which perhaps does not elsewhere occur in this sense, the *γε* seems worse than needless. But, like the form *γαμέω* above, *γαμέσσεται* may be thought to savour of a post-Homeric style.

396. *κοῦραι*. The usual sense of 'well-born' attaches to this word, as the context shows. See xii. 196.—*ῥύονται*, 'defend,' i. e. 'are chiefs of.' So vi. 403, *οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ*, where see the note. Here the short *υ* in *ῥύεσθαι* is remarkable.

398. *ἐπέσσυτο*. See sup. 42.

399. Others read *γήμαντα* (Schol.), which is the more Attic construction.—*ἐνθα*, viz. at home in Phthia.—*εἰκυῖαν*, 'like myself in rank,' or perhaps, = *ἐπιεικῆ*. The word is remarkable in either sense. Cf. viii. 305.

401. *ἀντάξιον*, sc. *δώρον*, or *χρημάτων πλήθος*, or *γέρας*, as i. 136. Mr. Trollope compares Eur. Alc. 312, *ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον*.

Ἴλιον ἐκτῆσθαι ἐν ναιόμενον πτολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθ' ἔμεν υἱας Ἀχαιῶν,
 οὐδ' ὅσα λάινος οὐδὸς ἀφήτορος ἐντὸς ἔεργει,
 Φοίβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
 ληιστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθέμεν οὔτε λείσστη
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.
 μήτηρ γάρ τέ μέ φησι θεά, Θέτις ἀργυρόπεζα, 410
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὤλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κε οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαῖαν,
 ὤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ

402. ἐκτῆσθαι. Note this Ionic form of the perfect, which is used by Aeschylus, but not elsewhere by Homer.

404. ἀφήτορος, 'the darter,' ἐκηβόλου. This word, which is ἅπαξ εἰρημένον, was variously explained by the grammarians. It is probable that these two lines were added by an ancient rhapsodist to please a local audience. The wealth of the temple of Apollo at Delphi may have been great even in the Homeric age. But (except in ii. 519, which is post-Homeric) Pytho is not elsewhere mentioned in the Iliad, though twice in the Odyssey.—For Φοίβου Zenodotus wrote νηοῦ.

406—7. ληῖστοι, to be gained by forays or plunder (λεῖστος, root λεF or λαF, as in λαβεῖν); κτητοί, to be acquired as possessions; ἐλετή, to be caught or gotten hold of, said of a transient or flying object. Cf. Aesch. Eum. 617, ἀνδρὸς δ' ἐπειδὴν αἶμ' ἀνασπᾶση κόνις, ἅπαξ θανόντος οὗ τις ἐστ' ἀνάστασις. Lord Derby, "But when the breath of man hath pass'd his lips, Nor strength nor foray can the loss repair."

409. Perhaps, ἀμείψῃ Φέρκος ὀδόντων.

411. διχθαδίας κῆρας, 'that one of two different fates are carrying me towards the end caused by death.' The Greeks sometimes specify both, when it is un-

certain which of two things is meant. Thus Hercules, in Soph. Trach. 100, is described as δισσαῖσιν ἡπείροις κλιθείς, i. e. either in Asia or Europe. Achilles appears to speak of two sorts of extinction, the death of the body, which will result from his remaining at Troy, and the death of his fame, should he prefer to have a long life at home. In saying this, he leaves it to be inferred, that it will be better for him to go home. He has already weighed life against riches, and he now weighs life against fame, and (in pretence at least) decides for the former in both cases.—These lines (411—416) are cited by Lucian, Philopatris, § 15, 16.

417. καὶ δ' ἂν κ.τ.λ. 'And (not only would I return myself, but) I would recommend it to the rest,' &c. Properly, like παρειπεῖν, παραμυθεῖσθαι is 'to talk over another to one's own views.' Here the dative depends on the implied sense of παρακελευοίμην. Cf. xv. 45.

418. δῆτε, 'you will not after this find, or attain, the end of lofty Troy.'—δῆ, as in xiii. 260, inf. 685, always has a future sense.—ἔθεν, αὐτῆς, as sup. 377. But this and the next verse may have been added: τεθαρσῆκασι does not read at all like an early epic form.

Ἴλιου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἐὼν ὑπερέσχε, τεθαρσήκασι δὲ λαοί. 420
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε (τὸ γὰρ γέρας ἐστὶ γερόντων),
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἣ κέ σφιν νῆάς τε σόφω καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὗ σφισιν ἦδε γ' ἐτοίμη, 425
 ἣν νῦν ἐφράσσαντο, ἐμεῦ ἀπομηνίσαντος·
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὄφρα μοι ἐν νῆεσσι φίλῃν ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω.”
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
 ὁψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
 δάκρυ ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·
 “εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσιν 435

422. ἀπόφασθε, ‘plainly deliver.’ Cf. ἀποιπεῖν sup. 309. He here sends a message to the chieftains generally, as if he had said enough about Agamemnon.—γέρας, viz. to speak frankly and without reserve. In γερόντων he seems to allude to Phoenix in particular, though he afterwards (427) detains him in the tent. Perhaps there is a play on the words (cf. 358).
 424. σόφω, for σοοί, σῶ, the ο being inserted as in δαμόωσιν, κομόωντες, or from σαώω. See sup. 393. inf. 681. The old reading was σόη.

425. ἦδε γε κ.τ.λ. ‘This present plan of theirs meets with no ready success,—that, I mean, which they have now devised in consequence of my anger.’ Some refer ἦδε μῆτις to the making of the rampart. The Schol. Ven. however explains it differently; λέγει δὲ τοῦτο, ὅτι ματαία ἐστὶν αὕτη ἡ γνώμη ἣν ἐποίησαν οἱ Ἕλληνες, πέμψαντες ὑμᾶς πρεσβεῖς πρὸς με ὡς δυναμένους με πείσαι.

426. ἐμεῦ. Here and elsewhere pronounced μεοῦ. See sup. 57. For ἀπομηνῖσαι see ii. 772.

427. αὖθι παρ' ἄμμι. ‘Here in my tent.’ Schol. προσκρούει δὲ Φοῖνικι ὡς παρ' Ἀγαμέμνονι διατρίψαντι.

429. ἀνάγκη. Schol. οὐ γὰρ ἦν εἰκὸς βιάσσεσθαι ὃ ὁ πατήρ πειθαρχεῖν ἐκέλευσεν.

431. ἀγασσάμενοι, ἐκπλαγέντες, ‘awed by.’ See sup. 51.—κρατερῶς, ‘angrily,’ ‘bitterly.’ Cf. i. 25, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

432. ὁψέ. The pause, the silent tears, the late answer of Phoenix are very suggestive of the tremendous impression made by the speech of Achilles, and the dismay consequent on it.

433. ἀναπρήσας (πρήθω), causing a tear to start or gush forth. So ἄνεμος πρήσεν ἰστίον, i. 481; αἷμα πρήσσε χανῶν, xvi. 350.—In the speech of the old Phoenix, the παιδαγωγὸς of Achilles, we have another admirable example of prudence and moderation, combined with the most persuasive pathos. It is very long however, extending to v. 605, and it may possibly have been augmented in parts by rhapsodists. He addresses himself first to the request of Achilles (427) that he should remain with him.—δῖε, ‘he feared,’ see v. 566.

434. εἰ μὲν δὴ, like χρὴ μὲν δὴ in 309, as if he were making a peroration and not a proem.

435. ἀμύνειν νηυσί. This was the point uppermost in the old man's mind, as appears from 433. He does not say ‘to be reconciled to Agamemnon.’ He thus gently reproaches Achilles with in-

πῦρ ἐθέλεις αἰδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, αὔθι λιποίμην
 οἶος ; σοὶ δέ μ' ἔπεμπε γέρον ἱππηλάτα Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
 νήπιον, οὗ πω εἰδόθ' ὁμοίου πολέμοιο 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν.
 τούνεκά με προέηκε διδασκόμεναι τάδε πάντα,
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὥς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλοιμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτός, 445
 γῆρας ἀποξύσας, θήσειν νέον ἡβώνοντα,
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν. ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.

justice, as the Schol. remarks.—αἰδηλον, 'destructive,' see ii. 455. xxi. 220.—ἐπει, cf. sup. 321.

437. πῶς ἂν ἔπειτα, 'how then in that case,' &c.—ἀπολιπέσθαι τινός, 'to be left behind by a person,' the true sense of the middle being 'to drop off as a defaulter.'

438. Perhaps, σοὶ δ' αἴμ' ἔπεμπε κ.τ.λ. Supply, ὁπάονα or διδάσκαλον, though on purpose, perhaps, Phoenix omits to say more.

440. ὁμοίου, see iv. 315.—νήπιον, 'a mere child' (as it were).

441. τ' ἄνδρες. Perhaps *Fάνδρες*. See Plat. Gorg. p. 485 D, ὑπάρχει τούτῳ τῷ ἀνθρώπῳ, κὰν πάννυ εὐφύης ἦ, ἀνάνδρῳ γενέσθαι φεύγοντι τὰ μέσα τῆς πόλεως καὶ τὰς ἀγορὰς, ἐν αἷς ἔφη ὁ ποιητὴς τοὺς ἄνδρας ἀριπρεπεῖς γίγνεσθαι.

442. τούνεκα, 'for this reason, namely, to teach you every thing in these (two) respects,—to be a speaker of words and a doer of deeds.' Mr. Newman incorrectly takes ῥητῆρα κ.τ.λ. to agree with με, "therefore with thee he sent me, As one who words for thee might speak, and guide to deeds thy effort." Similarly Lord Derby. Schol. Ven. τὸν τῶν λόγων ῥήτορα διδάσκειν σε εἶναι καὶ δραστήριον ἐν τοῖς ἔργοις. Cicero renders

the verse, De Oratore, iii. 15, § 57, "ut ille apud Homerum Phoenix, qui se a Peleo patre Achilli juveni comitem esse datum dicit ad bellum, ut illum efficeret oratorem verborum actoremque rerum."

444. ὥς ἂν οὐκ ἐθέλοιμι seems the same as ὥς οὐκ ἂν ἐθέλοιμι, where ὥς may mean ὥστε, or, as Doederlein prefers, *quam nollem abs te divelli!*

446. ἀποξύσας (root ξεF, *shave*), 'having stripped off.' Cf. v. 81, ἀπὸ δ' ἔξεσε χεῖρα.

448. νείκεα πατρὸς, 'the jealousies of my father.' Schol.:—"Phoenix, the son of Amyntor, was banished from his home for this reason; his father was fond of a concubine called Clytia, but disliked his wife Hippodamia, the mother of Phoenix. At the request of his mother, Phoenix had an amour with Clytia; which becoming known to the father, he imprecated on his son the curse of sterility. Fearing this, Phoenix leaves his home and goes to Peleus, who receives him as a relation, and entrusts to him the child Achilles to educate."

452. προμιγῆναι, to cohabit with her before Amyntor did (perhaps on some one, or several occasions), that she (the παλλακίς) might dislike the old man through preference for the younger. The

τῇ πιθόμην καὶ ἔρεξα. πατὴρ δ' ἐμὸς αὐτίκ' οἰσθείς
 πολλὰ κατηράτο, στυγερὰς δ' ἐπεκέκλετ' ἐρινύς,
 μή ποτε γούνασι οἷσιν ἐφέσσεσθαι φίλον υἱόν 455
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνη.
 τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὅξεί χαλκῷ·
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
 δῆμον θῆκε φάτιν καὶ ὄνειδέα πόλλ' ἀνθρώπων, 460
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμός
 πατρὸς χωρόμενιο κατὰ μέγαρα στρωφᾶσθαι.

wife took this apparently strange course through consciousness that she was herself slighted by her husband. An ancient variant was γέροντι, 'that she might be disliked by the old man.'

453. οἰσθείς. Suspecting my illicit love, my father imprecated on me the condition of childlessness ('that he might never set on his knee a grandson born of me'), and the gods seemed to be accomplishing the curse. The imperfect ἐτέλειον means that as time went on, and no child was born, the curse seemed in process of fulfilment. So i. 5, Διὸς δ' ἐτελείετο βουλή. —ἐφέσσεσθαι (al. ἐφέξεσθαι), from εἶσα, colloco. See inf. 488. Od. xvi. 443, γούνασιν οἷσιν ἐφεσσάμενος ἐμέ.

457. This line may be an interpolation. Schol. πῶς δ' μὲν εὔχεται ταῖς Ἐρινύσι, τὰς δὲ εὐχὰς αὐτῷ ἐκτελεῖ Ἀιδῆς καὶ Περσεφόνη; ὅτι αὐτοκράτορες τῶν τιμωριῶν ὄντες τὴν τοῦ κολάζειν ἐξουσίαν τοῖς ἄλλοις δαίμοσι παρέχονται. The Homeric ἐρινύες, like the Ὀρκος of Hesiod, result rather from an attempt to give an objective expression to certain feelings and principles, viz. those of vengeance for outraged justice, than with the intention of investing them with a personal agency. The actual fulfilment of the curse therefore is left to the gods. Yet, inf. 571, the Erinys seems invoked as a real person. Buttmann's conjecture ἐπ' αἰνῇ (see Lexil. p. 62) is confirmed by the old variant in this place καὶ ἐπ' αὐτῷ Περσεφόνη. This phrase is repeated several times in the Odyssey (x. 491, &c.), and a similar verse occurs in Hes. Theog. 768.

458—461. These four verses have been admitted by most editors from Plutarch, De Audiend. Poet. (ii. p. 26 F, ed.

Reisk), who expressly says that Aristarchus rejected them as charging old Phoenix with too heinous a crime. The verses themselves, as Spitzner observes, have internal evidence of style in their favour. On this passage see the remarks of Mr. Grote, i. p. 580, "That an Homeric hero should confess guilty proceedings and still more guilty designs, without any expression of shame or contrition, was insupportable to the feelings of the critics" (he adds, "we must remember that many of these men were lecturers to youth"). "One of them, Aristodemus, thrust two negative particles into one of the lines; and Aristarchus thought the case so alarming, that he struck out from the text four lines which have only been preserved to us by Plutarch." The early Greeks, though in common with the primitive peoples of all times and places, they did not regard natural concubinage as *immoral*, at least on the part of the male, held parricide or any insult to a father, as a crime of the deepest dye.

461. ὥς μή. As if he had said, θῆκε φροντίδα, or δέος μὴ καλεοίμην, or τοῦ καλύειν με καλεῖσθαι κ.τ.λ. The word χόλον shows that the desire of slaying his father arose from resentment at the curse rather than from the desire to possess the παλλακίς alone.

462. ἔνθα κ.τ.λ. 'Then it was that my mind could no longer endure at all to abide in the palace of an enraged father.' ("I could no longer master myself to stay in the house," Arnold.) The idea of controlling or keeping in check always attaches to ἐρητύειν. "My spirit brooked not," Lord Derby.

ἦ μὴν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἔοντες
 αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισιν, 465
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βοῦς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο,
 πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἱανον 470
 οἳ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη
 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ ἐνερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἑρεβεννή,
 καὶ τότε ἐγὼ θαλάμοιο θύρας πνικνῶς ἀραρυίας 475
 ῥήξας ἐξήλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς
 ρεῖα, λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναικάς.
 φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόριοι,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μῆλων,

464. ἔται (F), ἑταῖροι, vi. 239.—ἀμφὶς ἔοντες, 'clinging round me,' or rather, 'sitting on each side,' as if to detain me. Construe αὐτοῦ ἐν μεγάροισιν, like ὑπ' ἱλίον αὐτοῦ, &c.

466—8. Similar lines occur xxiii. 30 seqq.—εἰλίποδας, see vi. 424.—θαλέθοντες, see sup. 208.—εὐόμενοι, 'being singed,' or scorched (not 'roasted'). This was in preparing the carcase for cutting up, and to remove the bristles. Cf. Od. ii. 300. Ar. Eq. 1236, ἐν ταῖσιν εὐστραῖς κονδύλοις ἡρμοττόμην. This is shown by διὰ φλογὸς, 'through the flame,' i.e. so that the flame touched every part of the extended carcase. The root of the word seems to be ἄFσ or ἄFr, or some sibilant form of ἄF, as in *auster*, *αὔσταλέος*, *αῖος*, *aridus*, *assus*, *ἀζαλέος*, and some other cognate forms.—The object of all this festivity was to retain the young Phoenix at home; but the τοῖο γέροντος in 469 reminds us of the suitors in the house of Ulysses.

469. ἐκ κεράμων, 'out of the crocks' (amphorae). Not "in many a cup" (Lord Derby).

470. ἱανον, they passed the night as guards, sup. 325.—παρὰ νύκτας, our phrase 'by nights.' The Schol. takes εἰνάνυχες as the plural of εἰνάνυξ. Others regard it more correctly as an adverb, like εἰνάετες.—ἀμφι, 'close around,' or

on each side of me, as keepers. This was not so much for coercion, which was inconsistent with the festivities, as for watching his conduct and intentions, which they knew were bent on escape.

473. προδόμῳ, the outer room (a sort of guard-room) before the δόμος or inhabited house. Hesych. προστάδι, προστόφ. Schol. θάλαμος, ὃ ἔσω οἶκος τῆς αὐλῆς, τὸ δὲ πρὸ αὐτοῦ πρόδομος. αἶθουσα δὲ περίστυλον, τούτῃστι, πρὸς ἥλιον τετραμμένη στοά. See on vi. 243. The difficult subject of the ancient Greek house is elaborately and satisfactorily discussed in a long extract from Porphyrius given by the Schol. Ven. on v. 137, where great use is made of the present passage. He there defines πρόδομος to be ὁ μεταξὺν τόπος τοῦ τε δόμου καὶ τοῦ θαλάμου, and the αἶθουσαι to be lofty porticos surrounding the αὐλή, which he regards as a kind of *atrium*, open to the sky. In this case the ἐρκίον αὐλῆς is the enclosing wall or palisade which formed the outer fence to the whole structure.

475. καὶ τότε, the apodosis, 'then it was that,' &c. Doederlein strangely connects καὶ πνικνῶς ἀραρυίας.

477. ρεῖα. Schol. διὰ τὸ τῆς νεότητος ἄνθος.

479. ἐξικόμην, I came as a suppliant. Cf. xvi. 574, ἐς Πηλῇ ἰκέτευσε.

ἐς Πηλῆα ἀναχθ'. ὃ δέ με πρόφρων ὑπέδεκτο, 480
 καί με φίλησ' ὥς εἴ τε πατήρ ὃν παῖδα φιλήσῃ
 μῦνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσιν,
 καί μ' ἀφνειὸν ἔθηκε, πολλὸν δέ μοι ὥπασε λαόν·
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσι ἀνάσσω. 485
 καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλω
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δή σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου τ' ἄσαιμι προταμὼν καὶ οἶνον ἐπισχών. 490
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα
 οἶνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὥς ἐπὶ σοὶ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα,
 τὰ φρονέων, ὃ μοι οὔ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 495
 ποιεύμην, ἵνα μοί ποτ' αἰκέα λαιγὸν ἀμύνης.
 ἀλλ' Ἀχιλεῦ δάμασον θυμὸν μέγαν, οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.

482. τηλύγετον. See iii. 175.—ἐπὶ, educated to succeed to, or with the view of possessing, much wealth.

485. τοσοῦτον, τηλικούτον, ἐκ μικροῦ μέγαν. So τόσος in ii. 528. inf. 516. Ar. Equit. 415, ἀπομαγαδάλιας σιτούμενος τοσοῦτος ἐκτραφέειν. The Schol. (who compares Soph. El. 13, καὶ σ' ἐθρεψάμην τοσόβδ' ἐς ἡβης) calls this phrase ποσότης ἀντὶ πηλικότητος. Lucret. i. 199, 'Denique cur homines tantos natura parare non potuit.'

486. ἐπεὶ, viz. reciprocating your singular attachment to me when you were a child.—πάσασθαι (πατέομαι), to feed, take your meals.

488. πρὶν ἄσαιμι, the indefinite past narration, Lat. *antequam te satiassem*.—ὄψου, sc. μέρος τι, 'cutting off first for you a morsel of meat.' See on xi. 630. Or the genitive may depend on ἄσαιμι.—ἐπισχών, 'holding to your lips.' See xxii. 83, λαθικηδέα μαζὸν ἐπέσχον, and ib. 494. Od. xvi. 444, ἐπέσχε τε οἶνον ἐρυθρόν. Ar. Pac. 1167, εἶθ' ὁπόταν ᾗ πέπων, ἐσθίω καπέχω.

491. οἶνου κ.τ.λ., 'spirting out wine

(some of your wine) in froward childishness.' A very graphic passage. Mr. Newman, "Oft in infantine annoyance Didst thou the wine-draught gurgle out and wet my bosom's vesture." Lord Derby, "in thy childish helplessness." Schol. ἐν τῇ χαλεπῇ παιδοτροφίᾳ. Hesych. νηπιέη· ἡ τῶν νηπίων ἡλικία. Compare παιδιὰ, 'child's-play.'—νηπιέησιν xv. 363. Od. i. 297.

493. ἐξετέλειον, 'were not bringing into being;' i. e. 'because I saw little chance of having a son of my own,' in consequence of my father's curse, sup. 455. See Donaldson on Pind. Pyth. iii. 9.

495. ποιεύμην, 'I thought of adopting you as my son, that some day you might fend from me unworthy insult,' i. e. prove my γροτροφός.

496. μέγαν, δεινόν, your proud spirit. Cf. μεγαλήτορα θυμὸν sup. 255.—δάμασον, cf. δημήθτω sup. 158.

498. τῶν περ. See inf. 514. These lines (497—500) are cited by Plato, Resp. ii. p. 364 fin., with the variant λιστοὶ for στρεπτοί. Cf. xv. 203, στρεπταί μέν τε φρένες ἐσθλῶν.

καὶ μὴν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσιν
 λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἄνθρωποι 500
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.
 καὶ γάρ τε λιταὶ εἰσι Διὸς κούραι μεγάλοιο,
 χωλαὶ τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ,
 αἱ ῥά τε καὶ μετόπισθ' ἄτης ἀλέγουσι κιούσαι.
 ἡ δ' ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄισσον ἰούσας,
 τὸν δὲ μέγ' ὤνησαν καὶ τε κλύον εὐχομένοιο·

499. καὶ μὴν τοὺς κ.τ.λ. 'Yet even these by sacrificial offerings and propitiatory prayers, by libations and savoury burnt meat, men divert (from their purpose of vengeance) by supplicating them, whenever any one has transgressed and fallen into sin.' Compare Plat. Resp. p. 365 E. The mention of offerings, the Schol. observes, ἔτοιμον αὐτὸν ποιεῖ πρὸς τὴν τῶν δῶρων λήψιν.

502. καὶ γάρ τε, the same as καὶ γάρ τοι.—λιταί. Schol. ἀνειδωλοποιεῖ τὰς λιτὰς ὡς δαίμονας τινὰς. This is a remarkable allegory, derived chiefly from the customs of suppliants, on the force of conscience and its good influence when obeyed, but its gradually decreasing power when it has been rudely spurned. Col. Mure (i. p. 319) calls it "a beautiful allegory, worthy even of the pure genius of Christian philosophy." Lord Derby:—

"Pray'rs are the daughters of immortal Jove;
 But halt, and wrinkled, and of feeble sight,
 They plod in Ate's track: while Ate, strong
 And swift of foot, outstrips their lag-gard pace,
 And, dealing woe to man, o'er all the earth
 Before them flies: they, following,
 heal her wounds."

Ἄτη is the yielding to *sin*, or that infatuation of mind which conceives and executes it. The λιταὶ have the double office, first of striving to avert the commission of sin, next, of making amends for it when committed, by suggesting penitence and deprecating the punishment. They are represented as lame, wrinkled, and feeble-sighted, because in-

fatuation outstrips reflection, and has a quick and vigorous step towards evil, while those are scarcely heard who implore the criminal to stay his hand.

503. παραβλῶπες, looking askance, scarcely daring to face bold Ἄτη, or perhaps from shame at the deeds committed by it. (Schol. οὐδὲ ὀρθῶ τῷ βλέμματι προσορᾶν δύνανται τοὺς προηδικημένους, παρ' ὧν αἰτοῦνται συγγνώμην.) They go καὶ μετόπισθε ἄτης, even behind infatuation, and concern themselves with it; i.e. even though outstripped they still hobble after it, and do their best to heal what they have tried in vain to prevent. This represents the lingering remorse in minds not yet hardened. Doederlein renders *κιοῦσαι, redeuntes post discessum*. Mr. Trollope says the syntax is equivalent to ἀλέγουσι κτείν, but it is better to supply αὐτῆς, or τῶν πεπραγμένων.

505. ἀρτίπος, 'sound of limb,' nimble, opposed to χωλαὶ in 503. Schol. ἀλογίστου γὰρ ὀρμῆς ὑπόπλεως, δρομὰς ὥς, ἐπὶ πᾶσαν ἀδικίαν ἔται.—οὐνεκα, for which reason, viz. because she is active, ἄτη far outstrips the λιταὶ who would fain hold her back, and so precedes them over every land doing harm to mankind, and leaving to the λιταὶ only the bare hope of making amends as they best may.—βλάπτουσα, here simply ἀδικοῦσα, without reference to its usual meaning 'impeding in the course.'—φθάνει, pronounced φθάνει.

508. αἰδέσεται, whoever shall show mercy and respect to the λιταὶ in their attribute of suppliants.—εὐχομένοιο (so Aristarchus for εὐξαμένοιο), when he appeals to them for aid against ἄτη, or to atone for the consequences of ἄτη.

ὅς δέ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιούσαι
 τῷ ἄτην ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ' Ἀχιλεὺ πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 τιμὴν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφέλως χαλεπαῖνοι,
 οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρήψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι, χατέουσὶ περ ἔμπησ'
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὅπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαικόν, οἳ τε σοὶ αὐτῷ

510. ὅς δέ κε κ.τ.λ. 'But when a man has spurned them and rudely said *no!* to them, then they go and supplicate Zeus, that that man's own folly may bring its consequences upon him, that he may pay for it by suffering some harm.'

The *λιταί*, still in the character of supplicants, but now to Zeus the avenger, and no longer in behalf of one who is impenitent, give over the sinner to perdition, *βλαβῆναι*, that he may pay the full penalty of his crimes. This is said, that Achilles *καὶ αὐτὸς ἐν ἄτῃ γεγονῶς* (viz. in the quarrel with Agamemnon) *ἐπὶ τὰς λιτὰς καταφύγῃ*. Schol.

514. *πόρε τιμὴν*. Listen to the entreaties of the *λιταί*, and show to them that courtesy which influences the good generally, who although well born (*περ*, sup. 498), do not think it derogatory to yield. Schol. *καὶ ἄλλοι εἰσὶν ἀγαθοὶ ἀδικηθέντες, αἰδοῦμενοι δὲ τὰς λιτὰς*. The sense seems to be, 'as *τιμὴ* (gifts) is offered by them to you, so do you pay *τιμὴ* (respect) to them.'

515. *εἰ μὲν γὰρ κ.τ.λ.* 'For if he were *not* offering (some) gifts, and specifying what he will give afterwards (sup. 121), but were to continue always violently enraged, *I* would not urge you to fling away your resentment and assist the Argives (i. e. Agamemnon's people), however great their need.' See on this passage Plat. Resp. iii. p. 390 fin., *οὐδὲ τὸν τοῦ Ἀχιλλέως παιδαγωγὸν Φοῖνικα ἐπαινετέον, ὥς μετρίως ἔλεγε συμβουλεύων αὐτῷ. δῶρα μὲν λαβόντι ἐπαμύνειν τοῖς Ἀχαιοῖς, ἄνευ δὲ δῶρων μὴ ἀπαλλάττεσθαι τῆς μῆνιος· οὐδ' αὐτὸν τὸν Ἀχιλλέα ἀξιώσωμεν οὐδ' ὁμολογήσωμεν οὕτω φιλο-*

χρήματον εἶναι, ὥστε παρὰ τοῦ Ἀγαμέμνονος δῶρα λαβεῖν, καὶ τιμὴν αὐτῷ λαβόντα νεκροῦ ἀπολύνειν (xxiv. 593), ἅλλως δὲ μὴ θέλειν.

520. *ἀρίστους*. Schol. *ὁ μὲν γὰρ συνέσει, ὁ δὲ ἰσχυρὸν προὔχει*, adding, *οὗτος (Φοῖνιξ) πρεσβευτὴς οὐκ ἔστιν, ἐπεὶ οὐκ ἂν ἑαυτὸν ἐπῆναι*.—*κρινάμενος κ.τ.λ.*, 'having selected for himself among (over) the Achæan host those of the Argives who are held in the greatest regard by yourself. *Their* address then do you not throw a slur upon.' Schol. Ven. *μὴ ἀποδοκιμάσῃς, μηδὲ ἀποδείξῃς ἀσθενεῖς αὐτοὺς ἐν τοῖς λόγοις, καὶ μὴ ποιήσῃς ἐπονειδιστοὺς αὐτοὺς ὥς μὴ πείσαντας*. The γε is added frequently in expostulations conveying a negative, e. g. Soph. Oed. Col. 1409, *μή μ' ἀτιμάσῃτε γε*.—There can be no doubt that the speech of Phoenix would have terminated sufficiently well at this verse (522). He has said every thing necessary, has said it forcibly, and not at immoderate length. The long story that follows may in a way be excused by the garrulity of old age; it is a fine, yet perhaps adapted episode. We seem now to get into a different ballad-song, beginning *Κουρήτες τε*, v. 529; and the intervening lines may well have been inserted by a second-rate rhapsodist, who could use such words as *πόδας* for *ἄφιξιν*, *ὅτε κεν ἴκοι*, *δαρητοὶ* and *παραρρητοὶ* (the latter word occurs xiii. 726, but in a different sense), and *πάντες φίλοι*, so little applicable to Achilles as yet inexorable.—Aristotle (Rhet. III. ix.) quotes v. 526, and Pindar alludes to the conduct of Meleager in the following story, Isthm. vi. 32.

φίλτατοι Αργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.
 οὔτω καὶ τῶν πρόσθεν ἐπενθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκου· 525
 δωρητοί τ' ἐπέλοντο παράρρητοί τε ἔπεσιν.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔ τι νέον γε,
 ὡς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,
 Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἄρηι.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὦρσεν,
 χωσαμένη ὃ οἱ οὔ τι θαλύσια γουνῶ ἀλῶης
 Οἶνεὺς ῥέξ'. ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.
 ἥ λάθετ' ἥ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.
 ἥ δὲ χολωσαμένη, δῖον γένος, ἰοχέαιρα
 ὦρσεν ἐπὶ χλούνην σὺν ἄγριον ἀργιόδοντα,
 ὃς κακὰ πόλλ' ἔρρεξε ἔθων Οἰνῆος ἀλῶην· 540

523. πρὶν δὲ, "Before such meed of honour came, none might thy anger censure," Mr. Newman.

524. οὔτω, sc. δρασάντων. — κλέα, stories, legends, sup. 189.

529. Κουρήτες: Schol. οἱ τὴν Πλευρῶνα οἰκοῦντες, ἀποικοὶ τῶν Εὐβοέων. He expressly distinguishes them from the Ἀκαρνανῆες, deriving both from κείρειν, as the 'long-haired' and the 'short-haired.' Lord Derby however renders Κουρήτες "Acarnianians." Dr. Donaldson (*New Crat.* § 330) regards κουρήτες (inf. xix. 193) as a synonym of ἥρωες. In fact, the word is only another form of κοῦροι, 'fighters,' Lat. *Curetes*. The indigenous Aetolians are called μενεχάρμαι, 'staunch in war.' Thuc. iii. 94, τὸ ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχιμον. — ἀμφὶ πόλιν, not 'for the possession of,' but 'near,' 'in the neighbourhood of.' Cf. inf. 547.

531. ἀμυνόμενοι, μαχόμενοι ὑπέρ. See xii. 155.

533. καὶ γὰρ τοῖσι, 'For to them also,' viz. the Aetolians, as well as the Curetes. Some have fancied a line has been lost, describing the calamity or cause of dis-

content that had happened to the Curetes. Schol. Ven. ἀναλογεῖ ἡ μὲν τὸν κάπρον ἐπιπέμψασα Ἄρτεμις τῷ ἐπιπέμψαντι λοιμὸν Ἀπόλλωνι, οἱ δὲ Κουρήτες τοῖς Τρωσίν, ὃ δὲ Μελέαγρος τῷ Ἀχιλλεῖ τῷ νῦν μὲν δεήσεσι μὴ πειθομένῳ, δι' ἀνάγκην δὲ ἴσως βοηθήσοντι διὰ τὰς ναῦς.

534. θαλύσια, a vintage or rather harvest feast. Schol. ἐορτὴ ἐν ἣ τὰς ἀπαρχὰς τοῖς θεοῖς ἐπιθύουσι τῶν καρπῶν, derived from the root θαλ, 'good cheer' (sup. 208). See Theocr. vii. init., where it is described as offered to Demeter.—γουνῶ (xviii. 57), a word of uncertain meaning, but explained γονίμῳ τόπῳ, Hesych.

537. ἥ λάθετο. 'Either he forgot it or he overlooked it: but (in either case) he was fatally deluded in his mind' (xi. 340).

539. χλούνην (as explained in the note on Aesch. Eum. 179) may possibly mean 'entire,' and so 'savage,' as opposed to ἐκτομίαις, 'castrated,' and so 'domesticated.' Several derivations have been proposed, but the true meaning is not certainly known.

540. ἔθων, 'as was his wont.' Hesych. μαθῶν· φθειρών. See xvi. 260.

πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρά
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μῆλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὴν γάρ κε δάμη παύροισι βροτοῖσιν·
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς. 546
 ἦ δ' ἄμφ' αὐτῷ θῆκε πολλὸν κέλαδον καὶ αὐτήν,
 ἄμφι σνὸς κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρηίφιλος πολέμιζεν, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κείτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης

541. προθέλυμνα, πρόρριζα, lit. 'far down to the root,' or foundation. See x. 15. Ar. Equit. 527, ἐφόρει τὰς δρῦς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προ-θελύμνους. Doederlein refers this word to θλᾶν, but it is certainly connected with θεμείλια and θέμεθλα, 'foundations,' probably also with θυμέλαι, 'altar-steps,' which is usually referred to θύω. See *New Cratylus*, § 476. Indeed θύω itself is connected with τίθημι through the root θεF, the primary idea being that of placing on the altar. This θεF would seem to have had a strengthened form, θεμ or θεFμ (= θυμ: compare θέμος, θεμῶν, τεθμὸς, θέμιστες, θεσμὸς, τύμβος, tumulus). The forms θελυμ and θυμελ follow a common law of transposition; and θεμελ (θελυμ) can hardly be different. This is proved by θέλυμνα being a synonym of θέμεθλα (see Liddell and Scott). It may be worth inquiry if the difficult word θελεμὸς, 'quiet,' does not belong to the same stock, from the idea of the τὸ ἀκίνητον of foundations. Thuc. i. 93, οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται. θεμελίους λίθους Ar. Av. 1137. See inf. xii. 28. xiii. 130.

542. μῆλων, of fruit-trees generally. But this line may well have been a later

addition, to explain προθέλυμνα.

543. Οἰνῆος. Here the ὁ represents F.

546. τόσσος. See sup. 485.—ἐπέβησε, Schol. ἀποκτείνας καυθῆναι ἐποίησεν.

547. ἦ δὲ, viz. Artemis, who even when the boar that she sent had been slain, caused a quarrel to arise for the possession of its skin, &c.—λαχνήεντι, 'hairy,' i. e. bristly. λάχνη is more properly 'fur,' e. g. of bears, as in Hes. Opp. 513. Cf. ii. 743.

553. καὶ ἄλλων. He glances here at Achilles.—οἰδάνει, for οἰδάνειν ποιεῖ.

555. μητρὶ χωόμενος. She had cursed her son for having killed her brothers in the quarrel about the boar's skin. Apollodor. i. 8. 3, ἐξελθόντος δὲ Μελεάγρου καὶ τινος τῶν Θεστίου παίδων φονεύσαντος, Ἀλθαίαν ἀράσασθαι κατ' αὐτοῦ· τὸν δὲ ὀργιζόμενον οἶκοι μένειν. Hence κείτο παρ' ἀλόχῳ merely means, 'stayed at home with his wife.' Cf. 565.

557. Apollodor. i. 8. 2, Μελέαγρος εἶχε γυναῖκα Κλεοπάτραν τὴν Ἰδα καὶ Μαρπήσσης θυγατέρα. Marpessa was the daughter of Evenus, and had been wooed by both Apollo and Idas, but the former obtained her hand. Propert. i. 2. 17, 'Non Idæ et cupido quondam discordia Phoebo Eveni patriis filia litoribus.'

*Ιδεώ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε, καί ῥα ἄνακτος ἐναντίον εἴλετο τόξον
 Φοῖβον Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης. 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυνόην καλέεσκον ἐπώνυμον, οὔνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκυνόος πολυπενθέος οἶτον ἔχουσα
 κλαῖ', ὅτε μιν ἐκάεργος ἀνὴρ πασε Φοῖβος Ἀπόλλων.
 τῇ ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσω, 565
 ἐξ ἁρέων μητρὸς κεχολωμένος, ἧ ῥα θεοῖσιν
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνιοι,
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία
 κικλήσκουσ' Αἴδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχην καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις ἐρινύς
 ἔκλυεν ἐξ ἐρέβεσφιν ἀμείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει
 πύργων βαλλομένων. τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575

559. εἴλετο, ἤρατο, took up against Phoebus as a weapon of offence. Pind. Ol. ix. 29, ἐπεὶ ἀντία πῶς ἂν τριόδοντος Ἑρακλέης σκῦταλον τῖναξε χερσίν;

561. τὴν δὲ, viz. Cleopatra. She was called *Aleyone* in allusion to the plaintive grief of her mother Marpessa when she was carried off by Phoebus from the man she preferred, Idas. Mr. Newman renders it, 'when the bright Apollo snatched away her bridegroom.'

565. ἔλεκτο (part. λέγμενος) is the epic aorist from the root λέχ or λεγ, 'to lie.' There is another λέκτο, transitive (*recensuit*), in Od. iv. 451, from λέγειν.

566. ἁρέων, ἁράων, imprecations. See sup. on 555. So σέων ἐφετμέων in v. 818.

567. κασιγνήτοιο. According to the later legend at least, Meleager slew not one, but several of his mother's brothers. Hence some of the old critics accented the word κασιγνητοῖο, as if for κασιγνητικοῦ, ἀδελφικοῦ.

568. ἀλοία, threshed, beat, as in impatient invocation of the gods beneath the earth; she rapped, as it were, to call their attention. Cf. Aesch. Pers. 679.—ἐπαινὴν, sup. 457.

570. πρόχην, for πρὸ γόνυ, on her

knees, with the knees advanced beyond the body, which is an eastern attitude of grief. (Literally 'knee-forward.') This adverb occurs xxi. 460, and in Od. xiv. 69, where ὀλέσθαι πρόχην seems to mean πάχην, 'entirely.' Hesychius gives both senses, citing both verses. Lord Derby:—

"She her brother's death bore hard,
 And pray'd to Heav'n above, and with
 her hands

Beating the solid earth, the nether
 pow'rs,

Pluto and awful Proserpine, implor'd,
 Down on her knees, her bosom wet
 with tears,

Death on her son invoking; from the
 depths

Of Erebus Erinys heard her pray'r,
 Gloom-haunting Goddess, dark and
 stern of heart."

571. ἐρινύς. She was the accomplicher of curses. Aesch. Theb. 720, πατρὸς εὐκταλὴν Ἐρινὸν τελέσαι τὰς περιθύμους καταράς. See sup. 457.

573. τῶν δὲ, viz. of the Aetolians assailed by their enemies the Curetes.

575. This verse reads not unlike an interpolation: but the Schol. says that hence Sophocles in the *Meleager* (al.

ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον.
 ὀππόθι πίοτατον πεδῖον Καλυδῶνος ἔραννῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι
 πεντηκοντόγυον, τὸ μὲν ἥμισυ οἰνοπέδοιο,
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἶνεύς,
 οὔδοῦ ἐπεμβεβαὼς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γουνούμενος υἷόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὃ δὲ μᾶλλον ἀναίνεται. πολλὰ δ' ἑταῖροι,
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων 586
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρίν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοῖ δ' ἐπὶ πύργων
 βαῖνον Κουρῆτες καὶ ἐνέπρηθον μέγα ἄστν.
 καὶ τότε δὴ Μελέαγρον εὐζωνος παράκοιτις 590
 λίσσεται ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστν ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,

Οἰδίποδος) made his chorus composed of priests.

577. ὀππόθι, ὅπου εἶη, 'wherever there was the richest plain in lovely Calydon, there they bade him take for himself a beautiful piece of land of fifty acres, half of it for a vineyard (of vine-planted land), and half to fence off for bare tilth of arable plain.' Schol. γῆς δὲ ἐστὶ μέτρον γῆς, μικρῇ τῶν δέκα ὀργυιῶν ἔλασσον. This corresponds to the gift offered to Achilles, sup. 291. For τέμενος see vi. 194, where τάμον is used of others awarding it, as here ταμέσθαι of cutting it off for oneself, as Ἀραβίας ἀποτάμνεται, Theocr. xvii. 86.

582. θαλάμοιο, viz. where Meleager had shut himself in with his wife, sup. 556. The aged sire mounted the steps, stood on the threshold outside, and shook the compacted doors as if urgent to obtain an entrance.

584. κασίγνητοι was the reading of some critics, from ii. 641, where several sons of Oeneus are mentioned. Aristarchus preferred κασίγνηται.—ἐλλίσσοντο, the λ is doubled for metrical convenience.—μᾶλλον, all the more for being

entreated.

586. φίλτατοι. As Ulysses and Ajax are φίλτατοι Ἀχιλλεῖ, sup. 522.

588. θάλαμος, his own chamber, sup. 582. He had paid no attention πύργων βαλλομένων, sup. 574. His motive now for facing the enemy seems partly selfish and partly due to his wife's persuasion.

592. κήδεα. Aeschylus enlarges on this passage, which he clearly had in view, Theb. 315 seqq. Also perhaps ib. 246, μοχθηρὸν, ὥσπερ ἄνδρες, ὧν ἀλφῶ πόλις. Pindar too alludes to it in Isthm. vi. 32. Aristotle quotes 592—4 in Rhet. i. vii. with the readings ὅσσα κάκ' for κήδε' ὅσ' ἀνθ' π., and λαοὶ μὲν φθινύθουσι for ἄνδρας μὲν κτείνουσι.

593. δέ τε. It is said that τε, which follows either μὲν or δέ, or both (cf. iv. 400), imparts a sense of equality or equivalence to both clauses. We have δέ τε Hes. Theog. 40, Od. ii. 277, sup. i. 403. Perhaps the epic δέ τε is nearly the Attic δέ γε, 'yea, and' &c., implying that not all has yet been said, but something fully as important is yet to follow.

τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναικάς.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανόωντα.
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἷξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρα τέλεσσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτῶς.
 ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσί, μηδέ σε daίμων 600
 ἔνταῦθα τρέψειε, φίλος· χαλεπὸν δέ κεν εἶη
 νηυσὶν καιομένησιν ἀμυνέμεν. ἀλλ' ἐπὶ δώρων
 ἔρχεο· ἴσον γάρ σε θεῷ τίσουσιν Ἀχαιοί.
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,
 οὐκ' ἐθ' ὁμῶς τιμῆς ἔσσει, πόλεμόν περ ἀλαλκῶν." 605
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

594. ἄγουσι, 'lead captive.' τὰς δὲ κεχειρωμένους ἄγεσθαι, Aesch. ut sup. Zenodotus wrote τέκνα δὲ δῆοι ἄγουσι.

595. κακὰ ἔργα. The assaults of the enemy, sup. 573, or, perhaps, the account of the calamities of a captured city, as just enumerated. The arguments of his wife, in fact, prevailed, when she pointed out what would befall herself; and thus Meleager yielded at length on private rather than on public motives.

596. χροῖ, the dative of place, 'on his body.'

598. εἷξας, 'after having given way to his resentment (but repented of it afterwards).' Schol. πάλαι ὅτε ὠργίζετο, οὐ νῦν ὅτε ἦμυνεν. Mr. Trollope renders it, "yielding to the impulse of his mind, which had been now incited against the Curetes," citing sup. 109, xxiv. 42. And so Schol. Ven. τῇ ἐπιθυμίᾳ ὑποχωρήσας, οὐκ ἀντιταξάμενος. Perhaps however we should read οὐ θυμοῦ, 'giving up his anger.' Mr. Newman so renders it, "withdrawing from his anger." Mr. Wright, "To sudden impulse yielding," which on the whole is the most satisfactory version. He went to fight the enemy, but only to please himself; and therefore he did not get the gifts, which he had forfeited by his refusal sup. 585.

ἰδ. τελέσαι δῶρα, to carry out the promise of giving.—καὶ αὐτῶς, even without reward; just as the matter stood of itself. Phoenix says this to stimulate Achilles, if possible, to assist from patriotic and not merely from mercenary motives.

600. ταῦτα, viz. the same course as Meleager pursued, to assist at the last moment, and when the gifts offered to you by the people have been declined by you, and therefore withdrawn.

601. ἐνταῦθα, to pursue such a course as Meleager did.—χαλεπόν, al. κάκιον, i.e. it were better to bring aid *before* the ships are in flames. Cf. ἐνέπρηθον, 'began to fire the city,' sup. 589.—ἐπὶ δώρων, "while presents are tendered," Mr. Newman. So Aristarchus for ἐπὶ δώροις. This would have meant 'on the promise of gifts,' which is opposed to the sense of the foregoing passage. He wants Achilles to go, not *for* gifts, but while gifts may be had, and not to lose them as Meleager did by his tardy compliance. Schol. μετὰ δώρων. See xi. 546.

604. ἄτερ δώρων. 'But if, without considering gifts, you put on man-deströying war, you will not in that case be equally esteemed, though you should fend from us war.' The acceptance of the gifts would show that he was reconciled to Agamemnon, and was acting with public spirit; the refusal of them, that he was acting on his own impulse or caprice, which would be less popular.—τιμῆς, for τιμῆεις, as χρυσὸν τιμῆντα in xviii. 475. Some took τιμῆς for the genitive, and so Mr. Trollope, after Clarke, who renders ὁμῶς τιμῆς *eodem loco honoris*, which is hardly tenable.—δύης, ἐσδύης, 'enter.' Cf. Od. vii. 81, δύνε δ' Ἐρεχθῆος πυκινὸν δόμον.

606. The reply of Achilles is short, but decisive. He wants no human

“Φοῖνιξ ἄττα, γεραιὲ διοτρεφές, οὗ τί με ταύτης
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
 ἣ μ’ ἔξει παρὰ νηυσὶ κορωνίσιν εἰς ὃ κ’ αὐτμή
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ’ ὀρώρη. 610
 ἄλλο δέ τοι ἔρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσιν.
 μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἀτρεΐδῃ ἥρωι φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μή μοι ἀπέχθαι φιλέοντι.
 καλὸν τοι σὺν ἐμοὶ τὸν κηδέμεν ὅς κ’ ἐμὲ κήδη. 615
 ἴσον ἐμοὶ βασίλευε, καὶ ἥμισυ μείρεο τιμῆς.
 οὔτοι δ’ ἀγγελέουσιν, σὺ δ’ αὐτόθι λέξεο μίμνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ’ ἡοὶ φαινομένηφιν
 φρασσόμεθ’ ἣ κε νεώμεθ’ ἐφ’ ἡμέτερ’ ἣ κε μένωμεν.”
 ἦ, καὶ Πατρόκλῳ ὃ γ’ ἐπ’ ὀφρύσι νεύσε σιωπῇ 620

honour, but is content with that given him from Zeus. No friend of his can also be a friend to Agamemnon. Phoenix shall spend the night in his tent, and in the morning they will consider the question of returning home.

607. ἄττα, ‘father.’ Like τέττα in iv. 412, this is probably a word formed from the first dental sounds of a child, as *abba*, *pappa*, and *mamma* are the first labials. Nearly this line occurs also xvii. 561. — ταύτης τιμῆς, viz. that promised in 515. 602.—χρεώ, sc. ἔχει or ἰκάνει με.—φρονέω κ.τ.λ., ‘my feeling is, that I have been honoured by the decree of Zeus, which will keep me here by the ships so long as I live’ &c. Lord Derby, “my honour comes From Jove, whose will it is that I should here Remain beside the ships, while I retain Breath in my lungs and vigour in my limbs.” This is a somewhat obscure passage. There can hardly be a doubt that ἦ refers to αἴσῃ, and not to τιμῆς. The Schol. however adopts the latter view: οὐκ ἀγαθὸν μοι τοιαύτη τιμὴ δι’ ἣν ἐγὼ μέχρι θανάτου ταῖς ναυσὶν ἐνδιατρίψω. Achilles had said (sup. 412) that if he stayed at Troy, he should never return home, but would have everlasting fame. This fame appears here to be the Διὸς αἴσῃ, his fate as predestined by Zeus; though he only speaks of it as a fame lasting during his life, in reference perhaps to Hector’s death, inf. 655. Perhaps ἦ in 609 should

be taken as = αὔτη,—‘that will keep me (or detain me)’ &c. Doederlein takes ἦ μ’ ἔξει for ἣν ἔξω, as in xvii. 143. — εἰς ὃ κε κ.τ.λ., see x. 90.

612. σύγχει, confound, confuse, i. e. uselessly, my feelings, by your pathetic appeals, merely to please my enemy Agamemnon. Zenodotus read ὀδυρόμενος, κινυρίζων. Cf. Eur. Med. 1005, τί συγχυθεῖς ἔστηκας;—ἥρωι. Here the *F* occurs, the word being connected with *ἦρ*, *vir*. See viii. 332.

615. κηδέμεν. Lord Derby wrongly renders this ‘to honour.’ Cf. v. 404. xvii. 550. Mr. Newman, “Proper for thee it is, with me to vex, whoso me vexeth.”

616. The sense is, ‘Come and be my friend, and I will deny you nothing.’ Schol. ἀντὶ τῆς χάριτος ἣν λαβεῖν ἐβούλετο ὁ Φοῖνιξ, ἐτέραν αὐτῷ δίδωσι μείζω, τὴν δέησιν αὐτοῦ ἀποκρουόμενος.—μείρεο, μερίζου, ‘take for your share the half of my honour,’ or royal prerogative. The present μείρομαι does not elsewhere occur. It would seem here to take the accusative; but Mr. Trollope says κατὰ τὸ ἥμισυ, comparing ἔμπορε τιμῆς in i. 278.

617. λέξεο, an intransitive epic aorist from root *λεχ*, as ὕρσεο, δύσεο, βήσετο. Here we have the *σ* of the future, which does not appear in the other kindred forms λέκτο, λέγμενος. There is a third form ἐλέξατο, inf. 666.

Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
ἐκ κλισίης νόστοιο μεδοίαιτο. τοῖσι δ' ἄρ' Αἴας
ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν.

“διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
ἴομεν· οὐ γάρ μοι δοκεί μύθοιο τελευτῇ 625

τῇδ' ἔγωγε κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔοντα,
οἳ πού νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεύς
ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν
σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος 630

τῇς ἧ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
νηλὴς· καὶ μήν τίς τε κασιγνήτοιο φονῆς
ποινὴν ἧ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
καὶ ῥ' ὃ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635

ποινὴν δεξαμένου. σοὶ δ' ἄλληκτόν τε κακόν τε
θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
οἷης. νῦν δέ τοι ἐπὶ παρίσχομεν ἔξοχ' ἀρίστας
ἄλλα τε πόλλ' ἐπὶ τῇσι. σὺ δ' ἵλαον ἔνθεο θυμόν,
αἶδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἰμέν 640

622. μεδοίαιτο, ἐπιμελοῦντο, sc. Ajax and Ulysses. Achilles wishes to get rid of their importunity; and this preparation of a bed for Phoenix, who makes no opposition to the proposal, is a hint for them to depart.

626. τάχιστα. He professes to give on his part a reason why the envoys should leave immediately. The vexation at the failure is well expressed by the brief ἴομεν (ἴωμεν).

629. μεγαλήτορα, 'proud,' sup. 109.

630. μετατρέπεται. Cf. i. 160.—φιλότῃτος. He invidiously represents it as a refusal of a favour to his own especial friends, Ajax and Ulysses,—nay, as an ungrateful return for the honour that had been shown him. Cf. 521.

632. καὶ μήν. 'Why, even from the murderer of a brother, or for his own dead son, a man accepts, it may be (τε), a ransom, and so (ῥα) he (the murderer) stays in his own town, after paying a large fine.' This is merely given as an illustration of the satisfaction that can

be made by gifts. "The word ποιὴν indicates the *satisfaction by valuable payment* for wrong done, especially for homicide: that the Latin word *poena* meant the same thing may be inferred from the old phrases *dare poenas, pendere poenas*.—In its primitive sense it is a genuine payment in valuable commodities serving as compensation (iii. 290. v. 266);—in xviii. 498 the genuine proceeding about ποιὴν clearly appears: the question there tried is, whether the payment stipulated as satisfaction for a person slain has really been made or not." (Grote, i. p. 484—5, note.)

635. τοῦ δέ, of the father or brother the angry soul is appeased on receipt of the ransom.

638. οἷης, μιᾶς μόνης.—παρίσχομαι, δίδομεν. See sup. 270.—ἐπὶ τῇσι, Schol. ἐπὶ ταῖς Λεσβίσι.

639. Schol. θεοποιεῖ αὐτὸν διὰ τοῦ ἵλαον.

640. μέλαθρον, Schol. τὸ δμοτράπεζον καὶ δμοστέγον. 'Revere the religious

πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
κῆδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
"Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
πάντα τί μοι κατὰ θυμὸν εἰσαο μνηθήσασθαι 645
ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅπποτ' ἐκείνων
μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
Ἀτρεΐδης ὥς εἴ τιν' ἀτίμητον μετανάστην.
ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἵματόεντος 650
πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἴκτορα δῖον,
Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.

obligation of hospitality; the consideration due to suppliants and guests in your own house,' i. e. tent.

641. *πληθύος ἐκ Δ.*, selected out of the whole host of the Greeks. He intimates that something is due also to the personal dignity of the ambassadors; and lastly, their anxious desire to remain on terms of friendship with Achilles.—*ἔξοχον*, 'more than others' (as already friends), used adverbially, as xiii. 499.—*μέμαμεν*, 'we would fain be.' So the translators. Arnold renders it, "we think we are nearer relatives to thee than all the other Greeks."—*ὅσσοι*, viz. *τῶν ἄλλων ὅσσοι Ἀχαιοί εἰσι*.

644—55. It may, perhaps, be fairly doubted if this reply of Achilles is genuine. The two first lines are quoted by Plato, *Cratyl.* p. 428 C, *ὅτι μοί πως ἐπέρχεται λέγειν πρὸς σε τὸ τοῦ Ἀχιλλέως, ὃ ἐκείνος ἐν Λιταῖς πρὸς τὸν Αἴαντα λέγει, φησὶ δὲ Αἴαν Διογενὲς κ.τ.λ.* It would have been uncourteous perhaps in Achilles to give no reply at all to Ajax, as he had to the other two. Perhaps too the poet designed that Achilles should show some faint symptoms of relaxing. The speech however contains some remarkable words, as *μεδήσομαι* and *σμῦξαι*, besides that the construction of the first verse is peculiar, 'you seem to have said every thing in a manner according to my mind.' A remarkable confirmation of the above view may be found in the Schol. on 688 inf. He says, it was a question proposed in the Alexandrian school, why, when Achilles had here promised ulti-

mately to fight, Ulysses there reported only that Achilles threatened to return (sup. 619). The inconsistency of the two passages was perceived by them; but the solutions they offered of the difficulty were wholly unsatisfactory. It is to be noticed further, that the resolve of Achilles at v. 650—3 is precisely parallel to that of Meleager at v. 595; and this is the very resolve which the ambassadors had deprecated at v. 600. It is true, he might deliberately adopt a course which they had deprecated; but there seems here a *design* in carrying out the resemblance to Meleager's case, which would be a piece of gratuitous perversity.

647. *ὁππότε μνήσομαι* for *ὅταν μνήσωμαι*. See on i. 399.—*ἀσύφηλον*, *αἰκὲς*, unseemly,—a word of uncertain origin, occurring also xxiv. 767.

648. *μετανάστην*. See xvi. 59, from which this verse may have been borrowed. Aristotle quotes it, *Rhet.* ii. 2.

650. *οὐ πρὶν*. To promise that he will return to the war at all weakens his former refusal. It seems strange too to call him *Ἴκτορα δῖον*, on which the Schol. observes (wrongly, however) *οὐχ Ὀμηρικὸν τὸ ἐπιθετον*. Plato, *Hipp. Min.* p. 371, cites, without variation, 650—55.

653. *κατασμῦξαι* (*σμήχω*, our words *smudge*, *smirch*, *smoke*) is probably a later aorist. The compound occurs in Theoc. iii. 17, *ὅς με κατασμήχων καὶ ἐς ὅσπριον ἄχρις ἰάπτει*. See inf. xxii. 411, where we have *πυρὶ σμήχοιτο*. There was here a variant *φλέξαι*.

ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
Ἔκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἶω.” 655

ὥς ἔφαθ', οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον
σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
Πάτροκλος δ' ἐτάροισι ἰδὲ δμῳῇσι κέλευεν
Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα·
αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσεν, 660
κῳέα τε ῥήγός τε λίνιοιό τε λεπτὸν ἄωτον.

ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ δι' ἄνδρ' ἔμιμνεν.
αὐτὰρ Ἀχιλλεὺς εὗδε μυχῶ κλισίῃς ἐνπῆκτον·
τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
Φόρβαντος θυγάτηρ Διομήδη καλλιπάρηρος. 665

Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
Ἴφιδι εὐζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεύς
Σκῦρον ἐλὼν αἰπείαν, Ἐνυῆος πτολίεθρον.

οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,
τοὺς μὲν ἄρα χρυσεόισι κυπέλλοις νῆες Ἀχαιῶν 670
δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἔκ τ' ἐρέοντο·
πρῶτος δ' ἐξερέεινε ἄναξ ἀνδρῶν Ἀγαμέμνων

“εἵπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
ἦ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆιον πῦρ,
ἦ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν.” 675

τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς
“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

654. τῇ ἐμῇ. Note the later use of the article. ‘But, as regards *my* tent and dark ship, I think Hector, eager as he is for the fight, will restrain himself’ So Doederlein. Others, ‘I think that Hector will be stopped from fighting at my ship.’ Cf. sup. 235—7, and xii. 107. This is a selfish sentiment; he will oppose Hector, but only to keep him from his own possessions.

656. ἕκαστος, for ἑκάτερος. Or the heralds are included; cf. inf. 688.

657. σπείσαντες. Al. λείψαντες. It is not quite clear on what principle this libation to the gods was now made. It is repeated inf. 712, as if it were a usual form of concluding a solemn business.

660. ὥς ἐκέλευσεν. Zenodotus read

ἐγκονέουσαι.

661. ἄωτον, the light flocculent surface, such as lint or knap, on linen or woollen cloth. See x. 159. xiii. 599. The root seems to be ἄF or ἄFεF, connected with ἀήσυρος, and our *waft* and *weft*, perhaps *whiff*.

665. Φόρβαντος. Schol. Φόρβας βασιλεὺς Λέσβου. Zenodotus read τῷ δὲ γυνὴ παρέλεκτο Κάειρ', ἣν Λεσβόθεν ἦγε.

668. Σκῦρον. A city of Phrygia (not the island). Ἐνυῆος, a mythical son of Dionysus and Ariadne.

669. οἱ δὲ, Ulysses and Ajax.

671. δειδέχατο, for δέδεχ—ντο, pledged, greeted, rising to them in turn. See iv. 4.

673. πολύαινε. See on xi. 430.

675. ἀπέειπε, ‘refused,’ cf. i. 515.

κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἡδὲ σὰ δῶρα.
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680
 ὅπως κεν νῆάς τε σόῳς καὶ λαὸν Ἀχαιῶν
 αὐτὸς δ' ἠπειλήσεν ἅμ' ἡοῖ φαινομένηφιν
 νῆας ἐυσσέλμους ἄλαδ' ἐλκόμεν ἀμφιελίσσας.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ 685
 Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
 ὧς ἔφατ'· εἰσὶ καὶ οἶδε τὰ εἰπόμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὧς γὰρ ἀνώγει, 690
 ὄφρα οἱ ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξει."
 ὧς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 [μῦθον ἀγασσάμενοι, μάλα γὰρ κρατερῶς ἀγόρευσεν.]
 δὴν δ' ἄνω ἦσαν τετιηότες νῆες Ἀχαιῶν 695
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μῆδ' ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὃ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγηνορήσιν ἐνῆκας. 700

678. ἔτι μᾶλλον. He is getting more and more angry, viz. by our attempts to appease him. Doederlein explains it, 'he is still being filled with wrath too much to stop it.' See sup. 377.

680. αὐτόν σε, you alone, without him. See 423.—σόῳς, σάοις, sup. 393. 424. Others read σόῳς.—ἡοῖ, anciently ἀΨοῖ.

682. ἠπειλήσεν. Viz. at 619.

684—7. These lines occurred sup. 416—19.

688. ἔφατο, sc. Achilles.—εἰσὶ, πάρεσι.—οἶδε, sc. κήρυκες. Doederlein takes it for οἶοι τ' εἰσι, as in xiii. 312. The five lines 688—692 were rejected by Aristophanes. Zenodotus admitted all of them but the last. The omission of the F in the vulg. τὰδ' εἰπόμεν adds to the sus-

picion of spuriousness. But Bekker reads τὰ Φειπόμεν.

690. αὖθι, there in the tent of Achilles.

694, 5. Sup. 29, 30.

698. μῆδ' ὄφελος κ.τ.λ., 'I would that you had not entreated him at all.'—ἀγῆνωρ, μεγῆνωρ, proud and haughty, μεγάλητωρ, ii. 276. xii. 300.—καὶ ἄλλως, even on other occasions, i. e. generally, cf. xx. 99. Some read καὶ αὐτῶς (Schol. Ven.).

700. Hesych. ἐνῆκας· ἐνέβαλες, ἐν-ἀπέθου. Id. ἀγηνορήσιν ἀνδρείαις. "Dicit Tydides Achillem, natura et indole ferocem, preces magis exasperasse quam mitigasse." Spitzner. For the plural, meaning *fastus*, 'airs,' as we say, compare ἦς ὑπεροπλήσι, i. 205, ἀφραδίῃσι νόοιο x. 122.

ἀλλ' ἦ τοι κείνον μὲν ἐάσομεν, ἣ κεν ἦρσιν
 ἦ κε μένῃ· τότε δ' αὖτε μαχήσεται ὀππότε κέν μιν
 θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 νῦν μὲν κοιμήσασθε τέταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρῶτοισι μάχεσθαι."
 ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

701. ἐάσομεν, we will allow him to act as he pleases, whether, &c., εἴτε θέλει ἀπιέναι εἴτε μένειν.

705. τεταρπόμενοι, 'when you have satisfied.' Reduplicated aorist of *τέρπω* (in the sense of *κορέσαι*). See xxiii. 10. xxiv. 513. Od. xi. 212, ἀμφοτέρω κρυεροῖο τεταρπάμεσθα γόοιο.—*μένος* καὶ ἀλκή, both mental and bodily strength.

708. ἐχέμεν, for *ἔχε*, sc. *τάξον*. 'Do

you, Agamemnon, promptly marshal both men and steeds (horse and foot) before the galleys, and yourself fight among the foremost.' Schol. ἐπὶ τὸν Ἀγαμέμνονα μετῆλθε, στρατηγικῶς δὲ καὶ αὐτὸν βούλεται πολεμεῖν.

711. μῦθον κ.τ.λ. See vii. 404. sup. 51. See also on this passage Col. Mure, i. p. 324.

712. σπείσαντες. See sup. 657.

ΙΛΙΑΔΟΣ

K.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εἶδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν
ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.

1. The tenth book was called Δολώνεια, 'the adventures of Dolon.' It had other names, of which perhaps Νυκτεγερσία is the most authentic. Schol. Ven. φασὶ [ταύτην] τὴν βραψωδίαν ὑφ' Ὁμήρου ἰδίᾳ τετάχθαι, καὶ μὴ εἶναι μέρος τῆς Ἰλιάδος, ὑπὸ δὲ Πεισιστράτου τετάχθαι εἰς τὴν ποιήσιν. It abounds in remarkable words, some of which occur only here and in the Odyssey. Col. Mure (Crit. Hist. i. p. 266) says, "At the period when the Dolonea was composed, an Iliad must have existed, whatever may have been its exact length or proportions. It happens, however, that among these references of the episode to other parts of the existing text, there is not one indispensable to the full understanding of the action; nor is there any distinct allusion in the remaining books to the adventure which this one records. Although therefore the episode could not exist without the Iliad, the Iliad might no doubt exist without the episode. Upon this ground certain nameless commentators, alluded to by Eustathius, conjectured it to be a later addition to the primary fabric of the poem. On the other hand, the general harmony between its text and the remainder of the work, with the Homeric purity of its style, excluded all pretext for ascribing it to a different author. It was therefore admitted to be a genuine composition of

Homer; not, however, an original canto of the Iliad, but a separate poem by the same author, first inserted in the place it now occupies by Pisistratus, the favourite hero of all such performances with this later school of sophists." The same writer—an enthusiastic supporter of the integrity of the present Iliad—adds, "the simple hypothesis however, that this book may have been an afterthought of the genuine Homer, need not in itself be considered as altogether unreasonable." Mr. Grote (i. p. 556) thinks "the tenth book, or Dolonea, is also a portion of the Iliad, but not of the Achilleis." It is rather remarkable, that the only existing Greek tragedy taken directly from the Iliad, treats of this adventure of Dolon, viz. the *Rhesus*, commonly ascribed to Euripides.

ιβ. Παναχαιῶν. See ii. 404. vii. 73. The principal leaders of the collected hosts are meant, as opposed to the captains of the minor divisions.—παννύχιοι, Schol. οὐ δι' ὅλης τῆς νυκτός, ἀλλὰ τὸ πλεῖστον μέρος τῆς νυκτός. See on i. 472. The opening of this book resembles that of Book ii.

4. ὀρμαίνοντα, 'anxiously considering.' The failure of the embassy to Achilles in the preceding book, and the consciousness of his own fault in the matter, was the cause of Agamemnon's care.

ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠνκόμοιο, 5
 τεύχων ἢ πολὺν ὄμβρον ἄθέσφατον ἢ ἐχάλαζαν
 ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
 ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
 ὥς πυκὶν' ἐν στήθεσιν ἀνεστενάχιζ' Ἀγαμέμνων
 νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10
 ἦ τοι ὅτ' ἐς πεδίον τὸ Τρωικὸν ἀθρήσειεν,
 θαύμαζεν πυρὰ πολλὰ τὰ καίετο Ἴλιόθι πρό,
 αὐλῶν συρίγγων τ' ἐνοπὴν ὁμαδὸν τ' ἀνθρώπων.
 αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
 ὑψόθ' ἐόντι Διὶ, μέγα δὲ στένε κυδάλιμον κῆρ.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,
 εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,

5. ὥς δ' ὅτ' ἂν. The comparison is between the frequency of the thunder when a storm of hail or rain is coming, and the frequency of the king's groans, without respect, at least primarily, to the deep, muttering sounds of both. The poet adds, 'or an omen of war,' in reference perhaps to the rare occurrence of thunderstorms in winter.

6. ἀθέσφατον, 'immense,' nearly a synonym of πολὺν. See iii. 4.

7. ἐπάλυνεν, 'powders,' 'sifts,' 'dusts over with white,' like fine flour. See on xviii. 560.—ὅτε πέρ τε, 'such as when snow sprinkles the fields,' the τε together with the aorist giving a general sense.

8. ἢ ἐποθὶ, ἢ πον, 'or perchance.'—στόμα πολέμου, 'devouring war.' Schol. φθαρτικὸν γὰρ ἐστὶ τὸ στόμα τῶν δι' αὐτοῦ φερομένων σιτίων. Some translators supply a word like οἶζον from τεύχων, but the expression is only periphrastic for πόλεμον.—πευκεδανός is not used elsewhere in Homer. It is the same as πικρός, 'pungent,' 'piercing,' i.e. afflicting (root πυκ or πευκ, as in ἐχεπευκές). Schol. ὀλεθρίου. "Or rainy flood ineffable, or bitter-yawning battle," Mr. Newman.

10. νειόθεν (νεF, nov-us, demuo, &c.), 'from the bottom.' So νειόθι λίμνης xxi. 317, ἐκεῖτο δὲ νειάτος ἄλλων vi. 295.—φρένες, the vital organs vibrated with emotion.

11. ὅτ' ἀθρήσειεν, *quotiens respexisset*,—the aorist optative being followed, as usual in this idiom (iii. 216), by the imperfect. Cf. inf. 489. There is no need to suppose *mental* perception is meant. (Schol. ἔνιοι δὲ τὸ ἀθρήσειεν ἐπὶ τοῦ νοῦ ἀκούουσιν.) The open tent might command a view of the field; or Agamemnon might every now and then rise to look out.—τὸ Τρωικόν, note the later use of the article, as in πεδίον τὸ Ἀλλήιον in vi. 201.

12. θαύμαζεν. He saw and heard with wonder the unusual commotion among the Trojans (viii. 562), and feared lest they should be exulting in some unwonted success. See inf. 210.—Ἴλιόθι, πρὸ, πάροιθεν Ἰλίου, see iii. 3.

13. αὐλῶν συρίγγων τε, perhaps for αὐλῶν τε συρίγγων τε, and this may explain an obscure verse in Aesch. Prom. 503, χολῆς λοβοῦ τε ποικίλην εὐμορφίαν.—ἐνοπὴν, 'the noise,' iii. 2.

15. προθελύμνους, *προρρίζους*. See on ix. 541.—Διὶ, as if he had added ὀνειδίζων or εὐχόμενος. Schol. ὥς δυσανασχετῶν κατ' ἐκείνου.

18. πρῶτον. Like a prudent general he thought first of obtaining the best advice. That advice is alluded to inf. 56, 7.—εἰ, for εἴ πως.

19. The remark of the Schol., that some read σύμμητιν like εὐμητιν, shows that there was an old reading σὺμ μῆτιν,

- ἥ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20
 ὀρθωθεὶς δ' ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἔπειτα δαφνοῖνδ' ἐέσσατο δέρμα λέοντος
 αἰθωνος μέγαλοιο ποδηνεκές, εἴλετο δ' ἔγχος.
 ὥς δ' αὐτῶς Μενέλαον ἔχεν τρόμος· οὐδὲ γὰρ αὐτῷ
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μή τι πάθοιεν 26
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὕγρην
 ἥλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέη μὲν πρῶτα μετάφρενον εὐρὺ κάλυψεν
 ποικίλη, αὐτὰρ ἐπὶ στεφάνην κεφαλῇφιν αἰέρας 30
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.
 βῆ δ' ἔμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ' ὥς τίετο δῆμῳ.
 τὸν δ' εὖρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλὰ
 νηὶ πάρα πρυμνῇ· τῷ δ' ἀσπᾶσιος γένετ' ἐλθών. 35
 τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Μενέλαος
 “τίφθ' οὕτως ἡθεῖε κορύσσεαι; ἢ τιν' ἐταίρων

as in the mock-lyric passage in Plat. Phaedr. p. 237 A, *σύμ μοι λάβεσθε τοῦ μύθου*. The *σύν* in fact belongs to *τεκτῆναιτο*, like *συμβουλεύεσθαι*.

21. *ὀρθωθεὶς*—*ἐνδυνε*. See ii. 42.

23. *δαφνοῖνδ'*, 'tawny.' See on ii. 308. —*ἐέσσατο*, *ἐφέσσατο* (*ἐννυμι*).

24. *ποδηνεκές*, *ποδῆρες*. This verse may have been interpolated from 178 inf. The actual arming is represented as taking place at v. 34; and the taking the spear would follow, not precede this. The verse was probably added to make the accoutrements of the two brothers appear uniform.

26. *μή τι*. Schol. *λείπει τὸ δεδιότι*.—*τοὶ δὲ*, 'who, as he well knew,' &c.

28. *ὀρμαίνοντες*. Hesych. *ὀρμαίνων φροντίζων, ἐν διανοίᾳ ἔχων*. "Audacious combat planning," Mr. Newman.

29. *παρδαλέη*. The leopard's skin is the dress of Paris in iii. 17.

30. *στεφάνην* (vii. 12. xi. 96), 'a brimmed helmet.' Schol. *εἶδος περικεφαλίας πρόβλημα ἐχούσης* (*ἐξοχὰς ἐχούσης* Hesychius).—*θήκατο*, perhaps a later form, occurs xiv. 187. Hes. Scut. 128. Pindar twice uses the participle *θηκάμενος* in Pyth. iv., and Herodotus is fond

of this middle aorist.

32. *βῆ δ' ἔμεν*, 'he had started to go.' The two brothers had unwittingly anticipated each other's design, to obtain advice in the present distress.—*μέγα ἦνασσε*, like *ἴφι ἀνάσσειν*, i. 38. Compare *μέγα κρατεῖ*, i. 78; *μέγα κρατέων ἦνασεν*, xvi. 172.

34. *τὸν δὲ*, Agamemnon.—*τιθήμενον*, for *τιθέμενον*, so pronounced. So xxiii. 83, *τιθημέναι ὅστέα*.

35. *πρυμνῇ*. See vii. 383. Doederlein and Bekker prefer *πρυμνῇ* as an adjective. The sense is, as the Schol. gives it, *παρὰ πρυμνῇ νηός*. He calls it *enallage* for *παρὰ νηὸς πρυμνῇ*, which is absurd; but he seems to have read *νητὶ παρὰ πρυμνῇ*. It seems rather a question of accent, as *πρυμνῇ* is here certainly an adjective. (The chiefs were sleeping *παρὰ νηυσίν*, sup. l.)

37. *ἡθεῖε*, "My gracious Sir," Mr. Newman. Schol. *προσφώνησις ἐστὶ σεπτικὴ νεωτέρου πρὸς πρεσβύτερον λεγομένη*. See xxii. 229. ii. 286. vi. 518. (The derivation is uncertain; a form perhaps of *ἔτης*, from the root *Feθ*, 'familiar.') See Mure, ii. p. 80.

ὄτρυνέεις Τρώεσσιν ἐπίσκοπον ; ἀλλὰ μάλ' αἰνῶς
 δείδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθῶν 40
 νύκτα δι' ἀμβροσίην. μάλα τις θρασυκάρδιος ἔσται."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,
 κερδαλέης, ἣ τίς κε ἐρύσσεται ἡδὲ σαώσει
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45

Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν
 οὐ γάρ πω ἰδόμην, οὐδὲ κλύον αὐδήσαντος,
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι
 ὅσος Ἐκτωρ ἔρρεξε διίφιλος νῆας Ἀχαιῶν,
 αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50

ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισιν
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον
 ῥίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἶμι, καὶ ὄτρυνέω ἀνστήμεναι, εἴ κ' ἐθέλῃσιν 55
 ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτεῖλαι.

33. ὄτρυνέεις (so Aristarchus), 'are you going to urge' &c. *excitaturusne* es? Al. ὀτρύνεις. Cf. ἄρτυνέω, Od. i. 277, σημανέω ib. xii. 26, στελέω ib. ii. 287.—Τρώεσσιν ἐπὶ σκοπὸν, Doederlein, who observes that ἐπίσκοπος is rather 'a superintendent,' xxii. 255, whereas the sense here is, 'a spy at the Trojan camp.' Aristarchus read Τρώεσσι κατὰσκοπον. It does not appear why Menelaus inferred, from seeing his brother arming himself, that he was thinking of sending a spy. The remark, in fact, is intended to introduce the result that followed. The Scholiast says, "he anticipates Nestor's advice (205) to send spies, the occasion itself suggesting the idea; and when he sees his brother arming, he infers that he intends the same."

40. σκοπιαζέμεν. See xiv. 58.

43. χρεὼ βουλῆς κ.τ.λ. The construction is as ix. 75. As χρεῖω inf. 118 and 172 takes a transitive verb, it seems easy in this idiom to supply ἔχει or ἰκάνει.

44. ἐρύσσεται, Φερύσσηται, the epic use of the subjunctive for the contingent or

uncertain future. Schol. ἀντὶ τοῦ ἥτις ἂν ἐρύσσαιτο.

46. ἔρα—θῆκε. 'He has set his mind, it seems, rather on Hector's offerings than on our prayers.' There is a sort of reproach in this, consistent with the action at v. 15.

48. ἐπ' ἡματι, 'in one day.' Aristarchus read ἐν ἡματι. Cf. Od. ii. 284, ἐπ' ἡματι πάντας ὀλέσθαι, and Od. xii. 105. Hes. Op. 43, ῥηιδίως γὰρ κεν καὶ ἐπ' ἡματι ἐργάσαιο, ὥστε σέ κ' εἰς ἐνιαυτὸν ἔχειν καὶ ἄεργον ἐόντα. Soph. Oed. Col. 688, αἰὲν ἐπ' ἡματι, 'ever for the day.' So ἐπὶ νυκτὶ, sup. viii. 529.—μητίσασθαι, 'to have devised,' i.e. much less ῥέξαι, as Hector is stated to have done in the next line. For μέρμερα see xi. 502.—υἱὸς φίλος, Schol. λείπει ὑπάρχων.—αὐτως, 'of himself,' being plain Hector (as we might say), and not being, like Achilles, divinely aided. See Lexil. p. 173.—ἔρεξ', perhaps ῥέξας Φέργ'. See on ii. 400.

56. ἱερὸν τέλος, "the sacred watch-band," Mr. Newman. The precise meaning of the epithet is obscure. Schol. τὸ

κείνῳ γάρ κε μάλιστα πιθοίαιτο· τοῖο γὰρ υἱός
σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὁπάων
Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”

τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος 60
“ πῶς γάρ μοι μῦθῳ ἐπιτέλλεαι ἡδὲ κελεύεις ;
αὔθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθῃς,
ἦε θέῳ μετὰ σ' αὖτις, ἐπὴν εὐ τοῖς ἐπιτείλω ;”

τὸν δ' αὖτε προσέειπε ἀναξ ἀνδρῶν Ἀγαμέμνων 65
“ αὔθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιν
ἔρχομένῳ· πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
φθέγγεο δ' ἦ κεν ἵησθα, καὶ ἐγρήγορθαι ἄνωχθι,
πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,

μέγα τάγμα—ἢ ὅτι τοῖς καθεύδουσιν ἔδειαν παρέχουσιν, ὃ ἔστι θεοῦ ἴδιον—ἢ ἀπηλλαγμένον τῶν λοιπῶν ἔργων. Mr. Trollope renders it *eximius*, ‘select,’ and so Arnold. Mr. Wright, “he perchance Will to the chosen band of guards repair And counsel offer.” Compare *ἱεροὶ πυλαωροὶ* in xxiv. 681. For the appointment of the *φύλακες* see ix. 66. Their watchful care is perhaps compared to that of the gods, and it is likely that *ἱεροὶ* was a complimentary epithet given to piqueets generally.—*ἐπιτείλαι*, ‘to give them orders.’ Cf. 63.

58. *σημαίνει*, ‘is captain of.’ This is mentioned, the Schol. observes, *ἵνα καὶ αὐτὸς παρὼν αἰδέσιμος γένηται τοῖς φύλαξιν*. See inf. on v. 196.

59. *ἐπετράπομεν*. Scil. *τὴν σωτηρίαν* or *τὴν φυλακὴν*. Cf. inf. 421.—*μάλιστά γε*, ‘principally at least, if not entirely’ (Doederlein).

61. *πῶς γὰρ κ.τ.λ.* Mr. Newman, “How wilt thou that I perform this errand and injunction? Am I beside the watch to stay and wait until thou join us, Or hie me after thee again, when duly I have charged them?” The γὰρ is difficult to express; it implies doubt and surprise, and is a mark of abruptness, “why, how” &c.—*μένω*, deliberative (not ἢ *κελεύεις ὥς*, Trollope).—*αὔθι*, Schol. *ἐν τοῖς φύλαξιν*. For this was to be the trysting-place, as appears from 127 inf.

62. *δεδεγμένος*, ‘waiting.’ Like *δέγμενος*, this is a difficult word, because it is nearly always used in a present sense.

See on iv. 107. viii. 296. ix. 191.—*τοῖς ἐπιτείλω*, when I have given your orders to Ajax and Idomeneus, sup. 51.

65. *ἀβροτάξομεν*, i. e. *μή πως ἀμάρτωμεν*. Schol. *ἀλλήλων ἀποτύχωμεν*. The epic aorist *ἀμορτεῖν* = *ἀμαρτεῖν* became by transposition *ἀμορτεῖν*, *ἀμβροτεῖν* (*ἡμβροτον*, v. 287), *ἀβροτεῖν*. A secondary present *ἀβροτάζειν* was thence formed, like *σκοπιάζειν* from *σκοπιᾶν*. See Lexil. pp. 82, 85. The resemblance of the word to *ἡμβροτος* and *ἀμβρόσιος* is purely accidental.

67. *φθέγγεο*. Schol. *ἵνα ἐκ τῆς φωνῆς ἐπιγινώσκῃται φίλος ὢν*. Doederlein explains, “speak to them affably,” citing (after others) Thucyd vii. 69, *τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει πατρόθεν ἐπονομάζων καὶ αὐτοὺς ὀνομαστὶ καὶ φυλῇν*. Mr. Newman, “And name the parentage of each, their line of sires recounting.” Mr. Wright, “But as thou passest on, Lift up thy voice, and strictest watch enjoin. Accost each warrior by his father’s name,—Calling to memory glorious deeds of old,—In words of praise, but in no haughty spirit.” The exact sense appears to be, ‘naming each man as the son of his father,’ e.g. *Τυδείδῃ Διόμηδες*, ‘according to his descent,’ i. e. also specifying his family and breed. So too *ὦ Νέστορ Νηληιάδῃ*, inf. 87. The difficulty is, to find an actual example of the *γενεῇ* being added in addressing a person. The Schol. illustrates it, not quite satisfactorily, by *διογενὲς*, in *διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ*.

69. *κυδαίνων*, ‘complimenting.’ Hes.

ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα. ὧδέ που ἄμμιν 70
Ζεὺς ἐπὶ γιγνομένοισιν ἦ κακότητα βαρεῖαν.”

ὧς εἰπὼν ἀπέπεμπεν ἀδελφεόν, εὖ ἐπιτείλας,
αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα ποιμένα λαῶν.
τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
εὐνῇ ἔνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75
ἄσπις καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.

παρ δὲ ζωστήρ κείμετο παναίολος, ᾧ ῥ' ὁ γεραιός
ζώννυθ' ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.
ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
Ἀτρεΐδην προσέειπε καὶ ἐξερεεῖνετο μῦθος

“ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος
νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσιν βροτοὶ ἄλλοι ;
ἦέ τιν' οὐρήων διζήμενος ἦ τιν' ἐταίρων ;
φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ ;”

τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων 86
“ ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,

Opp. 38, μέγα κυδαίνων βασιλῆας δωρο-
φόρους.—μεγαλίζεο, ‘be not haughty,’
μὴ σεμνύνου. Schol. μὴ μέγαλυνε σεαυτὸν
τῇ ψυχῇ, μὴ υπερόπτης γίνου, μηδ' ἀνάξιον
σαντοῦ τὸ ἄλλον κυδαίνειν ἡγοῦ. He
compares Od. xxiii. 174, οὐ γάρ τι μεγα-
λίζομαι οὐδ' ἀθερίζω. “Sui ipse delicti
memor est,” is Doederlein’s remark.

70. καὶ αὐτοὶ, viz. though we are
kings.—ὧδε γιγνομένοις, ‘it was upon us
behaving so,’ i. e. μεγαλιζομένοις, ‘that
Zeus sent grievous calamity.’ So Doe-
derlein, who takes ὧδε in the sense of
τοιούτοις, and regards ἄμμιν as referring
solely to Agamemnon’s treatment of
Achilles. The correctness of this ex-
planation is extremely doubtful. The
Schol. Ven. explains it, (ἐπὶ) τοῖς ἀεὶ
ἀναφυομένοις πράγμασιν, ‘it is thus that
Zeus sends us calamity as circumstances
arise.’ Spitzner, Heyne, and most com-
mentators read γεινομένοισι, meaning ‘to
us at our birth,’ or ‘since we were born,’
viz. to us mortals. Mr. Newman renders
it, ‘Zeus with the past events on us
Distressful moil imposeth.’ On the
whole, the meaning ‘Zeus sent us at our
birth’ seems the simplest and the best.
And so Mr. Wright renders it.

73. ὁ βῆ, viz. Agamemnon himself
went in quest of Nestor; cf. sup. 54.

77. ζωστήρ, the broad belt or girdle,
iv. 134.—ᾧ ζώννυτο, ‘which he used to
gird himself withal when (whenever) he
accounted himself for man-slaying war.’
Theocr. xiv. 81, ἐν δ' αὐτοῖς ἱέρων—
ζώννυται.

79. οὐκ ἐπέτρεπε, he did not give way
to, did not allow age to exert on him its
usual effects. Schol. οὐκ ἐδίδου ἑαυτὸν
τῷ γήραϊ, οὐδὲ ὑπειτάττετο αὐτῷ. “En-
feebling eld resisted,” Mr. Newman. The
imperfect, which was read by Aristar-
chus, is better than the aorist ἐπέτραπε.
Cf. sup. 59.

80. ὀρθωθείς (ii. 42), ‘rising and sup-
porting his head on his arm.’ Eur. Rhes.
init. ὀρθον κεφαλὴν πῆχυν ἐρείσας.

85. ἐπ' ἐμέ. Schol. πρὸς ἐμέ. But the
ἐπὶ seems purposely ambiguous, as Mr.
Newman well renders it, “speak out, nor
silent come on me,” viz. as an enemy
steals against a person. The ἐμέ too seems
emphatic; ‘come not upon me in that
fashion, (who am prepared for you).’—
τίπτε, τί ποτε χρεώ (ικάνει) σε; cf. sup.
43.

γνώσεαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμή
 ἐν στηθέσσι μένη καί μοι φίλα γούνατ' ὀρώρη. 90
 πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδ' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὅφρα ἴδωμεν,
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 δυσμενέες δ' ἄνδρες σχεδὸν εἶται· οὐδέ τι ἴδμεν, 100
 μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι.”
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θὴν Ἐκτορι πάντα νοήματα μητιέτα Ζεὺς

88. γνώσεαι, ‘you should know,’—
 ‘you will recognize if you look at’ &c.

90. See ix. 610.

91. πλάζομαι, ‘I am up and about at night,’ not resting in my tent. So νυκτί-πλαγκτος was used of restless people, Aesch. Ag. 12 and 321.—νήδυμος, *F*ή-δυμος. See ii. 2.

94. ἔμπεδον, my heart does not remain firm in its place, i. e. my courage seems to leave me. So Aesch. Suppl. 784, ἄφυκτον δ' οὐκέτ' ἂν πέλοι κέαρ.

ἰδ. ἀλαλύκτῃμαι. This word does not occur elsewhere. It is said to be the perfect of ἀλυκτέω = ἄλῳ, ‘to be beside oneself.’ Schol. παρὰ τὸ ἀλάλῃμαι. Hesych. τεθορύβῃμαι, ἀπὸ τοῦ κατὰ διάνοιαν ἀλάσθαι.—ἀλαλύσθαι φοβεῖσθαι ἄλῳ. Compare ἀκάχῃμαι and τετρήμαι with ἄλυσκω, ἄλυσκάζω.

96. δραίνεις, δρασείεις, δρᾶν θέλεις. Another word ἄπαξ λεγόμενον. Hence ὀλιγοδρανέων xv. 246.

97. καταβείομεν, by the law of compensation, for καταβείωμεν = καταβῶμεν, like δαμήετε for δαμήτε &c.—δεῦρο, ‘come with me.’

98. ἀδηκότες, ‘wearied,’ ‘satiated.’ See inf. 312. Buttmann (Lexil. p. 23) has discussed this word at some length, and regards it as the perfect of ἀδέω,

whence ἀδην or ἄδδην. See v. 203. The question might perhaps be entertained, whether *F*ᾶδέω is not shortened from ἀ*F*ηδέω.—μὴ κοιμήσωνται is, ‘lest they should have fallen asleep.’ Mr. Trollope well compares Soph. Phil. 30, ὅρα, καθ' ὕπνον μὴ κατακλιθεῖς κυρῇ. There is more difficulty in μενοινήσωσι inf., where the usual idiom would be εἰ μενοινῶσι, or μὴ μενοινήσουσι. The Schol. regards it as a change of construction, as if the poet had meant μὴ ἐκείνοι μὲν ἀμελήσωσιν, οἱ δὲ πολέμοιοι ἀπροόπτως ἐπέλθωσιν. Doederlein, acting perhaps on the hint, makes σχεδὸν—ἴδμεν a parenthesis, but this is forced and unnatural. We may perhaps take μενοινήσωσι as the epic subjunctive virtually equivalent to the future. The nominative is δυσμενέες. “Close at hand sitteth the foe; nor know we Whether perchance in shades of night he eager be to combat,” Mr. Newman.—καὶ διὰ νύκτα, ‘even by night,’ viz. at an unusual time.

99. ἐπὶ πάγχυ, like ἐπίπαν, should perhaps be written in one word, as in Theocr. xvii. 104, *ῥ* ἐπίπαγχυ μέλει πατρώϊα πάντα φυλάσσειν. See on v. 24. Otherwise ἐπὶ belongs to λάθωνται.

104. οὐ θὴν. ‘Not, I trow, *all* his designs will Zeus bring to a successful

ἐκτελέει, ὅσα που νῦν ἔλπεται· ἀλλά μιν οἷω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεύς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔφομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδεΐδην δουρικλυτὸν ἦδ' Ὀδυσῆα
 ἦδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἔασι ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴ πέρ μοι νεμεσήσεται, οὐδ' ἐπικεύσω, 115
 ὥς εὔδει, σοὶ δ' οἷω ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρεῖω γὰρ ἰκάνεται οὐκ ἐτ' ἀνεκτός."
 τὸν δ' αὖτε προσέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων
 "ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120
 πολλάκι γὰρ μεθιῇ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὔτ' ὄκνω εἴκων οὔτ' ἀφραδίῃσι νόοιο,
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὀρμῆν.
 νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη.

end for Hector, viz. even if he appears at present to enjoy the favour of the god, sup. 45.

106. εἴ κεν κ.τ.λ. This is prophetically said, and prepares the reader for the death of Hector by the hands of Achilles.

108. ποτὶ δ' αὖ, 'and let us besides rouse others also in their turn.'

110. Φυλῆος υἱόν. Schol. τὸν Μέγητα (ii. 627).

111. ἀλλ' εἴ τις κ.τ.λ. 'Perhaps too some one would go in quest of and summon these also,' &c. More fully, καλῶς εἴη εἴ τις κ. Lord Derby, "and 'twere well that one Across the camp should run, to call in haste The godlike Ajax and Idomeneus." But μετοιχόμενος merely means μετιῶν, μετελθών.

113. ἐκαστάτω. Ajax had his ships last in the rank, τάξιν ἐσχάτην ἔχει, Soph. Aj. 4.

115. εἴ περ, often in Homer for εἰ καί. See iv. 55. vii. 117. Nestor did not know that in fact Menelaus was gone for that very purpose. Cf. sup. 53.—

ὥς, διότι, ἐπεὶ εὔδει.—πονέεσθαι, Schol. ἐνεργεῖν. See v. 84. ix. 12.

117. νῦν κ.τ.λ., 'now he ought to have been exerting himself amongst (through, or over) all the chiefs, entreating them (to aid); for need has come upon us that can no longer be endured.' Mr. Newman renders κατὰ πάντας ἀρ. "to toil beyond all other chieftains." Mr. Wright is better, "when in this our need Behoved him all his energies to task, And every chief with earnest suit implore." Cf. κατὰ νῆας inf. 141.

120. καὶ ἄνωγα, 'I even bid you, (so far from dissuading you.)'—μεθιῇ (μεθ-ιῶ = μεθήμι), μεθήμιων ἐστί. Hesych. μεθίει· ἀμελεῖ, ἀφῆκεν.

122. οὔτ' ὄκνω κ.τ.λ. 'Not because he gives way to slothfulness, nor through foolishness of mind, but because he is in the habit of looking to me (as the senior), and awaiting my movement.' We might rather have expected οὐκ—οὐδέ.

124. μάλ' ἐπέγρετο, 'he was very wakeful.' Schol. ἐπέστη ταχέως. Pro-

τὸν μὲν ἐγὼ προέηκα καλήμεναι οὓς σὺ μεταλλάξ. 125
 ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ'· ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι."

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
 "οὕτως οὐ τίς οἱ νεμεσῆσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ." 130

ὥς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν
 διπλὴν ἐκταδίην, οὐλῇ δ' ἐπενήνοθε λάχνη.
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶ, 135
 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

πρῶτον ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ
 φθεγξάμενος. τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
 ἐκ δ' ἦλθεν κλισίης, καὶ σφεας πρὸς μῦθον ἔειπεν. 140

"τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
 νύκτα δι' ἀμβροσίην, ὅτι δὴ χρειὼν τόσον ἔκει;"

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ

perly ἐφίστασθαι is used of visions or nightly visitants; here it alludes to v. 34, where Menelaus comes upon his brother suddenly when dressing.

125. καλήμεναι, for καλεέμεναι, like φορήμεναι (φορεῖν) in xv. 310.—οὓς σὺ μεταλλάξ, 'the very men you are inquiring for,' viz. Ajax and Idomeneus, sup. 51.

127. ἵνα γὰρ, 'for that is where' &c. Cf. 62. Doederlein takes ἵνα demonstratively, like ὅς and ὅ for οὗτος. Aristarchus appears to have read ἵνα σφιν κ.τ.λ.—κείνους, viz. Menelaus with Ajax and Idomeneus.—ἡγερέθεσθαι, ἀγερέθω, like ἡερέθονται from ἀφερέθω. The α is changed into η perhaps to represent the double pronunciation of the γ. Compare ii. 304. iii. 231.

129. οὕτως. 'Under these circumstances (if he is as active as you say) no one will be vexed at him or disobey him when (on a future occasion) he urges and exhorts any of the Argives.' They will not take it amiss, as they might do, if they were asked to bestir themselves by one who did nothing himself. Schol.

οὐδεὶς οὐδέπω (οὐδέποτε?) τῶν κελευομένων ἀντερεῖ, ὅταν αὐτοσυγῶντα τὸν βασιλέα δῶ.

133. φοινικέεσσαν (ῖ), pronounced with *synizesis*.—διπλὴν, cf. iii. 126.—ἐκταδίην, Hesychius μεγάλην, ὥστε διπλὴ χρῆσθαι. Schol. ὥστε καὶ διπλῇ αὐτῇ χρώμενον ἔχειν ἐκτεταμένην. Doederlein also explains it 'wide and loose.' Mr. Newman, "double, low-reaching." The word only occurs in this passage in Homer.—οὐλῇ, "woolly." On ἐπενήνοθε see ii. 219. xi. 266. For the scarlet (purple) colour of the robe, see viii. 221.

137. Ὀδυσῆα. See sup. 109. inf. 150.

139. ἰωή. See iv. 276. xvi. 127. Here also the old reading was ἦλθε Φιωή.

142. ἀμβροσίην, 'divine,' Lexil. p. 83. Hes. Opp. 730, μακάρων τοι νύκτες ἔασιν.—ὅτι, for διότι, 'because forsooth,' 'on the ground that such need has come upon us.' Usually, this is taken as a direct question, and so the Schol., ἀντι τοῦ, τί δὴ χρειὼν τόσον ἔκει; (He compares Od. i. 171, where ὅποιός is really *indirect*.) Doederlein interprets, 'is it because?'

“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοὺς. 145
ἀλλ’ ἔπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ’ ἐπέοικεν
βουλὰς βουλεύειν, ἣ φευγέμεν ἥε μάχεσθαι.”

Ὡς φάθ’, ὃ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεύς
ποικίλον ἄμφ’ ὥμοισι σάκος θέτο, βῆ δὲ μετ’ αὐτοὺς.
βὰν δ’ ἐπὶ Τυδείδην Διομήδεα. τὸν δὲ κίχανον 150
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἄμφι δ’ ἐταῖροι
εὐδον, ὑπὸ κρασὶν δ’ ἔχον ἀσπίδας· ἔγχεα δέ σφιν
ὄρθ’ ἐπὶ σαυρωτῆρος ἐλήλατο, τῇλε δὲ χαλκός
λάμφ’ ὥς τε στεροπὴ πατρὸς Διός. αὐτὰρ ὃ γ’ ἥρως
εὐδ’, ὑπὸ δ’ ἔστρωτο ῥινὸν βοδὸς ἀγραύλοιο, 155
αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,
λάξ ποδὶ κινήσας, ὠτρυνέ τε, νείκεσέ τ’ ἄντην.
“ἔγρεο, Τυδέος υἱέ. τί πάννυχον ὕπνον ἰώτεῖς ;

145. μὴ νεμέσα, ‘be not vexed,’ viz. at being thus summoned at such an hour. The excuse offered is the urgency of the need.—βεβίηκεν, see inf. 172.

147. ἥ—ἥε for εἴτε—εἴτε. Doederlein supplies *χρή*. And so the Schol., *ὃν εἰκόσ ἐστι βουλευέσθαι περὶ τοῦ ἥ μάχεσθαι ἥ φεύγειν*. Agamemnon had first (sup. 18) gone to Nestor for advice. Nestor shows that his advice is, to summon a council of chiefs as to whether the Greeks should continue the fight or retire home at once.

149. βῆ δὲ μετ’ αὐτοὺς = εἶπετο αὐτοῖς. Both Mr. Wright and Lord Derby render this “with them,” which would be μετ’ αὐτῶν. The sense is, Ulysses went back to the tent, and then went after, or to overtake, Nestor and Agamemnon, who had proceeded to find Diomedes. See sup. 109.

151. ἐκτὸς ἀπὸ, ‘outside at some distance from.’

152. κρασὶν, i. e. κεφαλαῖς, a rare form of *κάρη*, as is also κράτεσφι in 156. Schol. Ven. στρατιωτικῶς δὲ τοῖς αὐτοῖς ὅπλοις χρῶνται καὶ πρὸς πόνοὺς καὶ πρὸς ἀνάπαυλιν.

153. ἐλήλατο, ‘were driven (fixed in the ground) on their spikes (or butts).’ The *σαυρωτῆρ* is the *οὐρίαχος*, or butt-end of the spear, or rather, the spike for planting it. The use of ἐπὶ is not com-

mon. It seems to mean, ‘resting on.’ As Aristophanes read *σαυρωτῆρας* (Schol. Ven.), we should perhaps restore ἐν, i. e. ἐνελήλατο *σαυρωτῆρας*, ‘had their spikes stuck in the earth,’ like *ὑπέστρωτο ῥινὸν*, ‘had a hide stretched under him,’ inf. 155. Both the shields and the spears were designedly so placed as to be within reach in a moment. Cf. inf. 471.—χαλκός, the brazen point glimmered in the darkness,—a very graphic description.

154. ἥρως, viz. Diomedes. He was sleeping on a bull’s hide laid on the bare ground, but, as a chief, he had a pillow or cushion of bright colours, while his followers reclined on their bare shields.

158. κινήσας, ‘having stirred him.’ The word, implying a gentle movement, qualifies the apparent rudeness of the act, as the Schol. observes. Some take *ποδὶ* to mean Diomedes’s foot. Clearly, it is the dative of the instrument, while *λάξ* describes the mode: lit. ‘having stirred him with his foot by a kick.’

159. ἰώτεῖς. Buttmann, Lexil. p. 188, considers this word connected with ἰω, ‘to breathe or snore.’ It only occurs here and in Od. x. 548. Schol. Ven. *κοιμᾶ, παρὰ τὸ ἀεσαι τὸ κοιμᾶσθαι*. The original form seems to have been *ἰφεφεῖς* or *ἰφετεῖς*, from the root *ἰφ* reduplicated. See on ix. 661.

οὐκ αἶεις ὡς Τρῶες ἐπὶ θρωσμῷ πεδίοιο 160
εἶται ἄγχι νεῶν, ὀλίγος δ' ἔτι χώρος ἐρύκει ;”

ὥς φάθ', ὃ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσεν,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

“σχέτλιός ἐσσι, γεραιέ· σὺ μὴν πόνου οὐ ποτε λήγεις.
οὐ νυ καὶ ἄλλοι ἔασιν νεώτεροι νῆες Ἀχαιῶν, 165
οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων

πάντη ἐποιχόμενοι ; σὺ δ' ἀμήχανός ἐσσι, γεραιέ.”

τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότης Νέστωρ
“ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.
εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν.

ἀλλὰ μάλα μεγάλη χρεὶν βεβίηκεν Ἀχαιοῦς·
νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς
ἣ μάλα λυγρὸς ὀλεθρος Ἀχαιοῖς ἥ ἐ βιῶναι.

ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλῆος υἱόν 175
ἄνστησον (σὺ γάρ ἐσσι νεώτερος), εἴ μ' ἐλεαίρεις.”

ὥς φάθ', ὃ δ' ἀμφ' ὤμοισιν ἐέσσατο δέρμα λέοντος
αἰθωνὸς μεγάλοιο ποδηνεκές, εἶλετο δ' ἔγχος.

160. ἐπὶ θρωσμῷ, ‘on the rise,’ or ‘high ground’ of the Trojan plain. See on xi. 56. “On yonder sloping bank,” Mr. Wright. “On the very margin of the plain,” Lord Derby; both somewhat loosely.

164. σχέτλιος. “Severe thou art,” Mr. Newman. “Unwearied chief,” Mr. Wright. “Beshrew thy heart, old man!” Lord Derby. The context suggests the sense *τλήμων*, ‘much enduring;’ but this is not the usual Homeric meaning, which conveys something of reproach. The Schol. accurately explains it ὁ ἄξια πράσων ἀγανακτήσεως, Thus sup. ii. 112, and Od. xii. 279, σχέτλιος εἶς, ‘Odysseus, περί τοι μένος, οὐδέ τι γυνὴ κάμνεις. See also v. 403. It is difficult to render the word in English. Doederlein thinks it = δαιμόνιος, i.e. σχετὸς ὑπὸ δαίμονος, ‘possessed.’ Hesych. σχέτλιος· τάλας, ἀγνώμων, φορτικὸς, στεναγμοῦ ἄξιος, χαλεπός. The meanings τάλας and χαλεπός best suit this passage.

166. ἔπειτα, ‘next in order.’—σὺ δὲ κ.τ.λ., ‘but there is no dealing with

you,’ *pervicax es*. The Schol. compares xv. 14, ἥ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, ‘Hērē, where he explains it ἀήττητε, πρὸς ἣν οὐδὲν ἐστι μηχανήσασθαι. Mr. Newman’s rendering here is not very good, “distressful is thy vigour.” In viii. 130 ἀμήχανα ἔργα seems to mean ‘deeds which there are no means of averting’ or ‘remedying.’

171. τῶν. Doederlein would supply τινά. Why not τῶν τις, ‘of whom some one might go about and summon the kings.’

172. βεβίηκεν seems hardly a form of the ancient epic language. It occurs sup. 145. inf. xvi. 22, but not elsewhere. Both βιᾶν and βιάσθαι are synonyms of βιάζειν (Od. xii. 297) or βιάζομαι.

173. νῦν γὰρ δὴ. The sense is, ἐν κινδύνῳ ἐστὶν εἴτε ζῆν εἴτε ὀλέσθαι. For the proverb ‘on a razor’s edge,’ see Aesch. Cho. 870. Theocr. xxii. 6, ἀνθρώπων σωτήρας ἐπὶ ξυροῦ ἤδη ἐόντων.

176. εἰ, for εἴτερ, ‘if, as you say.’ Cf. 165.

177. ὃ δὲ, Diomedes. See sup. 24.

βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγειν ἤρωσ.

οἱ δ' ὅτε δὴ φυλάκεσιν ἐν ἀγρομένοισιν ἔμιχθεν, 180

οὐδὲ μὲν εὖδοντας φυλάκων ἡγήτορας εἶρον,

ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.

ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ

θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην

ἔρχηται δι' ὄρεσφι· πολλὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185

ἀνδρῶν ἡδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·

ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν ὄλῳλει

νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ

τετράφαθ', ὅππότε ἐπὶ Τρώων αἰοίεν ἰόντων.

τοὺς δ' ὁ γέρων γήθησε ἰδὼν, θάρσυνέ τε μύθῳ. 190

καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“οὔτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος

αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”

ὥς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο

Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλῇν. 195

τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱός

179. τοὺς δ' ἔνθεν. ‘And them the hero aroused and led (brought) from thence,’ viz. from the place where they had been sleeping.

181. οὐδὲ μὲν. An unusual apodosis for οὐκ ἦσαν ἄρα εὖδοντες, ‘they were not asleep as they had supposed’ (sup. 99). Perhaps there is a confused construction for ἔμιχθεν μὲν φυλάκεσιν, οὐδὲ μὴν εἶρον κ.τ.λ. For the leaders of the guards see ix. 80 seqq.

182. εἶατο. In order that they might keep awake, and yet rest themselves. Schol.

183. The old reading, retained by Heyne, was *δυσωρήσονται*. And so Hesychius: *δυσωρήσονται· δυσφυλακτῆσιν· κακὴν νύκτα διαγᾶγωσι φυλάσσοντες· ὥρος γὰρ ἡ φυλακή*. Doederlein derives *δυσωρεῖν* from ὥρα, not from οὔρος or ὥρος, and explains it ‘have an uneasy time of it.’ He contends that the verb from οὔρος would mean *negligentem custodiam agere*. Compare however Od. v. 466, εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω. ‘And as when dogs keep anxious watch by night,’ Mr. Wright.

184. κρατερόφρονος, “stalwart-hearted,” Mr. Newman.—ἐπ' αὐτῷ, *super eo*,

‘about him.’—σφισιν, Schol. αὐτοῖς τοῖς κυσί.—ὄλωλεν, Schol. ὡς μηδὲ ὕστερον εἰ βουληθεῖεν ὕπνωσόντων.

185. δι' ὄρεσφι, δι' ὄρεων, through mountain passes into or over a wood.

189. τετράφατο, ‘they had their attention constantly turned towards the plain to catch the sound of the Trojans coming (or, if they came) on.’ ὅππότε is *si quando audirent*, not *quotiens audirent*.—ἐπὶ, sc. σφισιν ἐπιόντων.

192. οὔτω νῦν. ‘That's the way, my good lads, to keep watch; let not sleep overtake any of you, lest we become a sport (subject for exultation) to the enemy.’ Schol. τὸ μάλιστα λυποῦν παρέλαβε, χαρὰν πολεμίων.

194. τάφροιο. Schol. διέβη διὰ τῆς τάφρου, ἵνα μὴ θόρυβος ἐν τῷ στρατοπέδῳ γίνηται, τὴν μὲν σύνοδον ὀρώντων, τὴν δὲ αἰτίαν ἀγνοούντων.—διέσσυτο, ‘he hastily crossed the trench.’

195. κεκλήατο, ‘had been summoned to attend.’ Schol. ἐλλείπει ἡ εἰς. See on vi. 87.

196. Νέστορος υἱός. Thrasy medes, who, as well as Meriones, was a leader of the guards, ix. 81, 83. They were now summoned to the council as a com-

ἦσαν· αὐτοὶ γὰρ κάλεον ξυμμητιάσθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄμβριμος Ἑκτωρ 200
 ὁλλὺς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφανσκον.
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ.
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθωιθ' ἐφ' αὐτοῦ
 θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους 205
 ἔλθεῖν; εἴ τινα πού δηῖον ἔλοι ἐσχατόωντα,
 ἧ τινα πού καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσα τε μητιώσι μετὰ σφίσιν, ἧ μεμάασιν
 αἰθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἧ πόλινδε

pliment to the guards who had been found on duty (Schol.). See also sup. 58.

197. αὐτοὶ, sc. οἱ βασιλῆες. In part, this would be meant as a compliment also to Nestor himself. Mr. Trollope is wrong in supplying *ἐαυτούς*.

198. ἐκβῆναι is technically used of crossing and leaving behind a boundary, and in this sense would take the accusative, even without διὰ, as Eur. Bacch. 1044, ἐξέβηνεν Ἀσωποῦ ῥοάς.—ἐν καθαρῷ, ‘on a clear spot.’ This verse occurred viii. 491. As it was now night time, it is not unlikely that this and the two next lines are interpolations. We can only render πιπτόντων ‘who had from time to time fallen,’ ὅσοι ἐπιπτον. Mr. Newman, “Which fell, where Hector yester-eve set pause upon his fury, Prostrate the Argives laying, when the shades of night inclosed him.”—ὅτε δὴ means, ‘when, as all knew,’ i. e. and for no other cause; a compliment to the valour of Hector. See viii. 487.

202. πίφανσκον. From the reduplicated root φα or φαF, with the termination σκω. That φάος and φαίνω are ultimately the same has been elsewhere shown (i. 200). The comment of the Schol. Ven. is correct, ἐνεφάνισον, ἔλεγον· φῶ, φαῖω (φαFω), καὶ πιφαύω, πιφαύσκω. Inf. 478 and 502 the πῖ is long from the doubled F, or from the pronunciation πιπφαύσκω, like ζεφυρή in Od. vii. 119, αἰόλον ὕφιν inf. xii. 208.

204. οὐκ ἂν δὴ. See iii. 52. v. 32. Od. vi. 57. ‘Is there no one now who will have confidence in himself to go’ &c.

Originally, perhaps, πεπίθωι *Fe*δν αὐτοῦ θυμὸν (*suum ipsius animum*). The Schol. compares ἐμὸν αὐτοῦ χρεῖος, Od. ii. 45.

206. ἔλοι. Schol. ζωγρήσει, πρὸς τὸ πυθέσθαι τὰ τῶν πολεμίων.—ἐσχατόωντα (ii. 508), ἐσχατον, ὑπολειπόμενον, πεπλανημένον καὶ περὶ τὰ ἐσχατά μέρη διατρίβοντα, *id.* The sense is, ‘there is a hope that he might’ &c.

207. φῆμιν, some ominous or significant word. It is usually rendered ‘tidings;’ but the word is not a synonym of φάτις. Hesych. φῆμις· φήμη, κληδὼν, φωνή, λόγος. Cf. Od. xiv. 239, χαλεπὴ δ' ἔχε δήμου φῆμις. There are several ways of explaining the lines next following. Doederlein makes μέγα κεν κλέος εἶη (212) the apodosis to εἴ τινα πού (206), regarding ταῦτά κε πάντα πύθοιτο as a parenthesis. Schol. Ven. εἴ τινα τῶν πολεμίων ἀνέλοι, καὶ γνοίη τί βουλευόνται οἱ Τρῶες, καὶ ταῦτα πυθέμενος ὑποστρέψει, μεγάλην ἂν ἔχοι δόξαν. Heyne and Spitzner read ταῦτά κε πάντα in 211, which might be rendered, ‘if, I say, he were to learn’ &c., so as to continue the protasis as far as ἀσκηθῆς. With the punctuation given above (that of Bekker), a new statement commences at v. 211, ‘(then) he might ascertain all these matters, and get back to us unscathed: great (in that case) would be his fame all the world over, and he shall be well rewarded.’

208. ἦ—ἦε. For εἶτε—εἶτε.

209. ἀπόπροθεν, sc. τῆς πόλεως. The question was, whether the ships were still in danger of being burnt by Hector.

ἂψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῦς. 210
 ταῦτά κε πάντα πύθοιτο, καὶ ἂψ εἰς ἡμέας ἔλθοι
 ἀσκηθῆς. μέγα κέν οἱ ὑπουράνιον κλέος εἶη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·
 ὅσσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος ὅιν δώσουσι μέλαιναν 215
 θῆλυν ὑπόρρηνον. τῇ μὲν κτέρας οὐδὲν ὁμοῖον,
 αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται.”

ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης
 “Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220
 ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγὺς ἑόντα,
 Τρώων. ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,
 μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.
 σύν τε δὴ ἔρχομένω καὶ τε πρὸ ὃ τοῦ ἐνόησεν
 ὅπως κέρδος ἔη· μῶνος δ' εἴ πέρ τε νοήσῃ, 225
 ἀλλὰ τέ οἱ βράσσων τε νόος λεπτή δέ τε μῆτις.”

ὧς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπescθαι.
 ἠθελέτην Αἴαντε δὺω, θεράποντες Ἄρης,

210. ἐπεὶ—γε. ‘Now that they have conquered, forsooth (as they imagine), the Achaean host.’ See viii. 500. ix. 1. Their real motive, the Schol. suggests, would rather be a fear of Achilles.

215. ἕκαστος. Nearly always *Fékaistos* in Homer. See on v. 792.—μέλαιναν. Perhaps the black breed was valued for its wool (Od. ix. 426). If each of the generals gave one of these, with a lamb by its side, he would have a present of value if only for the number.—ὑπόρρηνον, the same as ὑπαρνον, ῥάν or ῥήν (*Frân*) being by transposition of letters identical with *Farv-s*, *Farvós*. Like *ar-ies*, the word is connected with ἄρρην, ‘male.’—κτέρας = κτήμα. See xxiv. 235. “Of woolly chattels peerless,” Mr. Newman.

217. εἰλαπίνῃσι, ‘drinking-parties.’ According to Doederlein this word contains the root λαπ, ‘to drink.’ The Schol. compares viii. 162. This custom is the origin of the Athenian *σίτησις ἐν πυρτανείῳ*.—δαίτησι, Hesych. εὐχάιαις.

218. See on vii. 398.

221. ἐγγὺς ἑόντα. He means perhaps to say, that though he will not

have far to go, the risk will be great, and therefore it will be advisable to have a companion. And so the Schol. appears to explain it.

224—6. This passage is remarkable for the recurrence of τε in the epic sense of ‘it may be that.’ Literally, ‘When two go together, it may happen that one perceives before the other, how there may be gain; but, even if a man *should* have perceived it by himself, yet perchance his mind is more sluggish (or, his idea more feeble) and his counsel slight,’ i. e. it derives both promptitude and effect by being shared with another. For εἴ πέρ τε, ‘even if,’ see xii. 223. For the nominative absolute compare iii. 211, ἄμφω δ' ἐξομένω, γεραώτερος ἦεν Ὀδυσσεύς. Plato adopts this passage in the Symposium, p. 174 D.—βράσσων, a word that only occurs here, is by some referred to *βραδὺς*, by others to *βραχύς*. Schol. βραδύτερος, ἐλάσσων. Hesych. βράσσων· ἐλάσσαν, ἢ ἄτακτος.—ὃ οὐ σταθερός· οἶον, ἀκαταστατών, ἀσθενέστερος ὢν. Compare μάσσων for μακίων (μήκιστος), θάσσων for

ἤθελε Μηριόνης, μάλα δ' ἤθελε Νέστορος υἱός,

ἤθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος,

230

ἤθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον

Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων

“Τυδεΐδῃ Διόμηδες ἐμῷ κεχαρισμένε θυμῷ,

τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται ὃν κ' ἐθέλῃσθα,

235

φαινομένων τὸν ἄριστον, ἐπεὶ μεμᾶσσί γε πολλοί.

μηδὲ σύ γ' αἰδόμενος σῆσιν φρεσὶ τὸν μὲν ἀρείω

καλλείπειν, σὺ δὲ χεῖρον' ὁπάσσεαι αἰδοῖ εἴκων,

ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερος ἐστίν.”

ὧς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ.

240

τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης

“εἰ μὲν δὴ ἔταρόν γε κελεύετέ μ' αὐτὸν ἐλέσθαι,

πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,

οὐ περὶ μὲν πρόφρων κραδίῃ καὶ θυμὸς ἀγήνωρ

ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη.

245

τούτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο

ἄμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι.”

ταχίων, πάσσων for παχίων (where the ι takes the sibilant j sound, as in μείζων for μεγίωv). See *New Cratylus*, § 165 (where it is referred to βραδύς).

229. μάλα ἤθελε, ‘was very willing,’ viz. above the rest. See above, 196.

231. τλήμων, πολύτλας. See inf. 497. He is elsewhere described as τλήμονα θυμὸν ἔχων. This characteristic is dwelt on in the verse next following.

235 τὸν, τοῦτον. ‘Him then you shall take to yourself (or ‘select,’ *tibi socium addes*) as a companion, whomsoever you please,—the bravest of those who present themselves, since many are eager.’ Doederlein suspects we should read τῶν μὲν for τὸν μὲν, and φαινόμενον, ‘eum quidem, qui optimus tibi videtur.’

237. μηδὲ σύ. ‘And do not you, through a sense of duty (“from respect to persons,” Lord Derby) in your mind, leave behind the better man, and take as your companion the inferior, complying with your feeling of deference, when you look to his birth; no, not even though he be the more kingly.’ Agamemnon does not wish his brother to go, and so

discourages his being chosen by Diomedes. Doederlein renders αἰδόμενος—ἀρείω, ‘him whom you respect in sincerity of heart as the better man;’ and thinks it opposed to αἰδοῖ, ‘respect due to birth.’ This seems rather forced.

238. ὁπάσσεαι, ‘take as your comrade.’ See on xix. 238.—αἰδοῖ εἴκων, anciently αἰδῶφι Φείκων. For σὺ δὲ repeated (whether redundantly or emphatically) see on iii. 409. vi. 46.

239. βασιλεύτερος, from an old adjective βασιλεῦς. See on ix. 392. Dr. Donaldson (*New Cratylus*, § 254) refers it to a root βασι (bâ, Aesch. Suppl. 868, and βαγδς), and λαδς (λεῖφος).

240. This verse was not in the copy of Zenodotus, and was rejected by the critics. Schol. Ven.

242. αὐτὸν, ‘by my own judgment.’ Ulysses, says the Schol., is chosen rather as a counsellor and as one favoured by the gods, Diomedes having sufficient confidence in his own bravery.

247. περίοιδε, Schol. περισσῶς οἶδε.—νοῆσαι, ‘to devise plans in danger and difficulty.’

τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς
 “Τυδείδῃ, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250

ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἡώς,
 ἄστρα δὲ δὴ προβέβηκε, παροίχωκεν δὲ πλέων νύξ
 τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.”

ὥς εἰπόνθ' ὅπλοισιν ἐνι δεινοῖσιν ἐδύτην.

Τυδείδῃ μὲν ἔδωκε μενεπτόλεμος Θρασυμήδης 255
 φάσγανον ἄμφηκες (τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο)
 καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν
 ταυρείην, ἄφalon τε καὶ ἄλλοφον, ἧ τε καταῖτυξ

249. *μάλ' αἶνεε*. The Schol. says this verse was the origin of the proverb *μηδὲν ἄγαν*. Aeschylus perhaps had it in view in Ag. 889, *ἐναισίμῳς αἰνεῖν*.—*μήτε τι νείκει*, ‘nor on the other hand blame me’ (but adopt a middle course). He fears that *φθόνος* and ill-success may follow excessive praise.

251. *ἀνεται* (pronounced *ἄνεται*) ‘is waning.’—*προβέβηκε*, “are far upon their course,” Mr. Newman. “The stars are high in Heav’n,” Lord Derby.

252. Vulg. *παρέχθηκεν*. Aeschylus has the other form, *ῥέχθηκεν*, Pers. 13 (which Bekker here prefers), and Herod. *οἰχωκῶς* and *οἰχώκεε*. The obsolete *οἰχέω* may be compared with *οἰχινέω* (*ἐξοιχινεύσι*, ix. 384).

253. It may be questioned if this verse is genuine. It was sufficient to have stopped at the preceding, ‘and the greater part of the night is gone.’ It is probable that the division of the night into three or four (*τετράμοιρον νυκτὸς μοῖραν* Eur. Rhes. 5) watches is later than the Iliad; at least, we first find mention of it in Od. xii. 312 (and xiv. 483) *ἡμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει*. The Scholiasts write on this passage at great length; but principally on matters of astronomical and arithmetical calculation. The Venetian Scholiast however records that Aristophanes rejected this verse, but that Zenodotus allowed it (*ἔγραψεν*). The grammatical difficulty is considerable; either *δύο* is here indeclinable, ‘more than two parts,’ or, with Doederlein, we must take *δύο* as the nominative (which Arnold approves), ‘two of (three) parts.’ But *τῶν δύο μοιράων* cannot stand for *δύο τῶν μοιράων*, if *τῶν* be, as it must be,

the article in the proper sense. Anciently (*New Cratylus*, § 155) *δύο* was *δύε* = *δφε*, in which form it is undoubtedly sometimes indeclinable, though from it is formed *δυεῖν* as differing from *δυοῖν*.

254. For the short vowel lengthened before *δεινός*, compare Hes. Scut. 236. Theocr. xxii. 190, and see ix. 415.—*Θρασυμήδης*, i. e. *Νέστορος υἱός*, sup. 196. ix. 81.

256. *τὸ δ' ἐόν*, i. e. *τὸ δὲ φόν*. Diomedes had left his own sword, and so he accepted that of Thrasymedes, to save time.

258. *ἄφαλον*. The *φάλος* (see on iii. 362. v. 743) is by some supposed to have been a thickened ridge on the metallic helm, which at once protected the head from trenchant blows, and also carried the plume. See Buttmann, Lexil. p. 523, who remarks, “It is clear that we have here described a helmet distinguished by nothing externally, but calculated to make the spy as little remarkable as possible.” Properly, *κυνέη* is not a helmet, but a dog-skin cap, or one made of leather of any kind, inf. 262. Illustrations of the Greek *κυνέη* will be found in Rich’s “Dictionary” &c. art. *galea*, which every student of Homer should consult. That careful scholar describes *φάλος* to be “a bright ornament, generally formed of some figure in relief, which was affixed to different parts of the helmet.—In other specimens the crest itself is supported upon a similar figure, in the manner described by Homer, Il. xiii. 614, just under the plume; and sometimes they are seen projecting in very bold relief over the front and round the sides of the casque, when the helmet was called *ἀμφίφαλος*,

κέκληται, ρύεται δὲ κάρη θαλερῶν αἰζήων.
 Μηριόνης δ' Ὀδυσῇ δίδου βιδὸν ἥδὲ φαρέτρην 260
 καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν
 ῥινού ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδοντος ὕος θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως, μέσση δ' ἐνὶ πῖλος ἀρήρει. 265
 τὴν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρ' ἔδωκε Κυθηρίῳ Ἀμφιδάμαντι
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήιον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι. 270
 δὴ τότε Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθεῖσα.
 τῷ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἦκεν ἔρωδιὸν ἐγγυὸς ὁδοῖο

and the *φάλοι* in such cases, when sufficiently large, would touch each other, as mentioned Il. xiii. 132. xvi. 216."

258. *καταῖτυξ* is a word found only in this place. Doederlein would derive it from *κατὰ* and *στέγειν*. Perhaps it belongs to some dialect other than Greek, e. g. Lycian, or Phrygian. Or may it be a corruption of *καταπτύξ*?

263. *ἐντέτατο*, 'it was strongly strung with leather thongs.' See v. 728. A series of coiled straps seems to have formed the interior, for the purpose of affording resistance to blows, which was further increased by its being packed with felt. The boar's tusks on the outside were both for ornament and for protection. For *πῖλος*, 'felt,' see Hesiod, Opp. 542.

264. *ἔχον*, for *ἦσαν*. Doederlein takes it for *ἐξεῖχον*, 'projected.'

266. *Ἑλεῶν* (probably for *Ἑλαιῶν*, 'the olive-grove') was a town in Boeotia, ii. 500. Hence this Amyntor, son of Ormenus, must be distinguished from the father of Phoenix also so named, ix. 448.—Autolyceus was a son of Hermes, *κλεπτίστατος ἀνθρώπων* says the Schol. Hence Martial, viii. 59. 4, "Non fuit Autolycei tam piperata manus." See Plat. Resp. i. p. 334, who makes him the father of Anticlea, the mother of Ulysses; also Od. xi. 85, and xix. 395; the legend

being doubtless invented to account for the cunning of that hero. That the cap should now revert to Ulysses is a pleasing incident, says the Schol. By *ἀντιτορήσας* he conveys his true character as a *τοιχωρύχος*. The *ἀντι* in this compound may imply the standing opposite to make a hole in the wall. Doederlein suggests *ἀντετορήσας*, from *τετορεῖν*, comparing *ἀνατετορεῖν* in v. 337. In Ar. Pac. 381 *τετορήσω* means *τορῶς λέξω*.

268. *Σκάνδειαν*, 'for Scandea,' viz. 'to be taken to,' *εἰς Σκάνδειαν*. Similarly *κεκλήματο βουλῇν*, sup. 195. *πέυθετο Κύπρονδε κλέος*, xi. 21. Scandea was a town in Cythera.

269. *Μόλῳ*, "patri Merionis, xiii. 249," Doederlein.

270. *φορῆναι, φορεῖν*. See ii. 107. vii. 149.

273. *κατ' αὐτόθι*. The *κατὰ* may perhaps belong to *λιπέτην*, by an unusual position, like *ἔχεν κάτα* for *κατέχευ* in ii. 699. Bekker (ed. 2) gives *καταυπόθι*. There is the same uncertainty in Theocr. iii. 21, *τὸν στέφανον τίλαί με κατ' αὐτίκα* (or *καταυτίκα*) *λεπτὰ ποιησεῖς*. Mr. Newman, "on the spot, behind them, all the bravest They left," viz. anxiously awaiting their return.

274. *ἔρωδιον*, 'a heron.' The ancient commentators found a peculiar fitness of an omen unseen but heard, to an expe-

Παλλὰς Ἀθηναίῃ· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν 275
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη
 “ κλυθὶ μεν, αἰγιόχοιο Διὸς τέκος, ἣ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 κινύμενος. νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι
 ῥέξαντας μέγα ἔργον, ὃ κεν Τρώεσσι μελήσει.”

δεύτερος αὐτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης
 “ κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀτρυτῶνη.
 σπείῳ μοι ὥς ὅτε πατρὶ ἅμ' ἔσπεο Τυδείδῳ 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦι.
 τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισιν
 κεῖσ'· ἀτὰρ ἅψ' ἀπιὼν μάλα μέρμερα μῆσατο ἔργα
 σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέστης. 290
 ὧς νῦν μοι ἐθέλουσα παρίσταο καὶ με φύλασσε.
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἥνιν εὐρυμέτωπον
 ἀδμήτην, ἣν οὗ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω, χρυσὸν κέρασιν περιχεύας.”

dition which was to end in seeing nothing, but hearing news from Dolon.

280. κινύμενος, 'even if I stir.' Schol. καὶ ἐπὶ μικράν τινα πρᾶξιν ὁρμῶν.

281. εὐκλείας, εὐκλεFFas. See on ἀκλεές, vii. 100. Others take it as contracted from εὐκλεάας, in place of the more usual εὐκλεεῖς. We have ἐπέων οὖρον εὐκλεῖα in Pind. Nem. vi. 30, εὐκλέα νᾶσον ib. 48. The form may be compared with εὐρρεῖος in vi. 508.

285. σπείῳ, for σπέο (σποῦ), aor. 2 imperative of ἔπομαι, ἐσπόμεν.

286. ἐς Θήβας. See iv. 382 seqq. ib. προῆι, 'went first,' 'preceded as a messenger sent by the Achaeans.' So Doederlein; and this is perhaps justified by the formula προῖέναι κήρυκα, as i. 326. It may also mean (and perhaps this is better), 'went as a messenger in behalf of the Greeks' (ἡ πρὸ ἀντὶ τῆς ὑπὲρ, Schol. Ven.), as a προφήτης, or speaker for them. Lord Derby, "when to Thebes he went, an envoy, in advance."

287. ἐπ' Ἀσωπῷ λίπε. This corresponds with sup. 273.

288. μειλίχιον μῦθον, viz. proposals for peace.

289. μέρμερα ἔργα, "a dire achievement," Mr. Newman. See on xi. 502, and iv. 396, where the adventure alluded to is described.

290. πρόφρασσα, for προφραδία, i. e. πρόφρων.

292. ἥνιν, 'a yearling.' See vi. 94. ἥνις contains the root of ἔνος or ἔνος (cf. ἄφενος), the old word for 'a year,' connected, probably, with εἷς (Fen-s). Unity is naturally associated with the idea of completing a cycle. On the same principle μέις = εἷς is 'a month' (*New Cratylus*, § 154).

294. χρυσόν. It was the custom to gild the horns of an animal consecrated under very special circumstances. See Od. iii. 432—8. This is probably the origin of the golden-horned stag, χρυσόκερας ἔλαφος, Pind. Ol. iii. 29.

ὧς ἔφαν εὐχόμενοι, τῶν δὲ κλύε Παλλὰς Ἀθήνη. 295
οἱ δ' ἐπεὶ ἡρήσαντο Διὸς κούρη μέγαλοιο,
βάν ρ' ἔμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
ἄμ φόνον, ἂν νέκυσ, διὰ τ' ἔντεα καὶ μέλαν αἷμα.

οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶας Ἐκτωρ
εὖδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
ὅσσοι ἔσαν Τρώων ἡγήτορες ἡδὲ μέδοντες.

τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν.
“ τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν
δώρῳ ἐπὶ μεγάλῳ ; μισθὸς δέ οἱ ἄρκιος ἔσται·
δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους, 305

οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
ὅς τίς κε τλαίῃ, οἳ κ' αὐτῷ κῦδος ἄροιτο,
νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι
ἡ φυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,
ἡ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες 310
φύξιν βουλεύουσιν μετὰ σφίσιν, οὐδ' ἐθέλουσιν
νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

298. This line seems to have been imitated by Theocr. ii. 13, *ἐρχομένην νεκῶν ἀνά τ' ἡρία καὶ μέλαν αἷμα*. Compare inf. xxiii. 806, *ψαύση τ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἷμα*. It is alluded to also, as most commentators have supposed, by Xenophon, Ages. ii. 14, though it must be confessed the resemblance is rather slight:—*ἐπεὶ γε μὴν ἔληξεν ἡ μάχη, παρὴν δὴ θεάσασθαι ἔνθα συνέπεσον ἀλλήλοις τὴν μὲν γῆν αἵματι πεφυρμένην, νεκροὺς δὲ κειμένους φιλοῦς καὶ πολέμιους μετ' ἀλλήλων, ἀσπίδας δὲ διατεθραμμένας κ.τ.λ.*

300. *ἄμυδις κικλήσκετο*, ‘he had been calling together,’ viz. καθ’ ὃν καιρὸν καὶ Ἀγαμέμνων, Schol.—*πάντας*, whereas the more cautious Greeks had only admitted a few into their counsels. (Schol.)

303. *ὑποσχόμενος*, ‘undertaking.’

304. *ἄρκιος*, ‘certain,’ ‘well assured.’ See Lexil. p. 165. Hes. Opp. 370, *μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω*.

305. *ἐριαύχενας*, ‘deep-necked,’ one of the marks of a good horse in Plat. Phaedr. p. 253 D, where a distinction is made between *ὑψαύχην*, as a quality of a good steed, and *κρατεραύχην*, ‘having a

stiff, heavy neck,’ as that of a bad one. Schol. *μεγαλοτραχήλους*.

306. The reading in the text is that of Aristarchus. Zenodotus read *αὐτοὺς οἱ φορέουσιν ἀμύμονα Πηλεῖωνα*. The author of the *Rhesus* seems to have found this reading; for he makes Dolon specify as a reward for his services ἵππους Ἀχιλλέως, Rhes. 182. (This may however be taken from 323 inf.) See also Virg. Aen. xii. 351, ‘*ausus Pelidae pretium sibi poscere currus*.’

307. *ὅς τίς κε*. *Ei, qui periculum fecerit*. “On him who hath the hardiment to earn him proper glory,” Mr. Newman. Of course, the clause *οἳ—ἄροιτο* is parenthetic.

309. *ἡέ—ἦ*. This formula, equally with *ἡ—ἦε* (sup. 208, 9) or *ἡέ—ἦε* (xiii. 327), is very common in Homer in the sense of *utrum—an*. It is sometimes so used even by the Attics, e. g. Aesch. Cho. 876, *εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα*. For the sake of distinction, the best texts of Homer accent the two words differently. But in ix. 78, *ἡέ—ἦε*, *aut—aut*, the accent is the same in both.

312. *ἀδηκότες*. See sup. 98.

ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ἦν δέ τις ἐν Τρώεσσι Δόλων Ἐυμήδεος υἱός
 κήρυκος θείοιο, πολύχρυσος πολύχαλκος· 315
 ὃς δὴ τοι εἶδος μὲν ἦν κακός, ἀλλὰ ποδώκης·
 αὐτὰρ ὁ μούνος ἦν μετὰ πέντε κασιγνήτησιν.
 ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν.
 “Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὄμοσσον
 ἥ μὴν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ
 δώσειν οἳ φορέουσιν ἀμύμονα Πηλεΐωνα.
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης·
 τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές ὄφρ' ἂν ἴκωμαι
 νῇ Ἀγαμεμνονέην, ὅθι πού μέλλουσιν ἄριστοι 326
 βουλὰς βουλευεῖν, ἧ φευγέμεν ἧε μάχεσθαι.”
 ὥς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὄμοσσεν.
 “Ἰστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
 μὴ μὴν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330
 Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεῖσθαι.”
 ὥς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν.
 αὐτίκα δ' ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,

314. ἦν δέ τις. See on xvii. 575, and v. 9, ἦν δέ τις ἐν Τρώεσσι Δάρης.

315. πολύχρυσος. Rhes. 170 and 178, ἔστι χρυσοὺς ἐν δόμοις &c. It is singular that the Roman *praecones* (auctioneers and criers) were proverbially rich.

316. εἶδος κακός. The inference drawn from physical degeneracy was moral cowardice; hence, perhaps, his quality of ποδώκης, as δειλός. See on ii. 216. vi. 154.

317. μούνος, the only male. Schol. ὥς γυναικοτραφὴς δειλὸς ἦν καὶ ῥιψοκίνδυνος. Zenodotus read κασιγνήτοισιν, ‘the sole survivor among five brothers.’

322. τοὺς, i. e. ἐκείνους, as inf. 330.

324. ἀπὸ (or ἄπο) δόξης, different from your expectations of me. Like ἀπὸ γνώμης, ἀπ' ἐλπίδος, &c.

327. φευγέμεν κ.τ.λ. As the Greek spy was to ascertain whether the Trojans intended to maintain their ground by the Grecian fleet, or retire to the city (sup. 209), so the Trojan spy is to ascer-

tain the mind of the Greeks in a similar matter.

330. μὴ ἐποχήσεται. This is a formula not uncommon, though not easy to explain, in solemn asseverations, where we should expect either οὐκ ἐποχήσεται or ἥ μὴν μὴ ἐποχήσεται. Doederlein regards ἐποχήσεται as the subjunctive. Compare Ar. Eccl. 1000. Av. 194, and inf. xv. 41, Ἰστω νῦν—μὴ δι' ἐμὴν ἰσότητα Ποσειδάων ἐνοσίχθων πημαίνει Τρῶας.

331. διαμπερές, ‘all your life long you shall glory in your steeds.’—φημι, ὑποισχνούμαι.

332. ἐπώμοσε Bekker with Aristarchus, ἀπώμοσε Heyne.—ἐπίορκον, ‘a false oath;’ not indeed deliberately, but because it was not destined to be fulfilled.—τὸν δ' κ.τ.λ., “yet *him* it keenly stirred,” Mr. Newman.

333. καμπύλα. This frequent epithet of a bow refers, in all probability, not to the *simple* curvature (a necessary condition of every bow), nor perhaps to the

ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα, 335
 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ. οὐδ' ἄρ' ἔμελλεν
 ἔλθων ἐκ νηῶν ἅψ' Ἑκτορι μῦθον ἀποίσειν.
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,
 βῆ ῥ' ἀν' ὁδὸν μεμαῶς· τὸν δὲ φράσατο προσιόντα
 διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν 340
 “ οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 οὐκ οἶδ' ἢ νήεσσιν ἐπίσκοπος ἡμετέρησιν
 ἢ τινὰ συλήσων νεκύων κατατεθνηώτων.
 ἀλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 καρπαλίμως. εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφιν προτιειλεῖν
 ἔγχει ἐπαΐσσων, μή πως προτὶ ἄστυ ἀλύξῃ.”
 ὣς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσιν
 κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίησιν. 350

reverse flexure, something after the form of the letter C, but to the crooked or zig-zag curve peculiar to the so-called Scythian bow. So Theocr. xiii. 56, Μαιωτιστὶ λαβὼν εὐκαμπέα τόξα. See this illustrated in Rich's "Companion to the Lexicon and Dictionary," in v. *arcus Scythicus*. Hence also ἀγκυλότοξος inf. 428. See also on viii. 266, and on iii. 17. iv. 124.

334. ἔκτοσθεν, on the outside of his other attire. Lord Derby, "Forthwith, his bow across his shoulders slung, A grisly wolfskin o'er it, on his head A cap of marten's fur, and in his hand A jav'lin, from the camp he took his way."

335. κτιδέην. The *iktis*, or *ktis*, seems to have been a weasel or marten. It is described by the Schol. on the authority of Aristotle as ζῶον ὀρνιθοφάγον. It occurs in the list of animals in Arist. Acharn. 880. In Plautus, Capt. 184, from its being mentioned in apposition to *lepus*, it might seem to mean 'a rabbit.' Dolon describes his dress more particularly in Eur. Rhes. 208 seqq., where he says he will put on his back a wolf's skin, with the creature's mouth and teeth shown in front, and so walk on hands and knees to imitate a wolf,—τετράπουν μιμήσομαι

λύκου κέλευθον. Homer evidently does not mean this.

339. μεμαῶς, eagerly. This seems to imply, that he now quickened his pace. —φράσατο, ἐνόησεν.

342. ἐπίσκοπος. Doederlein reads ἐπισκοπὸς, as sup. 38.

344. πεδίοιο τυτθόν, 'a little way in the plain.' We must supply ἡμᾶς. παρεξελθεῖν πεδίου would have a totally different sense.

346. καρπαλίμως, construe with ἐπαΐξαντες.—εἰ δ' ἄμμε κ.τ.λ. Schol. εἰ δὲ πλαγίαν ὥς ἐπὶ τὴν πόλιν ποιεῖται τὴν ὁδὸν, ἀπόστρεψε πάλιν αὐτὸν ἐπὶ τὰς ναῦς. The sense of *παρὰ* in the compound however is merely that of 'getting past and keeping ahead.' 'If,' he says, 'he outstrips us in speed, press him hard with the spear, and so drive him into a strait, as it were, in the direction of the ships and away from his own men, lest (by running) towards the city he should escape.'—*παραφθαίησι* (al. *-φθήησι*, for *παραφθῆῃ*), for *παραφθαίη*, with the termination preserved which is more usual in the subjunctive. For *φθαίην*, *φθαίης*, *φθαίη*, were originally *φθαίημι*, *φθαίησι*, *φθαίητι*.

349. ἐν νεκύεσσιν. Schol. ἵνα καὶ αὐτοὶ δόξωσιν εἶναι νεκροί.

ἀλλ' ὅτε δὴ ῥ' ἀπέην ὅσσον τ' ἐπὶ οὖρα πέλονται
 ἡμιόνων (αἱ γάρ τε βοῶν προφερέστεραι εἰσὶν
 ἑλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον),
 τῷ μὲν ἐπεδραμέτην, ὃ δ' ἄρ' ἔσθη δοῦπον ἀκούσας·
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἑταίρους 355
 ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηνεκὲς ἧ καὶ ἔλασσον,
 γυνῷ ῥ' ἄνδρας δῆϊους, λαυσηρὰ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διωκόμεν ὠρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης, 360
 ἧ κεμάδ' ἧ ἐλαγῶν ἐπείγετον ἔμμενές αἰεὶ

351. οὖρα ἡμιόνων, the length or limit of a furrow ploughed by mules, which, says the poet, is something longer than that made by the more sluggish creature, the ox. Compare Od. viii. 124. Il. xxiii. 431. The construction of the ἐπὶ is precisely the same as in ii. 616. iii. 12, where see the notes. Literally, ὅσσον (διάστημα) οὖρα πέλονται ἐπὶ, 'as great a distance as mules' furrow-lengths go to.' This is not precisely the same as ἐφ' ὅσον οὖρα πέλονται. The Schol. Ven. says the accent is not thrown back in the ἐπὶ, because the τ' intervenes. He explains the passage thus: ἡλίκον ὄρμημα γίνεται τῶν ἡμιόνων τεμνόντων αὐλακα. οὖρα, τὰ ὅρια καὶ πέρατα τῆς αὐλακος ἣν τὸ ὀρικὸν ζεύγος τέμνει. (By ὄρμημα he means the 'long pull and strong pull' which the mules take before they stop at the end to take breath, which is said to have been a *plethrum*, or 100 feet.) Lord Derby's version is as follows:—"But when such space was interpos'd as leave Between the sluggish oxen and themselves A team of mules (so much the faster they Through the stiff fallow drag the jointed plough), They rush'd upon him." To which he appends a note, "This comparison does not afford a very accurate criterion of the 'space interposed,' which cannot be estimated without knowing the total distance within which the faster was to outstrip the slower team." The poet does not however appear to describe an actual ploughing-match between oxen and mules, but merely says that the one animal is superior to the other in that kind of work.

plough made of several pieces (opposed to αὐτόγουν, grown in one piece), see Hes. Opp. 433.

ib. νειοῖο, sc. διὰ. Compare θεῖη πεδίοιο in vi. 507. The νεῖδς (νεFFds), *novalis*, is not 'a fallow field,' but a piece of land cleared and ploughed for the first time. The epithet βαθείης shows the new soil to be also stiff from its depth.

354. δοῦπον, the heavy noise of the pursuers' feet.

355. ἔλπετο. Dolon was in fact a coward, and was hoping in his heart that some of his comrades were approaching him, by order of Hector, to turn him back from the expedition. Doederlein follows the Schol. Ven. in placing the stop after ἐκ Τρώων, and construing ἰέναι πάλιν,—'Hector having urged him to go back.'

357. δουρηνεκὲς, ἐφ' ὅσον φέρεται δόρυ, or δουρὸς ἐρῶη, the length of a spear-cast.

360. καρχαρόδοντε, properly, 'with jagged teeth curving inward,' like sharks' teeth. Applied to a dog, the word merely means 'sharp-fanged.' Lord Derby gives "with glist'ning fangs," Mr. Wright, "strong-toothed dogs," neither quite accurately.

361. λαγῶν. Here is the first account of *coursing* a hare.—κεμάδα, 'a fawn.' νεογνὸν ἔλαφον ἢ δορκάδα, Schol.—ἐπείγετον, 'press on.'—ἔμμενές, incessantly. In Od. ix. 386 this word means 'in the same place,' and is used of a drill revolving in one and the same hole, τὸ δὲ τρέχει ἔμμενές αἰεὶ. The creature, says the Schol., runs quicker, but cannot keep at it, like the dogs. The timidity of Dolon is compared to that of the most timid of animals.

353. For the πηκτὸν ἄροτρον, or

χῶρον ἀν' ὑλήενθ', ὃ δέ τε προθέησι μεμηκώς,
ὥς τὸν Τυδεΐδης ἦδ' ὁ πτολίπορθος Ὀδυσσεύς
λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεΐ.

ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσιν 365

φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
Τυδεΐδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων
φθαίῃ ἐπευξάμενος βαλέειν, ὃ δὲ δεύτερος ἔλθοι.
δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης

“ ἦέ μὲν ἦέ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370
δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλυξέμεν αἰπὺν ὄλεθρον.”

ἦ ῥα, καὶ ἔγχος ἀφῆκε, ἐκὼν δ' ἡμάρτανε φωτός,
δεξιτερὸν δ' ὑπὲρ ὦμον εὖξου δουρὸς ἀκωκὴ
ἐν γαίῃ ἐπάγη. ὃ δ' ἄρ' ἔστη τάρβησέν τε
βαμβαίνων, ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων, 375

χλωρὸς ὑπὸ δείους. τῷ δ' ἀσθμαίνοντε κιχήτην,
χειρῶν δ' ἀψάσθη. ὃ δὲ δακρύσας ἔπος ηὔδα.
“ ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κ' ὕμμιν χαρίσαιο πατὴρ ἀπερείσι' ἄποινα, 380

362. μεμηκώς, ‘shrieking,’ ‘screaming,’ as the hare does in extreme alarm. Compare μεμακνῖαι in iv. 435, μακῶν Od. x. 163. There appear to have been three forms of this root, *μηκ*, *μῦκ* (*mug-io*), and *μᾶκ*. Compare *πτωκ*, *πτηκ*, and *πτακ* in *πτήσσω*.

364. λαοῦ κ.τ.λ. Schol. τοῦ Τρωικοῦ λαοῦ χωρίσαντες αὐτὸν ἐδίωκον. See sup. 347.—διώκετον, in later Greek ἐδιώκετην.

365. μιγήσεσθαι. ‘When he, Dolon, in his flight was on the point of coming among the Grecian guards, who would have challenged and stopped him, and thus taken the prize out of the hands of Diomedes, then’ &c.

368. φθαίῃ ἐπευξάμενος, ‘should anticipate him in boasting,’ i. e. should be able to say that he had struck him first, ἐπευξάιτο πρότερος βαλεῖν.—δύετος, Schol. ἡττηθείς ἀπὸ τῶν δρομέων ἢ μεταφορά.—ὃ δέ, i. e. αὐτὸς δέ.

370. δουρὶ κιχήσομαι. Schol. οἶον εἰ μὴ τοῖς ποσὶ δύναιμαι.

373. εὖξου, for εὐξδου, like *δορυσσοῦς* for *δορυσσός*, εὖνους for εὐνοος, &c.

375. βαμβαίνων, speaking indistinctly,

faltering. Some of the old commentators took it (as if from *βαίνω*) to mean ‘going with unsteady steps.’ It appears rather to be a word formed from the sound, like *βομβεῖν* &c. Hesych. *βαμβαίνων* τρέμων τοῖς ποσίν, ἢ τοὺς ὀδόντας [*συγκροῦν*].

376. This verse was perhaps imitated by Theocr. xxiv. 60, *ξηρὸν ὑπαὶ δείους*, ‘too much frightened to cry.’

378. ἐμὲ for ἐμαντὸν, a use not unknown to the tragics.

ιβ. ζωγρεῖτ’. Compare vi. 46, *ζώγρει, Ἀτρεὺς νίε, σὺ δ’ ἄξια δέξαι ἄποινα.—ἐνδον*, ‘at home.’ See sup. 315. Virg. Aen. x. 525, ‘Te precor, hanc animam serves gnatoque patrique. Est domus alta; Jacent penitus defossa talenta Caelati argenti: sunt auri pondera facti Infectique mihi.’—*πολύκμητος*, worked into many forms. This and the next two lines occur vi. 48—50.

380. ἀπερείσια, ἀπειρέσια, ‘to an unlimited amount.’ Schol. οὐ προσέθηκεν ἀριθμὸν, ἐμφαίνων ὥς ὅσα θέλουσι λήψονται. This is probably the true meaning in i. 13, *φέρων ἀπερείσια ἄποινα*, i. e. ‘offering ransom to any amount.’

εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς

"θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω.

ἀλλ' ἄγε μοι τόδε εἶπὲ καὶ ἀτρεκέως κατάλεξον

πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385

νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουνσιν βροτοὶ ἄλλοι ;

ἦ τινὰ συλήσων νεκύων κατατεθνηῶτων ;

ἦ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα

νῆας ἐπὶ γλαφυράς ; ἦ σ' αὐτὸν θυμὸς ἀνῆκεν ;"

τὸν δ' ἡμείβετ' ἔπειτα Δόλων· ὑπὸ δ' ἔτρεμε γυῖα·

"πολλῇσιν μ' ἄτησι παρέκ νόον ἤγαγεν Ἐκτωρ, 391

ὅς μοι Πηλεΐωνος ἀγαυοῦ μώνυχας ἵππους

δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶ,

ἡνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν

ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι 395

ἢ ἐφυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,

ἦ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες

φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν

νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ."

τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς

"ἦ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός, 401

ἵππων Αἰακίδαο δαΐφρονος· οἳ δ' ἀλεγεινοὶ

ἀνδράσι γε θνητοῖσι δαμήμεναι ἦδ' ὀχέεσθαι,

381. ἐπὶ νηυσὶν, detained a captive at the Grecian fleet.

383. καταθύμιος, ἐνθύμιος, 'on your heart.' See xvii. 201. He says this, to induce him by a false hope to give the information he requires. (Schol.)

385. πῇ δὲ κ.τ.λ. For this use of δὲ, intermediate, as it were, between a direct and an indirect question, see on Aesch. Pers. 336, ἀτὰρ φράσον μοι—πόσον δὲ πλήθος ἦν νεῶν. Od. x. 281, ἔπος τ' ἔφατ'—πῇ δ' αὖτ', ὦ δύστηνε, κ.τ.λ.

388. διασκοπιᾶσθαι, 'to spy out every thing.' In xvii. 252 it means ἐποσπεύειν, to superintend and see to every thing being rightly done.

391. ἄτησι. For εἰς ἄτας, says Mr. Trollope. "*Magno meo damno*," Arnold. "By frenzied follies," Mr. Newman. Schol. ἄτας ἔφη τὰς ἐπὶ κακῶ ὑποσχέσεις.

And this is doubtless the right sense: 'By many false promises (delusions) Hector misled my judgment.' For ἤγαγεν Aristophanes read ἤπαφεν.

397—9 were rejected by Aristophanes. —μετὰ σφίσιν, 'among themselves,' in reference to the very words of Hector, sup. 311. Mr. Trollope is therefore wrong in saying it is for μεθ' ὑμῖν. (So however Dr. Donaldson also, *New Crat.* § 142.)

399. ἀδηκότες, wearied, satiated. See sup. 98.

401. μεγάλων. He blames rather the credulity of the messenger who expected such a reward, than the folly of him who promised it (Schol.).—ἐπεμαίετο, see viii. 392.

403. ὀχέεσθαι ἡνιοχέισθαι. These three lines occur also in xvii. 76—8.

ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον 405
 ποῦ νῦν δεῦρο κιὼν λίπες Ἑκτορα ποιμένα λαῶν ;
 ποῦ δέ οἱ ἔντεα κείμεν ἀρήια, ποῦ δέ οἱ ἵπποι ;
 πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί ;
 ἄσσα τε μητιώσι μετὰ σφίσιν, ἣ μεμάασιν
 αὔθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἧε πόλινδε 410
 ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῦς."
 τὸν δ' αὖτε προσέειπε Δόλων Ἑυμήδεος υἱός
 " τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἑκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσίν,
 βουλὰς βουλευεὶ θείου παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἅς εἵρεαι, ἥρως,
 οὗ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσσοι μὲν Τρώων πυρὸς ἐσχάrai, οἷσιν ἀνάγκη,
 οἱ δ' ἐγρηγόρθασιν φυλασσέμεναί τε κέλονται
 ἀλλήλοισ, ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι 420
 εὖδουσιν· Τρωσὶν γὰρ ἐπιτραπέουσιν φυλάσσειν·

407. ἔντεα. If Hector himself was absent on duty, they might perhaps possess themselves of his arms.—ἵπποι, sc. ἐστᾶσι. Cf. iii. 326, ἧχι ἐκάστου ἵπποι ἀερσίποδες καὶ ποικίλα τεύχεα κείμενα.

413. Αἱ καὶ ταῦτα—ἀγορεύσω.

415. Ἴλου, i. e. Φίλον. He was called a son of *Tros*; and, like Dardanus, these were the eponym heroes of different peoples, Ἰλῆϊς, Τρῶες, Δάρδανοι.—σήματι, h. e. ἡρῶν, the barrow or tumulus. See xi. 166. xxiv. 349. Theocr. xvi. 75, ἐν πεδίῳ Σιμόντος ὅθι Φρυγὸς ἥριον Ἴλου. It was μέσσον κατὰ πεδίον, intermediate between the city of Troy and the Grecian ships, and therefore, as the Schol. remarks, an excellent position for Hector, who could thus have his eye, as it were, both on friends and enemies.

416. φυλακὰς ἅς εἵρεαι. 'As for the guards you ask about' &c. The antecedent is attracted to the relative, as in Aesch. Theb. 395, καὶ νύκτα ταύτην ἦν λέγεις,—τάχ' ἂν γένοιτο μάντις. Soph. Trach. 283, τάσδε δ' ἄσπερ εἰσορᾶς,—χωροῦσι πρὸς σε.

417. κεκριμένη, chosen, special (as among the Greeks). Cf. xiv. 19. Pind.

Nem. vi. 2. For ῥύεται (ῦ) see ix. 396. The general sense is, that the watch in the Trojan camp is very lax; only the inhabitants in the city are awake; the allies, trusting to them, are generally asleep.—πυρὸς ἐσχάrai, i. e. those who have hearths and homes,—Τρῶες ἐφέστιοι ὅσσοι ἔασιν, ii. 125. Schol. ὅσοι Τρῶες αὐθιγενεῖς καὶ οὐ ξένοι, ἀλλ' ἐστὶν ἔχοντες.—οἷσιν ἀνάγκη, h. e. ὧν ἐστὶ γνήσιος ὁ κίνδυνος, id. Doederlein understands this rather obscure passage differently; ὅσσοι μὲν πυρὸς ἐσχάrai εἰσὶ, τόσσοι Τρώων εἰσὶν, οὐκ ἐπικούρων, and he places a colon after ἀνάγκη. Lord Derby appears to understand ἐσχάrai of the watch-fires;—"Around the Trojan fires indeed, perforce, A watch is kept; and they, among themselves, Due caution exercise."

419. ἐγρηγόρθασιν, for ἐγρηγόραθα (like ἐπενήνοθα), as well as ἐγρηγόρμαι, sup. 67, seem formed as from ἐγερῆθω.

421. ἐπιτραπέουσιν, ἐπιτρέπουσιν. Cf. sup. 59. The reason alleged in the next line is, that the allies have not the same interest in watching that the Trojans have, viz. the close presence of wives and children.

οὐ γάρ σφιν παῖδες σχεδὸν εἶται οὐδὲ γυναιῖκες.”

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
“πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
εὖδουσ', ἧ ἀπάνευθε; δίειπέ μοι, ὄφρα δαείω.” 425

τὸν δ' ἡμείβετ' ἔπειτα Δόλων Ἐνυμήδεος υἱός
“τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
πρὸς μὲν ἄλδς Κᾶρες καὶ Παῖονες ἀγκυλότοξοι
καὶ Λέλεγες καὶ Καύκωνες δίοί τε Πελασγοί,
πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι
καὶ Φρύγες ἱππόμαχοι καὶ Μήονες ἵπποκορυσταί. 431
ἀλλὰ τί ἦ ἐμὲ ταῦτα διεξερέεσθε ἕκαστα;

εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,
Θρήικες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων,
ἐν δέ σφιν Ῥήσος βασιλεύς, πάις Ἴονῆος, 435
τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·
λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι.
ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται.

424. Schol. τὸ ἐξῆς, πῶς γὰρ νῦν εὖδουσιν, Τρώεσσι μεμιγμένοι ἧ ἀπάνευθε; Supply, from sup. 420, οἱ ἐπικούροι. Bekker and Doederlein, after the Schol. Ven., edit ἧ, without any stop at εὖδουσ'.

427. καὶ ταῦτα. In fact, he tells a great deal more than he was asked. This is extremely natural, and is, as the Schol. remarks, a proof of his fear and his shallowness.

428. πρὸς, i. e. πρὸ, 'fronting the sea,'—the Carians being essentially a maritime people, or as having arrived last (Schol.).—ἀγκυλότοξοι, see sup. 333.

429. On the Carians, Leleges, and Caucones, see *New Cratylus*, § 89. Dr. Donaldson thinks they were all Celts, and that the Pelasgi were Sarmatian or Slavonic. A very intelligent writer on Ethnology in the *Home and Foreign Review* (vii. p. 155) considers the Caucones to have been a Lycian race. In xx. 96, and xxi. 86, the Leleges are associated with people in the Troad. The Schol. says the Caucones were Paphlagonians. Col. Mure (i. p. 43) thinks both were Pelasgic.

430. Θύμβρης. A place in the Troad, not elsewhere mentioned in Homer, but famous for the worship of Apollo. Cf. Eur. Rhes. 224. Virg. Georg. iv. 323.

431. ἵπποκορυσταί. See ii. 1.

432. ἐμὲ, emphatic, 'why do you question me about all these matters severally?'—εἰ γὰρ δὴ κ.τ.λ. 'for if (i. e. as I assume by your questions) you want to penetrate into the Trojan camp (you need not be informed about the others); yonder lie, apart from the others, the Thracians, the last comers, and therefore the outermost of all.' He perhaps wishes, as the Schol. Ven. suggests, to divert them from Hector by holding out the hope of a greater and an easier prize.

435. Ἴονῆος. This seems another name for the Strymon, who according to ordinary accounts (e. g. Eur. Rhes. 394) was the father of Rhesus by one of the Muses. The town of Eïon on the Strymon confirms this opinion.

437. λευκότεροι, scil. εἰσί. Eur. Rhes. 304 they are called χιόνος ἐξανγέστεροι. Virg. Aen. xii. 84, 'qui candore nives anteirent, cursibus auras.' The golden armour of the hero and the golden trappings of his steeds are there described in imitation of this passage.—θείειν, for θεFFειν.

438. 9. χρυσῷ—χρύσεια. The contemptible fellow, as the Schol. observes, has his mind set on gold and silver before

τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,
 ἦλυθ' ἔχων· τὰ μὲν οὗ τι καταθηνητοῖσι ἔοικεν 440
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἥέ με δῆσαντες λίπετ' αὐτόθι νηλεί δεσμῶ,
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο
 ἥε κατ' αἶσαν ἔειπον ἐν ὑμῖν ἥε καὶ οὐκί." 445

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 " μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶ,
 ἐσθλά περ ἀγγείλας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἢ μεθῶμεν,
 ἦ τε καὶ ὕστερον εἰσθα θεὰς ἐπὶ νῆας Ἀχαιῶν 450
 ἢ διοπτεύσων ἢ ἐναντίβιον πολεμίζων
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν."

ἦ, καὶ ὁ μὲν μιν ἔμελλε γενεῖου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασεν 455
 φασγάνῳ αἶξας, ἀπὸ δ' ἄμφω κέρσε τένοντε
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο

all things. See sup. 379.—πελώρια, "Of size enormous," Mr. Wright. But the Schol. says πελώρια οὐ κατὰ τὸ μέγεθος νῦν μεγάλα, ἀλλὰ κατὰ τὸ κάλλος τεράστια.

441. θεοῖσιν. Rhes. 301, ὁρῶ δὲ Ῥῆσον ὥστε δαίμονα ἐστῶτ' ἐν ἵππεοισι Θρηκίοις ὄχοις.

442. πελάσσετον, 'ye shall bring me,' i. e. bring me. See on xiii. 47. iii. 103. He asks to be taken to the Greek ships, that he may be detained there in custody as a hostage, till they have ascertained whether he is speaking the truth about Rhesus.

444. ἔλθητον. He should rather have said ἐλθόντες, πειρηθῆτον, 'till you have been and tried whether I spoke truly before you or not.' The Schol. notices the unusual οὐκί for οὐχί.

447. Δόλων. It is probable that this is a slip on the part of the poet, who forgot that Diomedes and Ulysses had not been told the man's name. The attempts of the commentators to explain away the difficulty are not satisfactory.

448. ἀμάς. See on vi. 414.

449. ἀπολύσομεν, 'let you off for a ransom.'

450. ἦ τε, the apodosis: 'it may be that you will afterwards go to the ships either as a spy or as an open fighter.' The τε expresses probability (sup. 224), and the ἦ conveys a strong assertion of it, like ἦ μὴν.—εἰσθα, like ἦσθα, οἶσθα &c., from εἶμι. On the termination θα in the second person the student may consult *New Cratylus*, § 353.

453. σὺ is emphatic: 'you at least will not hereafter be a mischief to the Argives.'

454. ἔμελλε. Schol. τάχιστα αὐτὸν ὁ ποιητὴς ἀναίρει, ἵνα μὴ φθάσῃ γονυπετῶν. To slay a suppliant was not permitted to a Greek: he is slain as a traitor and enemy, just as he was going to place himself in the position of a suppliant.

456. φασγάνῳ αἶξας, 'making a dash with his sword,' as we should say. The phrase occurs v. 81. viii. 88.

458, 9. κτιδέην. See sup. 335. On παλίντονα, viii. 266. sup. 333.

καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι διὸς Ὀδυσσεύς 460

ὑπόσ' ἀνέσχεθε χεῖρί, καὶ εὐχόμενος ἔπος ἤῤα.
“χαῖρε θεὰ τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ
πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὖτις
πέμψον ἐπὶ Θρηγκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

ὥς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑπόσ' αἰείρας 465
θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν,
ξυμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
μὴ λάθοι αὖτις ἰόντε θοὴν διὰ νύκτα μέλαιναν.
τὼ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
αἶψα δ' ἐπὶ Θρηγκῶν ἀνδρῶν τέλος ἵξον ἰόντες. 470
οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν

460. Ἀθηναίῃ. This offering was a return for the goddess having answered his prayer, sup. 278.—ληϊτίδι, like ἀγε-
λείῃ, the giver and receiver of booty. Schol. τῇ παραιτίᾳ γιγνομένη τοῦ λείαν λαβεῖν.

462. τοῖσδεσσι may perhaps be explained by an hyperthesis of syllables, τοισ—δε—σι for τοισ—σι—δε. It occurs several times in the Odyssey, but nowhere else in the Iliad. Dr. Donaldson (*New Crat.* § 156) somewhat strangely thinks the termination is regularly inflected from δεις, an old form of the second numeral.

463. ἐπιδωσόμεθα, *donabimur*. Schol. ἐπιδόσεων καὶ δώρων ἀξιώσομεν. This was the reading of Aristarchus, and is adopted by Bekker and Spitzner. Heyne, Doederlein, and most editors retain the vulgate ἐπιβωσόμεθ', *invocabimur*, as in Od. i. 378, ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας (for ἐπιβοήσομαι). If ἐπιδωσόμεθ' is right (and it is not recognized by Hesychius), it is a very exceptional use of the word. We may perhaps compare περιδόσθαι, 'to wager.'—καὶ αὖτις πέμψον, 'conduct me on this new enterprise also.'

465. ἔθεν. Pronounced σφέθεν, *swe-then*.

466. ἀνὰ, 'on to;' 'on' would be ἀνὰ μυρίκην, but the θῆκεν indirectly implies motion. Lord Derby misses the sense here:—"Thus as he spoke, amid the tamarisk scrub Far off he threw the trophies." Mr. Wright, "he hung them high Upon a tamarisk tree," which is correct.—δέελον, here for δῆλον. Pro-

bably this form (δεφέλη) is also found in δείλη, 'afternoon,' i. e. 'the day as yet visible;' though Buttmann derives this from εἴλη. But εἴλη would not, and δέ-
φελος would, explain the form δειελινός, Theocr. xiii. 33. Compare ἀρίζηλον θῆκεν, ii. 318. Doederlein follows Hesychius in explaining δέελον by δεσμόν, 'he affixed to it a tie, and (added) a mark by putting a handful of reeds and green twigs of tamarisk.' Aristarchus explained it by εὔρετον, as if from δήεις. The gloss of Hesychius (δέελος· δεσμός. ἄμμα), which some think corrupt, probably arose from an ancient but erroneous interpretation of this passage. That the τε should be redundant after σῆμα, if δέελον is for δῆλον, seems incredible. We might conceive the old reading to have been σῆμ' ἀνέθηκεν, 'he set up besides a conspicuous mark,' or trophy. (Schol. τροπαίου σχῆμα μιμεῖται.) The mark however seems rather to have been a bundle of grass and twigs laid on the ground, lest he should miss the tree on which the spoils were temporarily hung, but which he intended to carry away on his return. Cf. inf. 527. Pliny, Ep. vii. 27. 11, 'desertus herbas et folia concepta signum loco ponit.'

468. λάθοι. Lest the spoils should escape their notice, i. e. be missed, as they returned in the dark.—διὰ τ' ἔντεα, see sup. 298.

470. τέλος, 'the company,' τάγμα. Cf. sup. 56.

471. ἀδηκότες, sup. 98. They were weary as being νεήλυδες, sup. 434.

καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
τριστοιχί· παρὰ δέ σφι ἐκάστῳ δίζυγες ἵπποι.
Ῥῆσος δ' ἐν μέσῳ εἶδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475

τὸν δ' Ὀδυσσεὺς προπάρειθε ἰδὼν Διομήδεϊ δειξεν.
“οὐτός τοι Διόμηδες ἀνὴρ, οὗτοι δέ τοι ἵπποι,
οὓς νῶιν πίφανσκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
ἀλλ' ἄγε δῆ, πρόφερε κρατερὸν μένος· οὐδέ τί σε χρή
ἐστάμεναι μέλεον ξὺν τεύχεσιν, ἀλλὰ λυ' ἵππους. 480
ἥ ἐ σὺ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

ὧς φάτο, τῷ δ' ἔμπνέυσε μένος γλαυκῶπις Ἀθήνη,
κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς
ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι γαῖα.
ὡς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθών, 485
αἴγεσσ' ἢ οἴεσσι, κακὰ φρονέων ἐνορούσῃ,
ὧς μὲν Θρήικας ἄνδρας ἐπώχετο Τυδέος υἱός,
ὄφρα δυνάδεκ' ἔπεφνεν. ἀτὰρ πολύμητις Ὀδυσσεύς,

472. εὖ κατὰ κόσμον. In the *Rhesus*, v. 764, a greater remissness in the Thracian camp is described,—οὐδ' ἐφρουρεῖτο στρατὸς φυλακαῖσι νυκτέροισιν, οὐδ' ἐν τάξεσιν ἔκειτο τεύχη.

475. δέδεντο, 'were tethered.' The ἐπιδιφριάς is explained by the Schol. as the 'stepping-board' of the car, or the part behind where the warrior ascends. Another Schol. explains it ἐξ ἄντυγος (v. 262), Hesychius περιφέρεια τοῦ ἄρματος. It is very probable that ἐπιδιφριάς was the distinctive name for the short low rail in front, as opposed to the ἄντυξ, or curved loop at the back of the car. So Lord Derby, "suspended to the chariot's topmost rail."

476. προπάρειθε, πρόσθεν, πάρος. The word is used of *time* in the *Odyssey*, not elsewhere in the *Iliad*.

478. πίφανσκε, 'told us of.' On the long ῖ both here and inf. 502, see sup. 202.

479. πρόφερε, *exsere*, 'put forth.' Schol. οὐκ ἐς τὸ φονεῖν, ἀλλ' εἰς τὸ δρᾶν τὰ χρεῖδη.—ξὺν τεύχεσιν, 'ready armed as you are.'—μέλεον, ἡλίθιον, 'idle.' Cf. *Rhes*. 622, Διόμηδες, ἢ σὺ κτεῖνε Θρήικιον λεῶν, ἢ μοι πάρες γε, σοὶ δὲ χρὴ πᾶλους μέλειν. On ἐστάναι in this sense see iv. 90. 201. 328.

483. ἐπιστροφάδην, turning suddenly upon them on this side and that. Schol. τῇ καὶ τῇ. Cf. xxi. 20, 1. Hesych. ἐπιστρεφόμενος ἰσχυρῶς, ἢ μετὰ ἐπιστροφῆς τοῦ σώματος, οἷον ἐπεστραμμένως καὶ ἐνεργῶς.—ἀεικῆς, 'shocking,' such as is unfit to be listened to. Ovid, *Her. i.* 41 (Penelope to Ulysses):

"Ausus es, o nimium nimiumque oblite tuorum,

Thracia nocturno tangere castra dolo;

Totque simul mactare viros, adjutus ab uno;

At bene cautus eras, et memor ante mei.

Usque metu micuere sinus, dum victor amicum

Dictus es Ismariis isse per agmen equis."

485. ἀσημάντοισιν, 'without keepers,' σημάντορες. Hesych. ἀφυλάκτοις.—κακὰ φρονέων, 'meaning harm,' as if he had the *mind* of an enemy.

487. ἐπώχετο, went about amongst,—*versabatur inter viros*.—

488. δυνάδεκα. He seems to have made an interval in the three ranks (sup. 473) by killing four in each till he reached *Rhesus*.

ὃν τινα Τυδείδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν,
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι 491
 ρεῖα διέλθοιεν, μηδὲ τρομοείατο θυμῷ
 νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 [τὴν νύκτ', Οἶνείδαο πάις, διὰ μῆτιν Ἀθήνης].
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,
 σὺν δ' ἤειρεν ἱμάσι, καὶ ἐξήλαυνεν ὁμίλου
 τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι.
 ροίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίῳ.
 αὐτὰρ ὁ μερμήριζε μένων ὅτι κύντατον ἔρδοι,
 ἧ ὅ γε δίφρον ἐλὼν, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερύοι ἧ ἐκφέροι ὑψόσ' αἰέρας, 505

489. ὃν τινα—πλήξειε. See sup. x. 11, ii. 188, and compare v. 269, 70.

493. ἀήθεσσον, ἀήθεις ἦσαν, as new comers (434) they were unused as yet to dead bodies. See xi. 534. Or αὐτῶν may mean, to Tydides and Ulysses, who would have to drive them. Hesych. ἀήθεσκον (cod. —καν), ἀσυνήθεις ἦσαν. This verb ἀηθέσσω = ἀηθέω does not again occur in Homer.

494. βασιλῆα, Ῥήσον.—τὸν, for τοῦτον, 'him beside the other twelve he deprived of sweet life.' Cf. vi. 17.

496. ἀσθμαίνοντα, "painfully breathing," Lord Derby. "Gasping already," Mr. Wright and Mr. Newman.

ibid. ὄναρ. This incident is enlarged upon in the Rhesus, where a prophetic dream is assigned to the charioteer of Rhesus, not to the king himself, v. 780. Homer means that Rhesus was breathing hard from a nightmare. Schol. ὅταν τις νυκτὸς κακῷ τινι περιπέσῃ, φάμεν ὅτι κακὸν ὄναρ εἶδεν ὁ δεῖνα. "It seems" (says Mr. Trollope) "that a belief prevailed, that persons were by this means informed of imminent danger; and that their dreams were allied to the situations in which they were placed." He illustrates this by several examples.

498. ὁ τλήμων. Cf. sup. 231.

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499. ἤειρεν is rightly referred by Doederlein to εἶρω, not to αἰέρω. So also Schol. συνέζευξεν. 'He strung them (coupled them) together with thongs.' Lord Derby is again inaccurate, "he gather'd up the reins." The root εἶρ, *ser*, took the digamma (see on iv. 117), which would lengthen εἶρω to εἰέρω, as εἵκοσι to εἰέκοσι, εἵσατο to εἰέσατο &c. See on xxi. 295. In xv. 680 perhaps the old reading was συνεφέρεται.

502. ροίζησεν, 'he whistled.'—πιφαύσκων, by way of giving a signal; see on 202 and 478.

503. ὁ, Diomedes.—ὅτι κύντατον (κύντερον Trollope), 'what deed most audacious of all he might still do.' There is a notion of recklessness and impudence combined, and a slight irony, as Doederlein remarks, as if any deed could exceed in impudence the killing of the owner and the carrying off of his chariot. Mr. Newman well, though somewhat quaintly, renders the verse, "He on some new daredevilry, staying behind, did ponder." The comparative κύντερον occurs viii. 483. It is said to be from κύων, but this is probably a mistake; it is irregularly formed from κυν, the root of κύων, *canis*, as if for κυνότερον.

505. ἐξερύοι, ἐκφέρουι, 'should draw it

B B

ἦ ἔτι τῶν πλεόνων Θρηγκῶν ἀπὸ θυμὸν ἔλοιτο.
 εἶος ὃ ταῦθ' ὤρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 ἐγγύθεν ἵσταμένη προσέφη Διομήδεα δῖον
 “νόστου δὴ μνήσαι, μεγαθύμου Τυδέος νιέ,
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
 μή πού τις καὶ Τρώας ἐγείρῃσιν θεὸς ἄλλος.”

ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 καρπαλίμως δ' ἵππων ἐπεβήσετο. κόπτε δ' Ὀδυσσεύς
 τόξω· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

οὐδ' ἀλαοσκοπὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
 ὡς ἴδ' Ἀθηναίην μετὰ Τυδέος νιὸν ἔπουνσαν·

τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,
 ὥρσεν δὲ Θρηγκῶν βουληφόρον Ἴπποκόωντα,
 ῥήσου ἀνεψιὸν ἐσθλόν, ὃ δ' ἐξ ὕπνου ἀνορούσας,
 ὡς ἶδε χῶρον ἐρήμον ὅθ' ἔστασαν ὠκέες ἵπποι, 520
 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,
 ὣμωξέν τ' ἄρ' ἔπειτα, φίλον τ' ὀνόμηνεν ἑταῖρον.

Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὦρτο κυδοιμός
 θυνόντων ἄμυδις· θηεῖντο δὲ μέρμερα ἔργα,
 ὅσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σκοπὸν Ἑκτορος ἔκταν,

out by the pole, or carry it out by hoisting it on high.' The doubt about the chariot resolves itself thus into two questions. The passage is of importance, as showing conclusively the very small size of the Homeric war-car. Lord Derby renders *δίφρον* "the seat," and appears to think the plan was to remove that from the *ῥυμός*. But *ῥυμοῦ* is the genitive of the part seized, as Mr. Wright properly renders it, "whether to seize the car—and drag it by the pole."

506. *τῶν πλεόνων*, sc. *πλεόνων τούτων*, 'more than those already slain.'

510. *πεφοβημένος*, 'driven thither in hasty flight.' Schol. *εἰς φυγὴν τραπέλεις, διωκόμενος*. Either 510 or 511 seems interpolated.

513. *ἵππων*. Doederlein rightly (cf. inf. 527, 8) understands this of the car yoked to the horses, and supposes that Diomedes waited to remove the car, and further, to yoke the horses. Compare viii. 129. Others take the meaning to be,

that he mounted the horses and rode off. Schol. *κέλῃσι μὲν οὐδ' ἐν τοῖς ἀγῶσιν εἰσάγει χρωμένοις, νῦν δὲ διὰ τὴν χρεῖαν*. There are two passages which clearly prove that riding the single horse (*κέλης*, Lat. *celer*) was known in the Homeric times, II. xv. 679, and Od. v. 371.

516. *ἔπουνσαν*, here for *ἐπομένην*, as *ἔπον* xi. 482. The *μετὰ* means 'to,' i. e. to join him in the action. Schol. *ὡς εἶδεν ἐλθοῦσαν* (he should have said *ιοῦσαν*) Ἀθηναῖαν πρὸς Διομήδην.

521. *φοναί*, 'carnage,' occurs also xv. 633. Euripides uses *σφαγαί* in the same sense, of the slaughter of Rhesus (Rhes. 790).

522. *ὀνόμηνεν*, called by name, viz. in affectionate regret for his death. Schol. *οὐ μόνον ὥμωξεν, ἀλλὰ καὶ φίλον καὶ ἑταῖρον ὀνόμασεν*.

524. *ἄμυδις*, 'rushing together' (at the cry of *Hippocōon*).—*θηεῖντο*, 'gazed with astonishment at.' On the Ionicism see vii. 444.—*μέρμερα*, xi. 502. sup. 48.

ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε δίφιλος ὠκέας ἵππους,
 Τυδείδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα
 ἐν χείρεσσ' Ὀδυσῇι τίθη, ἐπεβήσετο δ' ἵππων.
 μᾶστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην 530
 [νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ].

Νέστωρ δὲ πρῶτος κτύπον αἶε, φώνησέν τε
 “ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει. 535
 εἰ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης
 ᾧδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.
 ἀλλ' αἰνῶς δειδοίκα μετὰ φρεσὶ μή τι πάθωσιν
 Ἀργείων ὄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”

οὐ πῶ πάν εἶρητο ἔπος ὅτ' ἄρ' ἤλυθον αὐτοί. 540
 καί ρ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μειλιχίοισιν.

πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότα Νέστωρ.
 “εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ὅππως τούσδ' ἵππους λάβητον· καταδύντες ὄμιλον 545
 Τρώων; ἢ τίς σφῶε πόρεν θεὸς ἀντιβολήσας;

527. ἔρυξε, ‘drew up.’ Ulysses stops at the place he had marked (sup. 467) in order to take from the tree the spoils of the slain Dolon.

531. Bekker omits this verse, which is not found in the Venetian MS. It is difficult to see why the horses of Rhesus should wish to go to the Grecian camp; yet nothing more may be meant, than that they went that road as readily as any other. Moreover, this verse forms a good and natural conclusion to the adventure. It does not appear improbable that what follows to the end was added by another, though doubtless ancient, hand.

534. Zenodotus omitted this verse.

535. This verse is said to have been quoted by Nero when overtaken by his pursuers, and just before he committed suicide, Sueton. Ner. § 49.

536. ὁ κρατερός. Here we have the true article, as ὁ τλήμων sup. 231. 497, οἱ ἄριστοι inf. 539.

537. ἵππους. This must be referred to a mere wish or guess, i. e. hope that

some Trojan steeds have been captured. At present, he knew nothing of the exploit.—ᾧδε, ‘this way,’ ‘hither,’ as Oed. Col. 1547, τῇδ', ᾧδε, τῇδε βάτε.—ἄφαρ, ‘forthwith,’ Schol. ἐσπευσμένως.

539. ὀρυμαγδοῦ, ‘the throng and scurry of the Trojan host.’ See sup. 185.

540. ὅτ' ἄρ'. ὅτ' ἐπῆλυθον would be more euphonious. In the next line, καί ρ' οἱ μὲν means οἱ μὲν ἔπειτα.—χαρέντες, see vi. 481. vii. 54.

544. This is nearly the same verse as in Od. xii. 184, where the Sirens address Ulysses with δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν. See however ix. 673, and on xi. 430.

545. λάβητον, the dual of the aorist, like κάμετον in viii. 448.

546. Here σφῶε compared with σφῶι inf. 552 well illustrates the difference in Homer between σφῶε = αὐτοὺς and σφῶ or σφῶι = ‘you too.’ See i. 8. vii. 280. xii. 366. Lexilogus, p. 426 &c.—τις θεός. Schol. ἢ διὰ τὸ κάλλος, ἢ διὰ τὸ ἀμήχανον εἶναι δύο εἰς σκοπὴν ἀπελθόντας τοιαῦτα λαβεῖν λάφυρα.

αἰνῶς ἀκτίνεσσι ἑοικότες ἡελίοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τί φημι
μιμνάξιν παρὰ νηυσί, γέρων περ ἔων πολεμιστῆς·
ἀλλ' οὐ πω τοίους ἵππους ἴδον οὐδέ νόησα.

550

ἀλλά τιν' ὕμ' οἶω δόμεναι θεὸν ἀντιάσαντα·
ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς
κούρη τ' αἰγιόχοιο Διός, γλαυκῶπις Ἀθήνη."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
"ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
ῥεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας ἡέ περ οἶδε
ἵππους δωρήσαιτ', ἐπεὶ ἡ πολὺν φέρτεροι εἰσίν.
ἵπποι δ' οἶδε γεραιὲ νεήλυδες, οὓς ἐρεεῖνεις,
Θρηίκιοι· τὸν δέ σφι ἄνακτ' ἀγαθὸς Διομήδης
ἔκταγε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους.
τὸν τρισκαίδεκατον σκοπὸν εἴλομεν ἐγγύθι νηῶν,
τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέριοι
Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί."

555

560

ὥς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
καγχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί.

565

οἱ δ' ὅτε Τυδείδew κλισίην εὐτυχτον ἵκοντο,
ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμάσιν
φάτνῃ ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες,

νηὶ δ' ἐνὶ πρυμνῇ ἔναρα βροτόεντα Δόλωνος
θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαιάτ' Ἀθήνη.

570

αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση

547. *ἑοικότες*, sc. *εἰσί*. The change of case, says the Schol., is intended to express surprise.

548. *ἐπιμίξις* is properly 'social intercourse for mutual advantage.' So *ἐπιμίξαι* in Thuc. v. 35. He here means, that he often meets the Trojans in fight. The Schol. records another reading *ἀναμίσσομαι*.

557. *φέρτεροι*, scil. *οἱ θεοί*.

561. *τρискаίδεκατον*. Sup. 495, Rhesus, not Dolon, was called the thirteenth slain. Here he mentions Rhesus first and independently, then 12 + 1. The Schol. Ven. says that some erroneously

wrote *τὸν τετρακαίδεκατον*.

565. *καγχαλόων*, *cachinnans*, laughing or smiling with secret satisfaction. See iii. 43. vi. 514.

570. *πρυμνῇ*. See sup. on 35.

571. *ὅφρα*, 'till he should have got ready,' *donec parasset*. So Doederlein. (Schol. *ἀντὶ τοῦ ἔως*.) The spoils had been solemnly dedicated to the goddess sup. 460. "This is the only passage in Homer where there is mention of trophies properly so called; i. e. of one part of the booty consecrated to the gods." Arnold.

572. *ἰδρῶ*, for *ἰδρόφα*, as *ἰχῶ* for *ἰχῶρα*

ἔσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλόν
 νύψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ, 575
 ἔς ῥ' ἄσαμίνθους βάντες ἐνξέστας λούσαντο.
 τὼ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνη
 πλείου ἀφυσσόμενοι λείβον μελιγδέα οἶνον.

v. 416, ἡῶ for ἁΨάα &c. So inf. 576, the spondaic termination is the result of the change from λοΨέσαντο. This washing (like that in i. 313) was a preparation for the dedicatory sacrifice. It was therefore rather ceremonial than a matter of personal comfort, which is meant rather in 576. Similarly Callim. Lav. Pall. 9, ὑφ' ἄρματος αὐχένος ἵππων λυσαμένα παγαῖς ἔκλυσεν ὠκεανῶ ἰδρῶ καὶ ῥαθίμιγγας.

573. λόφον, 'the back of the neck.' The Schol. compares the adverb καταλοφάδεια in Od. x. 169.

575. ἀνέψυχθεν, *refecti essent*.

577. λίπ', for λίπα. Literally, 'having rubbed on themselves smooth grease by the use of oil.' See on xviii. 350. So λίπα ἀλείψασθαι in Thuc. i. 6, where see Arnold's note. Hesiod, Opp. 522, εἶτε λοεσσαμένη τέρενα χροά καὶ λίπ' ἐλαίῳ χρισαμένη. Some take λίπ' for λιπῖ, and so Lord Derby, "and all their limbs Anointed freely with the lissom oil."

578. δείπνῳ, the sacrificial banquet, i. e. that which usually followed the slaughter of the victim. Schol. Ven. ἐπὶ πάντων τοῦτο νοητέον, οὐκ ἐπὶ μόνου Διομήδους καὶ Ὀδυσσέως.

ΙΔΙΑΔΟΣ

Λ.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
 ὤρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
 Ζεὺς δ' Ἐριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσιν.
 στή δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ,

5

The Eleventh Book was inscribed Ἀγαμέμνονος ἀριστεία (as the Fifth was Διομήδους ἀριστεία), viz. the valorous deeds of the Chief in slaying the Trojans, 107—274. The rest of this long book is taken up with varied incidents, the principal of which is the caring for the wounded Machaon in the tent of Nestor, and the somewhat prolix narrative of his youthful exploits by the latter, 618—801.

Col. Mure contends that Book xi. is in a manner a sequel to Book x., which by many has been considered an interpolation. "In the first nine Books there is no allusion to any special military connexion or comradeship between Ulysses and Diomed. The subject of the tenth Book hinges essentially on the formation of that comradeship. In the ensuing battle accordingly of the eleventh Book these two heroes are found still conjointly and in partnership, stemming the adverse tide of war." (Vol. i. Preface, p. xii.) He notices also "the poetical value or even necessity of the tenth Book, with its brilliant and cheering exploits, to account for the change of feeling in the army between the ninth and eleventh books, from despondency at the close of the one, to cheerful hope and confidence at the commencement of the other."

1. Τιθωνοῖο. He is only mentioned by Homer here, in Od. v. 1, where these two lines occur, and in xx. 237 inf. as a son of Laomedon. Prof. Max Müller (Lectures on Language, i. p. 11) says, "Eos was a name of the dawn before she became a goddess, the wife of *Tithonos*, or the dying day." The legend was, that Aurora took up to heaven as her spouse the handsome brother of Priam, or according to another account, Cephalus; see Eur. Hippol. 455. The root of Ἦὼς is *āF*, the same as in *āhr*, *āhtēs*, and connected with *FaF* (*phāos*).

3. Ἐριδα, Discord.—*προΐαλλε*, *προέηκε*.—*τέρας*, Schol. οἱ μὲν τὸν πόλεμον (i. e. περιφραστικῶς), οἱ δὲ ἀστράπην, οἱ δὲ δόρυ, οἱ δὲ Ἴριν. The bloody rainbow (xvii. 548) seems to be meant; yet this is not a sign that could be held in the hand even of a goddess. Perhaps some *σύμβολον* or *σημεῖον*, as a red flag, may be alluded to; unless this verse is a later addition, and has reference to the statuettes which certain divinities were represented as carrying, e.g. Pallas that of *Νίκη*. In x. 8 war is portended by thunder: whence it has been inferred that *Ἐρις* may here have carried a thunderbolt.

5. στή δ' ἐπ' κ.τ.λ. See viii. 222 seqq.—*μεγακῆτεϊ*, 'capacious,' inf. 600.—*γεγυνέμεν*, 'for a voice to be heard in both

ἦ ῥ' ἐν μεσσήατ' ἔσκε γεγωνέμεν ἀμφοτέρωσσε,
 ἦ μὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἦ δ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας
 εἶρυσαν, ἠγορέη πίσυνοι καὶ κάρτεϊ χειρῶν.
 ἔνθα στᾶσ' ἦυσσε θεὰ μέγα τε δεινόν τε 10
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω
 καρδίῃ, ἄλληκτον πολεμιζέμεν ἠδὲ μάχεσθαι.
 [τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.]
 Ἀτρεΐδης δ' ἐβόησε ἰδὲ ζώννυσθαι ἄνωγεν 15
 Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι· ἔδυνεν,
 τὸν ποτὲ οἱ Κινύρης δῶκε ξεινήιον εἶναι. 20
 πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοί
 ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
 τούνεκά οἱ τὸν ἔδωκε, χαριζόμενος βασιλῆι.

directions.' Cf. inf. 275. Others place a comma at ἔσκε, 'she stood—so that her voice could be heard' &c. Ajax was posted τάξιν ἐσχάτην ἔχων, Soph. Aj. 4, and Achilles protected the front ships, viz. those nearest the enemy. Hence ἔσχατα in v. 8 is 'at the two extremities,' adverbially, like ὄρθια, v. 11.

9. εἶρυσαν, had drawn up on the strand. We might have expected εἶρυντ' or εἶρύατ', 'protected.'

10. ἦυσσε, 'shouted.' This word αὔω (used by Aeschylus, Theb. 186) seems only a form of ἄω, ἄφω, 'to breathe.' Compare αὔτειν, αὔτη, a battle-cry, with αὔτημ, a breath, and ἡπύω.

11. ὄρθια, with a shrill rousing strain. The plural epithet adverbially added after μέγα τε κ.τ.λ. is remarkable. This and the next line may have been interpolated, the latter from ii. 452, from which also 453, 4 were taken, but rejected in this place by the Alexandrian critics. The use of ἐκάστω without F is rare, if indeed it is ever genuine in Homer. See on v. 792.

15. ἐβόησε, raised a cry, viz. in response to the rousing summons of Dis-

cord.—ἐνεδύσετο (aor. 2 med.), himself put on the dazzling brass. Schol. ὁ γὰρ ἐπιτάσσει ποιῶν, προθύμους ἔχει τοὺς ὑπηκόους. This clause occurred ii. 578.

17—19. Above, iii. 330—2.

20. Κινύρης. He was king of Cyprus (Pind. Pyth. ii. 15. Nem. viii. 18. Tac. Hist. ii. 3), who had heard the fame of the Trojan expedition, and sent presents to the general-in-chief.—ξεινήιον, a pledge or memento of hospitality. Schol. (ἀπλουτος δὲ ὦν παριόντας Ἑλλήνας ἐξένισε.—Κύπρονδε, sc. ἀφικόμενον. The Schol. compares x. 268, Σκάνδειαν δ' (Σκάνδειανδ') ἄρα δῶκε. So also βουλὴν καλεῖν = ἐς βουλὴν, x. 195. Lit. 'a report extending Cyprus-ward,' or from place to place till it reached Cyprus.—The genuineness however of 21—3 seems disputable. The οὔνεκα here ought to mean ὅθουνεκα, 'that,'—a sense which it never bears in the Iliad. If, with Doederlein, we refer it to δῶκε, 'gave it because' &c., the sense is poor, and it involves an awkward parenthesis of πεύθετο—κλέος.

22. ἀναπλεύσεσθαι. The ἀνὰ has the same force as in ἀνάγεσθαι.

τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κῦάνοιο,
 δώδεκα δὲ χρυσοῦ καὶ εἴκοσι κασσιτέροιο 25
 κῦάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τοεῖς ἐκάτερθ', ἴρισσι εἰοκότες ἄς τε Κρονίων
 ἐν νέφεϊ στήριξε τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι 30
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν
 ἀργύρεον, χρυσεόισιν ἀορτήρεσσιν ἀρηρός.
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέροιο
 λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κῦάνοιο. 35
 τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἔστεφάνωτο

24. οἴμοι, 'stripes.' Schol. αἱ ἄνωθεν
 διήκουσαι τοῦ θώρακος ῥάβδοι ἕως τῶν
 κάτω μερῶν. ῥαβδωτὸς γὰρ ἦν ὁ θώραξ.
 The word seems to take the initial *F*.
 Here we have a tolerably clear account
 of an early piece of Phoenician workman-
 ship, in which the mention of tin is re-
 markable. The κῦάνος was some metal,
 variously rendered 'blue steel,' 'dusky
 steel,' 'bronze,' and 'lead.' Cf. xviii.
 564. No certain conclusion as to the
 relative value of the metals can be drawn
 from the numbers 10, 12, 20, though from
 35 inf. we might infer the greater costli-
 ness of κῦάνος. See Thirlwall, i. p. 224—6.

26. ὀρωρέχατο (ὀρέγω, cf. xii. 340),
 Schol. ἐξετέταντο.—προτὶ δειρὴν, towards
 the neck of the wearer, and over the collar-
 bone. Schol. ἐξ ἦσαν οἱ δράκοντες, ἐξ ἐκατέ-
 ρου μέρους τοῦ θώρακος τρεῖς ἀναφερόμενοι,
 καὶ τὰς τέσσαρας κεφαλὰς συμπλέκοντες,
 ἀνατείνοντες δὲ τὰς δύο.—ἴρισσι, 'like
 rainbows,' either from their varied colour,
 produced perhaps by a kind of enamel,
 or, as the Schol. thinks, from their
 arched form. Usually, ³*Iris* takes the *F*,
 as from ἔρειν. It means 'the Messenger,'
 like ³*Iros* in Od. xviii. 6, who was so
 called οὐνεκ' ἀπαγγέλλεσκε κιών. Benfey
 (quoted in *New Cratylus*, p. 696 note) is
 clearly wrong in saying that ³*Iris* 'means
 primarily the curved rainbow.' The
 want of the *F* here, as well as the strange
 form ἴρισσι, suggests doubts.

28. τέρας. The rainbow is a portent
 of war in xvii. 548.—μερόπων κ.τ.λ., 'of
 men,' belonging to or accepted by man-
 kind as a portent.

29. ἀμφὶ δ' ἄρ' κ.τ.λ. See iii. 334.—
 παμφαίνειν, παμφανᾶν. See on v. 6.—
 κουλεὸν (for κολλεὸν = κολεὸν), a sheath,
 scabbard.—ἀορτήρεσσιν, 'suspenders.'
 Schol. τοῖς ἀπαιωροῦσι τὸ ξίφος ἱμάσιν,
 i. e. braces or sword-straps, baldrick.
 For the *o* in the root of ἀείρειν, see on
 iii. 272.

32. ἀμφιβρότην. See ii. 387.—θοῦριν
 (θορεῖν), *habilem*, easily wielded, Schol.
 εὐκίνητον καὶ κούφην τῷ φοροῦντι. Con-
 nected with θοῦρος, the root being *θοF*
 = *θεF*.

35. ἔην, 'there was one,' sc. ὀμφαλος.
 Bentley proposed εἷς, a form that occurs
 in Hes. Theog. 145.

36. The ἐπὶ combines with ἔστεφά-
 νωτο, as the Schol. Ven. remarks, 'On
 it (the shield) a fierce-visaged Gorgon
 was placed as a crowning (or central)
 figure, while round it' (we should expect
 ἀμφὶ, on each side of it) 'were repre-
 sented Fear and Terror.' The final syl-
 lable of βλοσυρῶπις made long *in thesi* is
 remarkable. Perhaps we should read
 τῆς δ' ἦτοι—ἐπεστεφάνωτο. It is diffi-
 cult to understand the Homeric notion
 of στεφανοῦσθαι, which, applied to a
 single figure, cannot mean 'to be put
 round as a rim.' Cf. v. 739, ἣν περὶ
 μὲν πάντη φόβος ἔστεφάνωται, and xv.
 153, ἀμφὶ δέ μιν θυὸν νέφος ἔστεφάνωτο.
 Compare xviii. 485, Hes. Theog. 382,
 where the heaven is said στεφανοῦσθαι
 ἄστρον, with Eur. Ion 1147, οὐρανὸς
 ἀθροΐζων ἄστρον ἐν αἰθέρος κύκλῳ. Ac-
 cording to the analogy of art, the
 Gorgon should be a central rather than

δεινὸν δερκομένη, περὶ δὲ δειμός τε φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν
 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἵλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῶ,
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'. ἐπὶ δὲ γδοῦπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρύσοιο Μυκῆνης.
 ἡνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλε ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αἰθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες

a marginal design. Mr. Newman, "upon it Gorgon horrid-eyed was carved along the border." It may have this sense in Hes. Scut. 204, ἐν δ' ἀγορῇ, περὶ δ' ἕλβος ἀπείριτος ἐστεφάνωτο. For the form Γοργῶ, gen. Γοργῶς, cf. viii. 349.

38. τῆς, sc. ἀσπίδος. Cf. 36.—ἐλέλικτο, 'ran tortuously,' "twined his lithe folds," Lord Derby. See Lexil. p. 287.

40. ἀμφιστρεφέες, turning on each side towards the central head. Generally it is rendered 'intertwined,' with the Schol. and Hesych. ἀλλήλαις περιπεπλεγμέναι. "Ex tribus anguis capitibus unum supra corpus eminebat, duo in transversum flexa erant, dextrorsum sinistrorsumque," Doederlein. "Turn'd on ev'ry side," Lord Derby. Another reading was ἀμφιστεφέες.

41. κρατὶ δ' κ.τ.λ. See iii. 336—8. v. 743.—κυνέην, properly a cap of skin, here probably the helmet lined with leather. See the note on x. 258. "The φάλος of a royal helmet extended both forward and backward, and had four holes or hollows for so many plumes," Buttmann, Lexil. p. 528. Hence τετράφαλος in xii. 384. If φάλος meant the projecting ridge on the top of the helmet, by analogy ἀμφίφαλος should be a doubly-ridged helmet, or one having a raised patch or peak on each side.

43. δοῦρε δύω. So Paris in iii. 18 carries δοῦρε δύω κεκορυθμένα χαλκῶ. These were javelins, while the long ἔγχος, which bears the epithets δολιχὸν, δολιχόσκιον, 'casting a long shadow,' and ἐνδεκάπηχυ, viii. 494, was the lance,

carried singly by the ὀπλίτης, and perhaps not used at all for throwing. See vii. 255, compared with ib. 244. The two words however, δόρυ and ἔγχος, do not seem strictly used in all passages.

44—6. Probably these lines were a later addition, and inserted in reference to the title of this Book. The sentiment is very exaggerated, especially the thunder sent by the two Argive goddesses to do honour to the Argive king. The form ἐγδοῦπησαν seems to have no analogy in the Homeric poems. Either it is from γδονπέω (see *New Cratylus*, § 209), or it is a dialectic pronunciation for ἐδδοῦπησαν. Compare ἐρίγδουπος, an epithet of Zeus the thunderer. Perhaps γδουπ was another form of κυπ. It is pretty clear that Hesychius read ἐδδοῦπησαν, which he explains by ἐψόφησαν, though he also has γδοῦπησεν· ἐψόφησεν. Perhaps, like ἔδεισεν or ἔδδεισεν in i. 33, ἐδδοῦπησαν is here the correct reading. Pallas boasts of her power over the storehouses of thunder, Aesch. Eum. 771. Hera, as the Argive goddess, holds in especial honour the Argive king.

47. ἐῷ, pronounced like the Latin *suo*. The Greeks are now about to cross the moat of their camp to give battle to the Trojans in the open plain. The chariots are meanwhile drawn up on the inner edge of the trench.

49. αὐτοὶ δὲ, 'while themselves (or perhaps, 'they alone') as foot-soldiers armed with shields and protected by breastplates, stepped manfully on.' Schol. φανερώς πρυλῆες οἱ πεζοὶ ἀντι-

ῥώνοντ'· ἄσβεστος δὲ βοή γένετ' ἡῶθι πρό. 50
 φθάν δὲ μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμόν
 ὦρσε κακὸν Κρονίδης, κατὰ δ' ὑπόθεν ἤκεν ἑέρσας
 αἶματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλεν
 πολλὰς ἰφθίμους κεφαλὰς Ἄϊδι προΐαψεν. 55
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
 Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
 Αἰνεΐαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἡΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60
 Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἴσῃν.
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδν νέφεα σκιόοντα,
 ὥς Ἔκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ 65
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

διέσταλκε γὰρ τοὺς ἵππους. Dr. Donaldson (*New Crat.* § 154) derives this word from *πρὸ* and *ἴλα*, and regards it as identical with *proelium*. The quantity of the *υ* seems against this. See on v. 743. In the singular *πρύλις* was a kind of war-dance; Hesych. *πυρρίχην*, though he adds ἢ *ὀπλίτην*. Callim. *Hymn.* ad Dian. 240, and ad Jon. 52, *περὶ πρύλιν ὠρχήσαντο*. In Homer *πρυλῆες* seem always to be 'heavily armed foot-soldiers.'—*ῥώνοντο*, see i. 529. xviii. 411. xxiii. 367. Hesych. *ῥῥμων*, *ἑρρωμένως ἐκινούντο*, *ὄρμην ἐλάμβανον*.—*ἡῶθι πρὸ*, cf. iii. 3.

51. *φθάν δὲ μέγα, πολλῶ πρότεροι ἦσαν*, they got to the trench, and took their places there, though on foot, far before their charioteers. For *ἔφθασαν*, like *στάν* inf. 216, there was another reading *μεθ' ἱππῶν*.

52. *ὀλίγον, μετ' οὐ πολλὸν χρόνον*. This may seem inconsistent with *μέγα* above, whence some ancient commentators regarded *ὀλίγον* as = *ὀλίγῳ τόπῳ διεστῶτες*. There is nothing incorrect in saying that A far outstripped B, but B came up soon after.—*κυδοιμόν κακόν*, "dire confusion," Lord Derby; "evil tumult," Mr. Newman. The meaning is, that an ominous crowding or confusion ensued, which indicated a repulse. The Schol. says this

is designed in the economy of the poem to bring out the aid of Patroclus.—*ἑέρσας* κ.τ.λ., 'red rain,' a phenomenon now undoubted and well understood.—*πολλὰς* κ.τ.λ. See i. 3.

56. *θρωσμῷ*. See x. 160. Schol. *τόπῳ ὑψηλῷ ἐν τῷ πεδίῳ, ἀφ' οὗ ἦν καθορᾶν*. Hesych. *θρωσμός· ὑψηλὸς τόπος βουνοεἰδής, ἀφ' οὗ καταβαίνοντα θορεῖν ἐστί*. The root is undoubtedly *θορ* = *θορο*, and the word probably expressed a rising or springing up of the soil. With *Τρῶες* supply from the context *ἐθωρήσσοντο*.

61. *πάντοσ' εἴσῃν*. This expression proves the Greek shield to have been circular, as it is also represented in ancient art.

62. *ἀναφαίνεται*, 'suddenly appears.' Cf. inf. 174.—*οὐλιος*, 'baleful.' A synonym of *οἰλος*, an epithet of Ares the destroyer. Either the dog-star is meant, the supposed causer of diseases (see xxii. 26 seqq.), or a comet, ominous of evil. 'Cometae sanguinei *lugubre* rubent,' Virgil. Hesiod uses *οὐλιος Ἄρης*, Scut. 192 and 441, but the word does not again occur in Homer. See Lexil. p. 461. The obscuration and returning radiance of the star are well compared to Hector's absence or presence in the van.

οἱ δ', ὥς τ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δῆουν, οὐδ' ἕτεροι μῶνONT' ὀλοοῖο φόβοιο.
 ἴσας δ' ὑσμίνη κεφαλὰς ἔχεν, οἱ δὲ λῦκοι ὥς
 θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορώσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὗ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75
 σφοῖσιν ἐνὶ μεγάροισι καθεΐατο, ἥχι ἐκάστω
 δῶματα κάλ' ἐτέτυκτο κατὰ πτύχας Οὐλύμιοιο.
 [πάντες δ' ἡτιόωντο κελαινεφέα Κρονίωνα,
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ. ὁ δὲ νόσφι λιασθείς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπῆν, ὀλλύντας τ' ὀλλυμένους τε.]
 ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,

67. ἐναντίοι, "from either end advancing," Mr. Wright. Schol. τὸ παλαιὸν γὰρ οὕτως ἐθέριζον, ἀπὸ τῶν περὶ τῶν ἀρχόμενοι καὶ εἰς τὰ μέσα τελευτῶντες. If this be true, the object was probably to match the two parties against each other in speed. Lord Derby accordingly renders it "the rival bands of reapers mow the swathe." The comparison consists in reapers advancing towards each other with sickles, and enemies facing each other with swords and darts, as the Schol. points out. In later times the reapers followed each other in short intervals, and pursuing parallel lines or swathes. So Theocr. x. 2, οὔτε τὸν ὄγμον ἄγειν ὀρθὸν δυνά, ὥς τὸ πρὶν ἄγες, οὐθ' ἅμα λαιοτομεῖς τῷ πλατίον, ἀλλ' ὑπολείπη.—ὄγμον ἐλαύνειν, like τεῖχος, ταφρὸν &c., to carry a swathe in a straight line through a field.—ἀνδρὸς μάκαρος, a rich man, a well-to-do farmer. So Hes. Opp. 549, ἄρ πυροφόρος τέταται μακάρων ἐπὶ ἔργοις.—τὰ δὲ δράγματα κ.τ.λ., "and fast the trusses fall," Lord Derby. Mr. Gladstone ("Translations," p. 91), "As in some rich man's domain The reapers drawn in rows, Right down the furrows shear the grain, And still

their labour grows, And thick the armfuls fall as rain; So Trojan and Achaian might Each on the other leapt; None turned from fight to cursed flight, But even battle kept."

71. μῶνONTΟ (μνῶμαι), 'bethought themselves of baneful flight.'—δῆουν, cf. xii. 425.

72. ὑσμίνη—ἔχεν. Al. ὑσμίνη—ἔχον. The battle itself is said to keep the heads of the combatants equal, i.e. not more erected or depressed on one side than on the other. Doederlein refers it to the equal number of the combatants. But the whole passage from 72 to 83 seems a later insertion. The last six lines indeed were rejected by the Alexandrine critics. It must be allowed that παρατυγχάνειν is a feeble and prosaic word; it is not elsewhere found in Homer, nor, perhaps, is πάρεσαν. The sentiment partakes strongly of the Epicurean philosophy. The Ἔρις is Discord mentioned sup. 3, who, the poet says, was the only divine being present at the fight.

81, 5. This distich occurs viii. 66, 7. It is doubtful whether the μάλα belongs to τόφρα, in the sense of τόφρα δὴ, or to ἤπτετο in the sense of σφόδρα. Perhaps

τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δείπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας
 τάμνων δένδρεα μακρά, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἥμερος αἰρεῖ,
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀιλῆα πλήξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξεί δουρί 95
 νύξ', οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δέ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὔθι ἄναξ ἀνδρῶν Ἀγαμέμνων,
 στήθεσι παμφαίνοντας, ἐπεὶ περιδύσε χιτῶνας· 100
 αὐτὰρ ὃ βῆ Ἰσὸν τε καὶ Ἀντιφὸν ἐξεναρίζων,
 υἱε δύω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω

it is here little more than a metrical addition, like ἔρα in 73.

86. ἦμος, viz. at mid-day, "when the swinkt hedger at his supper sat," as Milton has it in the *Comus*, after this verse. The περ belongs to ἦμος, as in ὅταν περ &c.—δείπνον, his mid-day meal.

88. ἄδος. This word only occurs here, and the α is short, contrary to the use of ἀδήσειεν, ἀδηκότες (x. 98). Buttman (Lexil. p. 29) says "there is nothing to hinder us from reading with Heyne τάμνων δένδρεα μάλ', ἄδος τε κ.τ.λ." (and so Arnold.) But this does not quite satisfy the ear. The word here is plainly *Fádos*, and it seems safer to refer it to the root *Fad*, as in ἀνδάνω, ἀδεῖν, and to regard it as an ancient equivalent to ἡδος, 'satisfaction,' and thence 'satiety.' Cf. inf. 318, ἡμέων ἔσται ἡδος. In ἄδην (al. ἄδδην or ἄδην, v. 203) there is the same uncertainty as to the quantity of the α. Spitzner (Not. Crit. v. 203) decides in favour of ἄδδην, while Bekker in ed. 2 gives ἄδην, which is acknowledged by Hesychius equally with ἄδδην.

93. Ὀιλῆα, anciently ἐΦίλεFFα. See on xii. 365. ii. 527. Dr. Donaldson (*New Crat.* § 254) derives Ὀιλεὺς from ἴς and λαός, quasi "vis populi."

94. Perhaps καταFάλμενος. "Leapt down with hostile aim," Mr. Wright.—ἔστη, 'had stood,' viz. when Bianor was slain.

95. μετώπιον, Schol. τὸ μεταξὺ τῶν ὠπῶν, ἐπάνω τῆς ῥινός.

96. στεφάνη, the rim of the helmet, x. 30, or perhaps, 'the rimmed helmet.'

98. πεπάλακτο, Schol. διεβρέχετο, 'became bloodshot,' or 'was speckled with blood-gouts.' Apollonius, the Schol. says, read ἐγκέφαλόνδε, 'even to the brain,' and rejected this verse. Cf. v. 100, παλάσσετο δ' αἵματι θώρηξ, Also inf. 169. xii. 185.

100. παμφαίνοντας, with all their breasts exposed, since he had stripped off their tunics. Perhaps an interpolated verse. There was a variant ἐπεὶ κλυτὰ τεύχε' ἀπῆύρα, and περιδύειν, for περιαιρεῖν, looks like a later word. Some of the critics construed παμφαίνοντας χιτῶνας, 'their white tunics.' Arnold says, "Homer rallies them as having lived in effeminacy." Nicanor (ap. Schol.) thought their youth was alluded to; and so Doederlein explains. Thus the sense will be, "showing white breasts after their tunics had been stripped off,"

εἰν ἐνὶ δίφρῳ ἑόντας. ὁ μὲν νόθος ἡνιόχευεν,
 Ἄντιφος αὖ παρέβασκε περικλυτός· ὧ ποτ' Ἀχιλλεύς
 Ἰδῆς ἐν κνημοῖσι δίδῃ μόςχοισι λύγοισιν, 105
 ποιμαίνοντ' ἐπ' ὅεσσι λαβών, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στῆθος βάλε δουρί,
 Ἄντιφον αὖτε παρ' οὗς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά, 110
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδῆς ἄγαγεν πόδας ὠκύς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥήιδίως συνέαξε λαβὼν κρατεροῖσιν ὁδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 115
 ἦ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφιν
 χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἦριξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
 σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
 ὧς ἄρα τοῖς οὐ τις δύνατο χραισμησαὶ ὄλεθρον 120

104. παρέβασκε, was acting as παρα-
 βάτης, or fighting man by the side of the
 driver.—αὖ, precisely the Lat. *autem*.—ὧ,
 Zenodotus ὧν.—δίδῃ (as from δίδημι=δέω),
 Schol. ἐδέσμευσε ταῖς νέαις καὶ ἀπαλαῖς
 λύγοις (osiers) καὶ βλαστήμασι.—μόςχος
 is here = ὄσχος, as Ar. Ach. 996, νέα μοσ-
 χίδια συκίδων. The old reading was μόσ-
 χοισι λύγοισι, which Spitzner and most
 of the editors retain. This is compared
 with σὺς κάπρος, ὄρνιθες αἰγυπιοί (vii.
 59) &c. Bekker (ed. 1) and Doederlein
 edit μόσχοιο.

106. ἐπ' ὅεσσι, see vi. 25.—ἀποίνων,
 sc. ἀντλ, a genitive of price or equiva-
 lence. So Eur. Med. 534, μερίζω γε
 μέντοι τῆς ἐμῆς σωτηρίας εἴληφας ἢ
 δέδωκας. Orest. 502, τὸ σῶφρόν τ'
 ἔλαβεν ἂν τῆς συμφορᾶς.

111. γιγνώσκων. Recognizing them,
 as having before seen them when Achilles
 had brought them as captives into the
 Achaean camp.—σφε seems here the
 dual; Buttmann (Lexil. p. 428) thinks
 it is also so in 115, by comparison with
 this passage, and he remarks that it is
 certainly plural only in xix. 265. Schol.
 Ἀριστοτέλης δύο φησὶ τίκτειν τὴν ἑλα-

φον.

114. συνέαξε (Φάγνυμι), crushes, de-
 vours.—ἀπαλὸν, in the strict sense of
 'tender,' opposed to σκληρόν, 'tough,'
 in Ar. Pac. 349. 351, Plat. Symp. p.
 195 E.

116. εἴ περ γε, εἰ καὶ, 'even if.' See iv.
 55. x. 115. 225. Lord Derby's version
 of this passage is very good:—

"As when a lion in their lair hath seiz'd
 The helpless offspring of a mountain
 doe,

And breaks their bones with ease, and
 with strong teeth

Crushes their tender life; nor can
 their dam,

Though close at hand she be, avail
 them aught;

For she herself by deadly terror seiz'd
 Through the thick coppice and the
 forest flies,

Panting, and bath'd in sweat, the
 monster's rush."

119. ὑφ' ὀρμῆς, i. e. φοβουμένη, scared
 by the sudden attack on her young. To
 be construed with ἦριξε.

120. χραισμησαί. See on i. 566.

Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
 νίεας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα
 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ, 125
 τοῦ περ δὴ δύο παῖδε λάβεν κρείων Ἀγαμέμνων
 εἰν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
 ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλόεντα,
 τῷ δὲ κυκηθήτην. ὁ δ' ἐναντίον ὦρτο λέων ὥς
 Ἀτρείδης· τῷ δ' αὖτ' ἐκ δίφρου γονναζέσθην. 130
 “ζώγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κέϊται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἰ νῶϊ ζωοὺς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135

ὥς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
 μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν.
 “εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νιέες ἐστόν,
 ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσσῇ, 140

123. μάλιστα. Schol. ὥς καὶ ἄλλων αὐτῷ συμπραττόντων. For δαΐφρονος, which Mr. Newman renders ‘skilful-hearted,’ Zenodotus read κακόφρονος, as also inf. 138. Schol. τῇ βουλῇ τοὺς πολεμίους μόνον διεγείροντας. See inf. 450.

125. οὐκ εἶασκε, protested against, endeavoured to prevent. See ii. 832. iv. 55.—τοῦ περ δὴ, ‘of this very man then it was that Agamemnon captured the two sons.’—ὁμοῦ δ' ἔχον, they were both driving, i. e. not, as usual, the one acting as παραβάτης. On ἔχειν ἵππους see viii. 139. But the Schol. Ven., who refers the following γὰρ τοῦ ὁμοῦ ἔχον, not to λάβε, explains it thus: ὁμοῦ ἐπεχείρουν κρατεῖν τοὺς ἵππους διὰ τὸ ἐκφεύγειν τὰς ἡνίας. Doederlein thinks the γὰρ explains κυκηθήτην, ‘they were no longer under control, for the reins had fallen from the driver’s hands.’ He renders ἔχον *regere solebant*, not *tunc retinebant*.

128. φύγον (al. φύγεν), had slipped

out of their hands.—τῷ δὲ, the two horses. So Doederlein; others refer it to the drivers; but cf. xx. 489, κυκῆθησαν δέ οἱ ἵπποι. Mr. Newman, “a sudden tremor palsied them, they dropped their glossy bridles.”

130. γονναζέσθην, ‘precibus solis,’ Doederlein; ἐλίσσεσθην. Schol. ἰκέτευον. This verse consists almost entirely of spondees. See on i. 11. The Schol. compares Od. xxi. 15, τῷ δ' ἐν Μεσσήνι ξυμβλήτην ἀλλήλοιον.

131—5. These lines occur also vi. 46—50.

137. ἀμείλικτον (μειλίσσειν), Schol. ἀπηνῆ, σκληρὰν, ἀπαράκλητον. See on this passage Col. Mure, i. p. 281.

138. For δὴ absorbed before ἀ, cf. inf. 386.

139. ἄνωγεν, advised the Trojans to put to death Menelaus. On ἀγγελίην ἐλθεῖν, like ὁδὸν ἐλθεῖν, see on iii. 206. Buttmann, Lexil. p. 13. Here, as elsewhere, there were some critics who believed in a nominative ὁ ἀγγελῆς.

αὐθι κατακτεῖναι μηδ' ἐξέμεν ἀψ ἔς Ἀχαιοὺς,
νῦν μὲν δὴ τοῦ πατρὸς αἰκέα τίσετε λώβην."

ἦ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμαῖζε,
δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὑπτιος οὐδὲ ἐρείσθη·
Ἴππόλοχος δ' ἀπόρουσε. τὸν αὖ χαμαὶ ἐξενάριξεν, 145
χεῖρας ἀπὸ ξίφεϊ πλήξας ἀπὸ τ' αὐχένα κόψας,
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
τοὺς μὲν ἕασ', ὁ δ', ὅθι πλείσται κλονέοντο φάλαγγες,
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐυκνήμιδες Ἀχαιοί.
πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
ἱππῆες δ' ἱππῆας—ὑπὸ σφίσι δ' ὤρτο κουνίη
ἐκ πεδίου, τὴν ὤρσαν ἐρίγδουποι πόδες ἵππων—
χαλκῷ δηιόωντες. ἀτὰρ κρείων Ἀγαμέμνων
αἰὲν ἀποκτείνων ἔπετ', Ἀργεῖοισι κελεύων.
ὥς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλη· 155
πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι

141. μηδ' ἐξέμεν, καὶ μὴ ἀφεῖναι (aor. 2 of ἐξίμι), not to let him out to return back to the Achaeans.—τοῦ πατρὸς, 'that father of yours.' There were variants, οὐ and σφοῦ πατρός.

142. λώβην. Schol. ἦν ἐλωβήσατο εἰς Ἑλλήνας, sup. 139.

143. ὥσε, he pushed him backwards from the chariot (cf. xii. 82) by the force of the blow (inf. 320).

145. ἀπόρουσε, leaped from the car. Schol. ἐωρακῶς τὴν ἀπώλειαν τοῦ ἀδελφοῦ.—τὸν αὖ, him, Hippolochus, while he was on the ground. ἐξενάριξεν here means that Agamemnon both slew and despoiled him. The more obvious sense of the words would be 'him,' viz. Peisander, 'as he lay dead on the ground, he despoiled,' the other, Hippolochus, having rushed away in flight; but this would require τὸν μὲν ἕασ' in 148. There is some difficulty about the word ὄλμον, which is not elsewhere found in Homer, though it occurs in Hes. Opp. 423. The Schol. rightly explains it 'a mortar.' It is not certain whether the head or the headless trunk is here meant. Schol. ὄλμου δίκην εἶασεν αὐτὸν ρίψας κυλίσσθαι. Thus the body is compared to a round or oblong stone, which would roll, at least down a slight declivity, if pushed with the foot. The root of the word is ὀλ, εἰλ (vol-vo, ὀλοί-

τροχος, ὄλος, &c.). Mr. Newman and Mr. Wright both render it 'like a pillar.' Lord Derby rather evades the sense (especially of ἔσσευε, 'he started it to roll'), "And in the dust, a headless block, he roll'd." The shape of the stone meant would seem to be that of our 'garden roller.'

150—2. These three lines seem the insertion of a rhapsodist. The Schol. felt the difficulty of χαλκῷ applied to ἱππῆες, and explained it of the horses' feet or the tire of the wheels. It is clear that v. 153 should follow 149.

155. αἶδηλον, destructive. Cf. ii. 455. Lexil. p. 47.—ἀξύλῳ, 'timberless,' i. e. where there is only scrub and brushwood, not large trees. Others (as Lord Derby and Mr. Wright), with the Schol., render it 'densely timbered,' or (as Hesych.) *incaedua*, not yet cut for firewood. But θάμνοι in 156 suits the idea of a thicket or the underwood of a forest.—εἰλυφόων, 'rolling it in volumes.' Perhaps the τ' has superseded the digamma. Cf. Hes. Theog. 692, ἱερὴν φλόγα εἰλυφόωντες (where many copies give φλόγα θ' εἰλ.), inf. xx. 492, πάντῃ τε κλονέων ἄνεμος φλόγα Φειλυφάσει. Thus the sense will be, 'And as, when fire has lighted on a wood, the wind rolls it and the thickets burn' &c.

πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὄρμῃ·
 ὧς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
 κείν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 ἡμιόχους ποθέοντες ἀμύμονας. οἱ δ' ἐπὶ γαίῃ
 κείατο, γύπεσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.
 Ἐκτορα δ' ἐκ βελέων ὑπαγε Ζεὺς ἔκ τε κονίης
 ἔκ τ' ἀνδροκτασίης ἔκ θ' αἵματος ἔκ τε κυδοιμοῦ·
 Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
 οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
 μέσσον καὶ πεδίον, παρ' ἐρινεὸν ἐσσεύοντο
 ἰέμενοι πόλιος· ὃ δὲ κεκληγὼς ἔπετ' αἰεὶ
 Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
 ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἴκοντο, 170
 ἔνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.
 οἱ δ' ἔτι καὶ μέσσον πεδίον φοβέοντο, βόες ὥς
 ἅς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶ

157. *πρόρριζοι*, even to the roots.—*ἐπειγόμενοι*, pressed by, unable to resist, the rapid course of the fire.

158. *πίπτε κάρηνα*, 'heads were laid low.' Cf. sup. 72. inf. 309. 500. By Τρώων Doederlein understands the ὄχλος, compared with the bushes consumed.

160. *κροτάλιζον*, 'rattled along,' Schol. *ἔλκοντες ἤχην ἐποιοῦν*. "And here and there, athwart the pass of war, Was many an empty car at random whirl'd By strong-neck'd steeds, of guiding hands bereft," Lord Derby.—*κεῖν᾽, κεν᾽*. Cf. xv. 453, *κεῖν' ὄχεα κροτέοντες*—*γεφύρας*, see iv. 371. viii. 378.

161—4. Probably added by a rhapsodist.—*ποθέοντες*, cf. ii. 703.—*ἀμύμονας*, 'skilful;' cf. viii. 273.—*γύπεσιν κ.τ.λ.*, "more welcome sight To carrion birds than to their widow'd wives," Lord Derby. Compare inf. 395.

163. *ὑπαγε*, 'withdrew from,' is not a common Homeric use of the word. The interpolator meant to account for the absence of Hector, who alone could have resisted the impetuosity of the Greeks. But this is first mentioned inf. 186 seqq., where Zeus sends Iris expressly to tell Hector to retire.

165. *σφεδανόν*, 'startling-loud,' Schol. *σφοδρὸν ἢ καταπληκτικόν*. See xxi. 542.

The root is *σφεδ*, *σφνδ* (*σφνδᾶν* and *σφύζειν*), *σφαδ* (*σφαδάζειν*), or *σφοδ*, implying a quick starting motion, like the pulse.

166. *οἱ δὲ κ.τ.λ.*, the Greeks, thus encouraged, pressed on to the tumult of the old Dardan king Ilus in the centre of the plain (see on x. 415).—*παρ' ἐρινεόν*, 'nay, even to the fig-tree,' which was nearer to the city, vi. 433. xxii. 145.

168. *ἰέμενοι πόλιος*, "straining to gain the town," Lord Derby.

173. *νυκτὸς ἀμολγῶ*. See on xxii. 28. The meaning of the word is even yet but conjectural. The ancients explained it either as 'the milking-time' (with which we may compare *βουλυτὸν*, xvi. 779), or the time when men did not go out, as if from *α* and *μολεῖν*. Buttmann, in his long dissertation on the word in the *Lexilogus*, thinks it is a figure borrowed from a distended udder, and meaning *ἐν ἄκμῃ*, 'at the height (or, as we say, in the depth) of night.'—*τῇ ἡ (Fῇ)*, i. e. *μᾶ τιμὴ αὐτῶν*. See iv. 437. vi. 422. Schol. *ὥς φοβεῖ μὲν πάσας τὰς βοῦς, κτείνει δὲ τὴν πλησίον, οὕτως ὁ Ἀγαμέμνων ἐδίωκε μὲν πάντας, ἔκτεινε δὲ ὃν κατελάμβανεν ὑστεροῦντα*.—*ἀναφαίνεται*, see sup. 62, 'to one of them he suddenly appears as a deadly pest.'

πάσας· τῇ δέ τ' ἰὴ ἀναφαίνεται αἰπὺς ὄλεθρος·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσιν 175

πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει.

ὥς τοὺς Ἀτρεΐδης ἔφεπεν κρείων Ἀγαμέμνων,
αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.

[πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
Ἀτρεΐδew ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θῦεν.] 180

ἀλλ' ὅτε δὴ τάχ' ἔμελλον ὑπὸ πτόλιν αἰπὺ τε τείχος
ἵξεσθαι, τότε δὴ ρά πατὴρ ἀνδρῶν τε θεῶν τε

Ἰδης ἐν κορυφῇσι καθέζετο πιδιέσσης
οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν·

Ἴριν δ' ὠτρυνεν χρυσόπτερον ἀγγελέουσαν. 185

“βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἐνίσπες.

ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα ποιμένα λαῶν

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω

μάρνασθαι δηίοισι κατὰ κρατερὴν ὕσμίνην. 190

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω,

κτείνειν εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκηται

δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

ὥς ἔφατ', οὐδ' ἀπίθησε ποδῆνεμος ὠκέα Ἴρις, 195

βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.

εὖρ' υἱὸν Πριάμοιο δαίφρονος, Ἑκτορα δῖον,

176. λαφύσσει, ‘laps up,’ ‘gorges.’
μετὰ ποίου ἤχου ἀναρροφεῖ, Schol. These
two lines are repeated in xvii. 63, 4.

178. This verse occurs in viii. 342.

183. Hesych. πιδιέσσης· καθύδρου,
πιδακώδους.

184. οὐρανόθεν. The meaning perhaps
is, that he had careered through mid-air
from Olympus or some other place of his
abode on earth. The Schol. Ven. dis-
tinguishes between ἀστεροπῇ, the thun-
derbolt (viz. as forged by the Cyclopes),
and ἀστραπῇ, the flash caused by brand-
ishing it; and he compares xiii. 242,
ἀστεροπῇ ἐναλίγκιος, ἦν τε Κρονίων χειρὶ
λαβὼν ἐτίναξεν.

186. βάσκ' ἴθι. See on ii. 8.—τὸν,
τοῦτον. The position of the demonstra-
tive here is remarkable. Cf. ii. 16.

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191. τυπεῖς, οὐτασθεῖς, in close fight;
βλήμενος (aor. 2 med.), hit with a javelin
or arrow from a distance.

192. ἄλεται, ἄλῃται, shall have sprung
upon his chariot (aor. 2 med. of ἄλ-
λεσθαι. The Schol. Ven. wrongly refers
it to ἀλῆναι, xxi. 607).—οἱ, to Hector.
Zeus, as usual in the Iliad, holds the
balance equally between the combatants;
he will not allow the two adverse chief-
tains to meet in fight. It would be
derogatory to Agamemnon to be de-
feated by Hector at this crisis, and the
slaying of Hector is reserved for Achilles.
Hector acts on these injunctions at v.
284 seqq.

194. δύη. Viz. till night makes the
pursuit no longer possible.

197. εἶρε. Compare iv. 89, εἶρε Δυ-
C c

ἔστεωτ' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις
 “Ἐκτορ νιὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 Ζεὺς με πατὴρ προέηκε τέιν τάδε μυθήσασθαι.
 ὄφρ' ἂν μὲν κεν ὀρᾷς Ἀγαμέμνονα ποιμένα λαῶν
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἄνωχθι
 μάρνασθαι δηίοισι κατὰ κρατερὴν ὑσμίνην.
 αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει,
 κτείνειν εἰς ὃ κε νῆας ἐνστέλμους ἀφίκηαι
 δύη τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

ἦ μὲν ἄρ' ὧς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις,
 Ἐκτωρ δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε,
 πᾶλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἳ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύνναντο φάλαγγας.
 ἡρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι. ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.
 ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίον ἦλθεν
 ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων.

κόνοτος υἷν κ.τ.λ., and v. 169. Also inf. 473.

200. νιέ. Pronounced ἐφέ (for φεφέ). See on v. 612.—ἀτάλαντε, see on ii. 169.

201. τεῖν for σοι, in later Doric τιν.

212. πᾶλλων κ.τ.λ. In compliance with the command of Zeus, to abstain from fighting himself, but to exhort his men, Hector leaves his car, and urges on his troops on foot. His brandishing the lance, says the Schol., is meant as a feint, that the Trojans may think he is fighting, though he is not.

213. ὀτρύνων. In obedience to the order of Zeus, sup. 189. 205.

214. ἐλελίχθησαν, ‘rallied.’ See vi. 106. The next verse occurs in xii. 415. For ἐτέρωθεν there was a variant καὶ αὐτοί.

216. ἡρτύνθη, ἐκοσμήθη, was drawn

out ready for action. Cf. xv. 303, ὑσμίνην ἥρτυνον. xii. 43, σφέας αὐτοὺς ἀρτύναντες.

218. ἔσπετε, εἴπετε. On this formula see ii. 484.

220. κλειτῶν, ‘famed.’ That κλειτὸς is but another form of κλυτὸς (i. e. κλεφτὸς) may be inferred by the compounds τηλεκλυτὸς and τηλεκλειτὸς, ἀγακλυτὸς and ἀγακλειτὸς. It is by no means certain that, as Buttmann contends, κλύω and κλείω are different verbs. There was an old form κλῦω (κλέφφω), represented, for distinction’s sake, by κλείω, ‘to make a person heard of,’ ‘to celebrate;’ and there was also κλῦέω, which, though lost in the Greek, is preserved in the perhaps older language the Latin, in the Lucretian *cluere*. Compare κῦρω with κῦρέω, κῦω with κῦέω, *cire* with *cīere*, &c. On the same

Ἴφιδάμας Ἀντηνορίδης ἡὺς τε μέγας τε,
 ὃς τράφη ἐν Θρήκῃ ἐριβόλακι, μητέρι μήλων.
 Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἑόντα
 μητροπάτωρ, ὃς ἔτικτε Θεανὼ καλλιπάρηον·
 αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον, 225
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·
 γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν
 ξὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο.
 τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας,
 αὐτὰρ ὁ πεζὸς ἔων εἰς Ἴλιον εἰληλούθει. 230
 ὃς ῥα τότε Ἀτρεΐδew Ἀγαμέμνονος ἀντίον ἦλθεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,
 Ἴφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας· 235
 οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
 ἀργύρῳ ἀντομένη, μόλιβος ὥς, ἐτράπετ' αἰχμῇ.
 καὶ τό γε χειρὶ λαβὼν εὐρὺν κρείων Ἀγαμέμνων
 ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρός
 σπᾶσσατο· τὸν δ' ἄορι πλήξ' αὐχένα, λῦσε δὲ γυῖα. 240
 ὧς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον

principle we have *σεῖω* and *σεύω* from the root *σεF*, *ξέω* and *ξύω* from *ξεF*. See inf. on 555.

222. *μήλων*. Zenodotus *θηρῶν*.

223. *Κισσῆς*. Schol. *ὡς Ἑρμῆς*. The name therefore was *Κισσεάς*.

224. *Θεανῶ*. See vi. 298.

226. *κατέρυκε*, he would fain have kept him there, and gave him his daughter in marriage as a motive for remaining. He however, with the ardour of youth, no sooner marries than he goes in quest of the Achaean expedition he had heard of, lit. 'in pursuit of their fame,' 'following the rumour about them.' "Set forth to join the glory of the Greeks," Lord Derby. Cf. *πολέμοιο μετὰ κλέος*, xiii. 364. So also Doederlein, "*ad gloriosam Achivorum expeditionem*."

229. *ἐν Περκώτῃ*. This was a town on the Hellespont, belonging to Lamp-sacus; cf. ii. 835. He left his ships there because the Greeks had the command of the sea,

231. *ὃς*, for *οὗτος*, viz. Iphidamas, sup. 221.

234. *ζώνην*, the same perhaps as the *ζωστήρ* or belt. See ii. 479. iv. 138.

235. *ἐπέρεισε*, sc. *τὸ ἐγχος*, thrust it home, or against him; threw his whole weight into the blow; "*sua ipse manu protrusit*," Doed. Cf. v. 856. vii. 269.—*ἔτορε*, 'pierced,' an aorist found only in this place (elsewhere *τετορεῖν*), from the root *τορ*, 'through.'

237. *μόλιβος*, 'lead.' This metal is not mentioned elsewhere but in xxiv. 80, *μολυβδαίνῃ ἱκέλη*. But the force of the thrust and the resistance of Agamemnon's *ζώνη* are thus described, though inaccurately; for bronze is certainly harder than silver.

238. *τό γε*, viz. *ἐγχος* (implied from 233). The point being bent, Agamemnon takes the spear by that end and drags it forcibly out of the hands of Iphidamas.—*ὥς τε λῖς*, "with lion-fury," Mr. Newman. The Schol. says that lions try to

οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἄστοῖσιν ἀρήγων,
κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκεν
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
αἶγας ὁμοῦ καὶ ὄις, τά οἱ ἄσπετα ποιμαίνοντο.

245

δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξεν,
βῆ δὲ φέρων ἄν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

τὸν δ' ὥς οὖν ἐνόησε Κόων ἀριδείκετος ἀνδρῶν,
πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ῥά ἐ πένθος
ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος.

250

στῇ δ' εὐράξ σὺν δουρί, λαθὼν Ἀγαμέμνονα δῖον,
νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν,
ἀντικρὺς δὲ διέσχε φαεινοῦ δουρὸς ἀκωκῇ.

ρίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀλλ' οὐδ' ὥς ἀπέληγε μάχης ἡδὲ πτολέμοιο,

255

ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.
ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον

get the spears out of the hunters' hands, and so get wounded. This passage is thought to have been held in view by Virg. Aen. xii. 6, as *χάλκεον ὕπνον* in *ferreus urget somnus*, ib. x. 745.—*αἷς* is formed from the same root as *λέων*, viz. *λεF* or *λαF*, by adding the sign of the nominative *σ*, *λεF—σ*.

242. *ἄστοῖσιν*. Schol. τοῖς Τρωσίν, ἐπεὶ Ἀντήγορος ἦν παῖς.

243. *κουριδίης*, 'his lady wife,' i. 114. It is obvious that the epithet is out of its place; and it is probable that 243—5 were added by a rhapsodist, or inserted from some other poem.—*χάριν κ.τ.λ.*, Schol. *παρ' ἧς οὐδὲν αὐτῷ χαρίεν οὐδὲ ἡδὺ ἐγένετο*. The use of *ἰδεῖν* here is remarkable. Clarke explains it *e qua nondum prolem suscepit*. Doederlein, *gratias, vel gratum animum*, viz. for the gifts.—*ἔδωκεν*, viz. as *ἔδνα*, or dower, which was often paid in cattle; whence *παρθένοι ἀλφεσίβοιαι* in xviii. 593.—*πρῶθ'*, *παρά-χρημα*, he paid down, as we say, a hundred oxen, and undertook afterwards to pay a thousand more, viz. as his herds multiplied, Schol. *ἐκ τῆς ἐπιγονῆς τῶν ποιμνίων*. Perhaps this was his present to the bride: above (226) the father was said to have *given* the daughters.

248. *ἀριδείκετος ἀνδρῶν*, "th' observed of all men" (Lord Derby), as Hes. Theog. 543, *πάντων ἀριδείκετ' ἀνάκτων*. (Cōon

was the eldest brother of the slain Iphidamas, sup. 221.)

251. *εὐράξ*, Schol. and Hesych. *ἐκ πλαγίου*. This word occurs also xv. 541 in a similar verse. In Ar. Av. 1258, *εὐράξ παταξ* is a slang phrase meaning, 'look out for a side slap.' In long bodies, like a ship, 'broad-wise' means also 'side-ways,'—our phrase 'broad-side.' On the formation of adverbs of this class see *New Cratylus*, § 254. They are shortened from a termination in *άκῖς*, as *πολλάκῖς*, *τετράκῖς*. As this again loses the final *ς* in *πολλάκι*, so we have *ὑποδράξ* shortened to *ὑπόδρα* (Schol. on i. 148), from the root *δρακ* = *δερκ*. To a different formation belong *λάξ*, *ὀδάξ*, *ἐπιμῖξ* (inf. 525).

252. *ἐνερθεν*, not 'underneath,' but 'below the elbow.' Schol.

256. *ἀνεμοτρεφὲς*, 'wind-fed,' "weather-toughened," Lord Derby. This epithet is used of a wave, xv. 625. The Schol. compares xvii. 53—5, adding *τὰ γὰρ ἐν εὐηνέμφῳ χωρίῳ φυόμενα εὐτονα γίνεταί, παλλόμενα καὶ κραδαινόμενα*. 'Quem mulcent auræ, firmat sol, educat imber,' Catullus. Doederlein cites Seneca, *Provid. 4*, "non est arbor solida atque fortis nisi in quam frequens ventus incursat; ipsa enim vexatione constringitur et radices certius figit; fragiles sunt quæ in aprica valle crescunt."

257. *ὁ*, viz. Cōon.—*ὄπατρον*, *δμόπα-*

ἔλκε ποδὸς μεμαῶς, καὶ αὐτεὶ πάντας ἀρίστους
 τὸν δ' ἔλκοντ' ἄν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὕτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυνίᾳ. 260
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἔνθ' Ἀντήνορος υἱὲς ὑπ' Ἀτρεΐδῃ βασιλῇ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἴσω.

αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν
 ἔγχει τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 265
 ὄφρα οἱ αἶμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ' αἶμα,
 ὄξεϊαι δ' ὀδύναι δῦνον μένος Ἀτρεΐδαο.
 ὥς δ' ὅτ' ἄν ὠδίνουσιν ἔχῃ βέλος ὄξυν γυναικα,
 δριμύ, τό τε προΐεισι μογοστόκοι εἰλείθνυιαι, 270
 Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
 ὥς ὄξει' ὀδύναι δῦνον μένος Ἀτρεΐδαο.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλεν
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἥχθετο γὰρ κῆρ.
 ἦυσεν δὲ διαπρύσιον, Δαναοῖσι γεγωνώς. 275

τρον. See xii. 371. In compounds of this kind the aspirate is dropped, as in ὄτρυχας, οἶετας in ii. 765, and so in ἄλοχος from ἄμα and λέχος, ἀδελφὸς = ἄμα δελφὸς, ὁμόσπλαγγος. But ἀθρόος seems more correct than ἀθρόος, and follows the analogy of ἄπας.

259. ὑπ' ἀσπίδος. Being engaged in dragging away the body of Iphidamas, Cōon could not protect himself by his shield, and so received a spear-thrust beneath it.—ξυστῶ, properly 'the spear-shaft,' *hastile*, called χαλκήρεϊ because tipped with brass.

261. ἐπ' Ἰφιδάμαντι. Schol. ὥς ἐπι-ξήνῳ χρησάμενος τῷ τοῦ Ἰφιδάμαντος σώματι. But ἐπὶ means, 'so as to fall on the body of Iphidamas.'

263. For ἀναπλήσαι οἶτον or πότμον, see iv. 170. viii. 34.

264, 5. See inf. 540, 1.

266. ἀνήνοθεν, 'rose to the surface,' "while the hot blood was welling from his arm," Lord Derby. See on this obscure form, ii. 219. x. 134. The pain of a wound is less while the blood flows, and before inflammation begins. From a root ἐνεθ or ἀνεθ an aorist ἐνοθεῖν appears to have been formed (for a present tense ἐνέθω is imaginary).

267. ἐτέρσεται. Schol. ἐξηραίνεται τῆς ἐκ τοῦ αἵματος νοτίδος. Probably the imperfect (not the aorist, like βήσεται, δύσεται), as we have τέρσεται in Od. vii. 124.—δὲ in the next line marks the apodosis.

269. βέλος, 'a pang,' darting pain. Schol. πᾶν τὸ πόνον ἐμποιοῦν βέλος λέγεται.—μογοστόκοι, αἱ ἐπὶ τῶν μόγισ τικτουσῶν τεταγμέναι, ἰδ.—εἰλείθνυιαι, 'the Comers,' cf. xvi. 187. xix. 119. They were mythical daughters of Zeus and Hera, who were also gods of marriage.—ἔχουσai, 'who have in their control,' Schol. ἐπιμελείας ἀξιούσαι.

272. ὄξει' ὀδύνῃ Bentley. Spitzner thinks the elision is without example, and doubts if it is correct. In fact, the verse seems a very needless repetition of 268, and perhaps it was interpolated, together with the δὲ in that verse. A comma, of course, should thus be placed at Ἀτρεΐδαο.—δῦνον, 'penetrated deep,' showing the sharpness of the pain. (Schol.)

274. κῆρ, he felt anxiety in his heart about the result of the wound. Cf. inf. 400. 813. The next line occurs viii. 227.—διαπρ. (διαπρύσιον, like ἡλύσιος and τηῦσιος), 'piercingly,' *torōs*.

“ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισιν
 φύλοπιν ἀργαλήην, ἐπεὶ οὐκ ἐμὲ μητιέτα Ζεὺς
 εἴασεν Τρώεσσι πανημέριον πολεμίζειν.”

ὥς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους 280
 νῆας ἔπι γλαφυράς· τὼ δ' οὐκ ἄκοντε πετέσθην·
 ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,
 Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας 285
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 οἴχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκεν
 Ζεὺς Κρονίδης. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε.” 290

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
 σεύη ἐπ' ἀγροτέρῳ συὶ καπρίῳ ἢ λέοντι,
 ὥς ἐπ' Ἀχαιοῖσιν σεῦεν Τρῶας μεγαθύμους
 Ἐκτωρ Πριαμίδης, βροτολοιγῶ ἴσος Ἄρηι. 295
 αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
 ἐν δ' ἔπεισ' ὑσμίνῃ ὑπεραεὶ ἴσος ἀέλλῃ,
 ἥ τε καταλλομένη ἰοειδέα πόντον ὀρίνει.

ἔνθα τίνα πρῶτον τίνα δ' ὕστατον ἐξενάριξεν
 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300

282. ἄφρεον, ‘foamed,’ a verb not elsewhere found in Homer. See inf. 324. One might doubt whether this and the next verse are genuine.

288. μέγ' εὖχος. Hector knew this from the message of Iris, sup. 207.

290. ὑπέρτερον. Schol. ἢ τοῦ τῶν Ἑλλήνων ἢ οὐ πρότερον ἐκτίσασθε.

293. σεύη, θαυξή, urges to the chase, i. 173. vi. 133. Bekker (ed. 2) gives σεῖη.—συὶ καπρίῳ, see on xvii. 21, and compare inf. 414.—ἀγροτέρῳ, ἀγρίῳ,—a form like ὀρέστερος.

296. μέγα φρονέων, full of confidence in his own prowess. Cf. viii. 553. “Bent on high deeds,” Lord Derby.—Agamemnon having left the fight wounded,

Hector himself takes part in it, as ordered by Zeus, sup. 206 seqq.

297. ὑπεραῆς ἄελλα is a gust of wind that blows aloft and descends, καθάλλεται, on to the purpling sea. By a like figure a wind is said πεσεῖν. Compare ἴσος ἀέλλῃ in xii. 40. The α in ὑπεραῆς becomes long by the digamma (ἄφφα). So ἀκράῃς Ζέφυρος, ἀνέμῳ ἀκραεῖ Od. xiv. 253. Lord Derby:—“Fell on the masses as a whirlwind falls, lashing with furious sweep the dark-blue sea.”

298. Perhaps ἢ καταφαλλομένη. In Od. xxiv. 320 ἐπιφάλαμος occurs without controversy.

300. ὅτε, ἐπεὶ, after Zeus had given him glory. Cf. sup. 192.

Ἄσαϊον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἡδ' Ἀγέλαον
Αἴσυμνον τ' Ὠρόν τε καὶ Ἴππόνοον μενεχάρμην.
τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
πληθύν, ὥς ὁπότε νέφεα Ζέφυρος στυφελίξῃ 305
ἄργεστᾶο Νότοιο, βαθείῃ λαίλαπι τύπτων·
πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
σκίδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἑκτορι δάμνατο λαῶν.
ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 310
καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς
“Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἴστασο· δὴ γὰρ ἔλεγχος
ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἑκτωρ.” 315
τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης

305. *πληθύν*. Not simply for πολλοὺς, but for *τινὰς τῶν πολλῶν*, “the nameless crowd,” “the common herd,” as the translators render it,—the *ὄχλος* opposed to the *ἡγεμόνες*, sup. 304.—*νέφεα Νότοιο*, the clouds caused by the south-west wind, τὰ ὑπὸ τοῦ νότου συναχθέντα νέφη, Schol. See on ii. 397.—*ἄργεστᾶο*, clear, *λαμπρῶν*. A regular epithet of this wind (*albus notus*, Hor.), which however is here described as bringing, not dispersing, the clouds. Hence some render it ‘rapid.’ The proper sense seems ‘white,’ ‘glistening;’ so Aeschylus has *ἀργηστής ἀφρός*, Theb. 60; *ἀργηστήν ὄφιν*, ‘an arrow,’ in Eum. 172, might bear either meaning. The phrase *ἄργεστᾶο Νότοιο* occurs also inf. xxi. 334; Hesiod, Theog. 379 and 870, uses Ἀργέστης alone for the south wind.—*λαίλαπι*, a storm of wind and rain. Aeschylus perhaps had this in view in *λαίλαπι χειμῶνοτύφῳ*, Suppl. 25.—*βαθείῃ*, ‘deep and dense.’—*τύπτων* is suited to *στυφελίξῃ*, and both words to the blows and discomfiture of the foe caused by Hector. We must suppose that the south or south-west wind has brought up clouds, and then has suddenly shifted to the west, and a hurricane has cleared the sky.

307. *τρόφι*, ‘big,’ ‘swollen,’ *πηγόν*. See on iii. 196, and compare *κύματα*

τροφόεντα, xv. 621. Herod. iv. 9, *ἐπεὶ ἀν γένωνται τρόφιες οἱ παῖδες*. “πολλὸν κῦμα de multitudine fluctuum, non de magnitudine dictum,” Doederlein. Col. Mure (Crit. Hist. vol. ii. p. 68 note) has some good remarks on this epithet. “The big waves heave and roll, and high aloft The gale, careering, flings the ocean spray,” Lord Derby.

308. *ἰωῆς* (F), the violence, properly, the roaring sound. See iv. 276. xvi. 127. Hes. Theog. 682, *ποδῶν αἰπεία ἰωή*.—*πολυπλάγκτοιο*, shifting or (Mr. Wright) “far-scattering.” “The wayward gale’s assault,” Mr. Newman. Schol. τοῦ πανταχοῦ τὰ κύματα περιάγοντος. Hesych. *πολυπλανήτου, πανταχοῦ περιφερομένου*. Aesch. Suppl. 571, *πολύπλαγκτον ἄθλιαν οἰστροδόνητον ἰώ*.

309. *καρήατα*. Cf. sup. 158, *πίπτει κάρηνα Τρώων*. Though it is common in Homeric similes to repeat the comparison, it may be doubted if this verse is not an interpolation, as also either 310 or 311.

311. For *πεσεῖν ἐν νηυσὶ* see xii. 107. ix. 235. inf. 824.

313. *τί παθόντε κ.τ.λ.* ‘What has befallen us that we have forgotten our dashing valour?’ Schol. *τί τὸ φοβοῦν ἡμᾶς ἐστίν*.—*πέπον*, cf. ii. 235.—*ἔσσεται*, scil: *ἡμῖν*, the reproach will surely be ours. For δὴ cf. xv. 488.

“ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
ἡμέων ἔσται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρῳσὶν δὴ βόλεται δοῦναι κράτος ἢ ἐπερ ἡμῖν.”

ἦ, καὶ Θυμβραῖον μὲν ἀφ’ ἵππων ὥσε χαμαῖζε, 320
δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν, αὐτὰρ Ὀδυσσεὺς
ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.

τοὺς μὲν ἔπειτ’ εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν
τῷ δ’ ἀν’ ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρω
ἐν κυσὶ θηρητῆρσι μέγα φρονέοντε πέσσητον 325
ὥς ὄλεκον Τρῳᾶς πάλιν ὀρμένω. αὐτὰρ Ἀχαιοὶ
ἀσπασίως φεύγοντες ἀνέπνεον Ἴκτορα δῖον.

ἔνθ’ ἐλέτην δίφρον τε καὶ ἀνέρε δῆμον ἀρίστω,
νῆε δὺν Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδη μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν 330
στείχειν ἐς πόλεμον φθισήνορα. τῷ δέ οἱ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης,
θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε’ ἀπηγύρα,
Ἴππόδαμον δ’ Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335
ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων

317. μενέω. The future, like γαμέω in ix. 388, τελέουσι ib. 156.

318. ἔσται *Fῆδας*, as in i. 576. ‘We shall have short enjoyment of the fray, since Zeus prefers to give the victory to the Trojans rather than to us.’—βόλεται, βούλεται. Buttmann observes that in Homer this verb signifies preference, as in i. 117, βούλομ’ ἐγὼ λαὸν σὸν ξιμεναὶ ἢ ἀπολέσθαι. Cf. xxiii. 594. The οὐ (as in οὐρανός, ὄρανός) was capable of being pronounced short (like our *u* in *pulley* or *bully*), and the writing the word with ὄ is perhaps only an arbitrary compliance with metrical appearance. Theocritus uses ἐβολλόμαν. One cannot doubt that βόλω and volo are identical. See *New Cratylus*, § 464. Here the old reading was ἐθέλει. But cf. Od. i. 234.

320. ὥσε, cf. sup. 143.

322. τοῖο *Φάνακτος*, ‘of the other, his master,’ ἀπέπαυσαν, sc. αὐτοῦς.

324. κυδοίμεον, “made riot,” Mr. Newman. The word occurs again only in xv. 136, in an active sense. Compare ἄφρεον sup. 282, ἤντεον vii. 423,

325. πέσσητον, the dual of the aor. 2 subjunctive,—a mood often used by Homer in comparisons.

326. πάλιν ὀρμένω, rushing back to the fight, viz. from having been driven before Hector. Schol. ἐκ τῆς φυγῆς ἐπιστραφέντες. Commonly edited as a compound, as also παλιμπλαγχθέντας, i. 59; so παλινστομεῖν, παλινόρτος, παλίσσυτος.

327. φεύγοντες Ἴκτορα, viz. by the diversion made in their favour.—ἀνέπνεον, ἀμπνοᾶς ἔλαβον, ‘took breath.’

328. ἐλέτην. The dual comprehends the feat of Ulysses in 335; for Tydides (333) alone slew the sons of Merops.

329. Περκωσίου, from Περκώτη, as πλούσιος from πλοῦτος, &c. Cf. sup. 229. This and the next three lines occur ii. 831—4.

334. κεκαδὼν, ‘having deprived him.’ The reduplicated future also occurs, κεκαδήσω, from root καδ, like τετορεῖν and τετορήσω from tor. In iv. 497, κεκάδοντο is referred to χάζω. The notions of ‘retiring’ and ‘depriving’ are cognate, as in χωρίζειν, νοσφίζειν.

336. ἐτάνυσσε, a metaphor from two

ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
 ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρί
 Παιονίδην ἥρωα κατ' ἰσχίον· οὐδὲ γὰρ ἵπποι
 ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ. 340

τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
 θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 Ἔκτωρ δ' ὁξὺ νόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.

τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα
 “νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄμβριμος Ἔκτωρ.
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
 ἄκρην κακ κόρυθα. πλάγχθη δ' ἀπὸ χαλκῶφι χαλκός,
 οὐδ' ἵκετο χρῶα καλόν· ἐρύκακε γὰρ τρυφάλεια
 τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

Ἔκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μῖκτο δ' ὀμίλῳ,

parties pulling at a rope. See xiii. 359. *New Cratylus*, § 174. So Mr. Wright, “extended equally the cord of war.” But Doederlein thinks nothing more is meant than the equal extension of the battle on the plain. He compares xii. 436. xvi. 662.—τοὶ δέ, both parties began now to slaughter each other's ranks. Doederlein thinks the emphasis is on ἀλλήλους, “antea alternantes, tum demum mutua caede.”

339. κατ' ἰσχίον, ‘on the hip.’

340. προφυγεῖν, ‘for him to escape (fly to a distance) on.’—ἀάσατο, ‘he had been fatally deluded in his mind,’ viz. in facing Diomedes without taking due precautions for rescue if defeated. See ix. 116. xix. 137. Here, perhaps, the pronunciation was ἄφάσσατο. Cf. Od. x. 68.

345. ῥίγησε. There was a variant ἐνόησε.

347. νῶϊν δὴ, ‘Tis against us, it seems (as the slayers of so many Trojans), that this way of evil rolls, this valiant Hector.’ Mr. Newman, “On us now rolleth this annoy, this overbearing Hector.” The Schol. regards the metaphor in κυλίνδεται as derived rather from a stone.

350. κεφαλῇφιν, the dative (in the locative sense) in place of the genitive. See viii. 41. Max Müller, *Lectures*, i. p. 219. *New Cratylus*, p. 442 (ed. 3), inf. xii. 225. So χαλκῶφι in the next verse, the true sense of which is, ‘but the brass was turned away at (or on) the brass.’ Schol. ὑπὸ τῆς περικεφαλαίας χαλκοῦ ἀπεκρούσθη τὸ δόρυ. Some of the old commentators appear to have construed οὐδ' ἀφάμαρτε κεφαλῇφιν = καὶ ἐπέτυχε κεφαλῆς. Rather, perhaps, ‘aiming intentionally at his head.’

352. αὐλῶπις τρυφάλεια, “the visor'd helm,” Lord Derby; i.e. with holes, αὐλοὶ, to look through. See v. 182. iii. 371. xiii. 578. An illustration of this is given in Rich's “Companion to the Dictionary” (under *Galea*, p. 312), and this is perhaps more correct than the ordinary explanation, ‘furnished with sockets for plumes.’ Schol. αὐλοὺς ἔχουσα εἰς οὓς οἱ λόφοι κατακλείονται.

354. ἀπέλεθρον (πέλεθρον, πλέθρον), ἀμέτρητον, μέγα ἤλατο (l. ἀφῆλατο), Schol. ὃ οὐκ ἔστι μέτρω οὐδὲ πελέθρῳ μετρησαι. See v. 245, where ἵν' ἀπέλεθρον is explained by Hesychius τὴν δύναμιν τὴν ἄμετρον, and vii. 269.

στῇ δὲ γνῦξ ἔριπών, καὶ ἐρείσατο χειρὶ παχείῃ 355
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὥχεται ἔρωήν
 τήλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἐκτωρ ἄμπνυτο, καὶ ἄψ ἐς δίφρον ὀρούσας 360
 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν.
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης
 “ ἐξ αὖ νῦν ἔφυγες θάνατον, κύον. ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
 ᾧ μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων.
 ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 εἴ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθος ἐστίν.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.”
 ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,
 Τυδεΐδῃ ἐπὶ τόξα τιταίνεται, ποιμένι λαῶν, 370
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ

356. γαίης, ‘on the ground,’ apparently the so-called genitive of place. Cf. xiii. 191. This verse (which with 355 occurs also v. 309, 10) was omitted by Aristophanes and Zenodotus.

357. μετὰ δούρατος ἔρωήν, “his weapon to recover,” Mr. Newman. “Following up his spear,” Lord Derby and Mr. Wright. For δουρὸς ἔρωή, ‘a spear-cast,’ see xxi. 251. xxiii. 529; also on i. 303. ii. 179. Tydides had thrown his javelin, and stunned, but not wounded Hector. While he was running to regain his spear at some paces distant, Hector suddenly recovered himself. Hence the sense is, ‘went to pick up,’ or ‘fetch his distant javelin.’ Literally, ἔρωή is here the precise spot at which it lay at some distance.—γαίης, the genitive after ὅθι, i. e. οὗ γῆς κατέσκηψε, ‘where it had lighted.’ So iv. 138, διαπρὸ δὲ εἶσατο καὶ τῆς. Possibly γαίης may depend on the κατὰ, as μεσσοπαγὲς κατ’ ὄχθης xxi. 172. See on iii. 217. xiii. 504.

359. ἄμπνυτο, recovered himself, ἀμ-πνύνθη v. 697. Cf. sup. 327.

364. ᾧ μέλλεις κ.τ.λ., to whom you doubtless pray whenever you go into the thud of javelins.

365. ἐξανύω, I will finish, i. e. despatch

you. See xx. 452, where 362—7 are repeated. Od. xxiv. 71, αὐτὰρ ἐπεὶ δὴ σε φλᾷξ ἤνυσεν Ἡφαίστοιο. For this form of the future Doederlein compares ἐρύουσι inf. 454. In iv. 29 we have ἐπαινέομεν for ἐπαινέσομεν. See sup. 317, and on ἀνύω iv. 55; and consult *New Cratylus*, § 371.—ἐπιτάρροθος, see v. 828. He knows, says the Schol., that Athena is his patroness.

368. Παιονίδην, sup. 339.—The passage following, as far as 400, is perhaps an inserted episode. It will be observed that it contains several novel words, as ἀνδρόκμητος, παρθενοπίπης, ταρσός, ἀμφίδρυφος, κέραι for κέρατι, and πλέες for πλέονες in 395. Nothing has been said about the deeds of Paris for some considerable time; and it is likely that this was designed to bring so important a person again before the audience.

371. κεκλιμένος, resting on, and perhaps (cf. 379) concealed by, a pillar set upon a barrow and chiselled by man’s hands, (So Doederlein.) Some wrongly explained ἀνδροκμήτῳ, ‘holding a dead body.’ Aeschylus has ἀνδροκμῆς several times, but in a different sense, ‘mattress.’ The tumulus itself is called ἀνδρόκμητος, as having been reared by man’s labour.

Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνελκεν 375
 καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰός
 ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἡδὺ γελάσσας
 ἐκ λόχου ἀμπήδησε, καὶ εὐχόμενος ἔπος ἠΐδα.
 “βέβληαι, οὐδ' ἄλιον βέλος ἔκφυγεν. ὥς ὄφελόν τοι
 νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι. 381
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἳ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης
 “τοξότα λωβητῆρ, κέραι ἀγλαέ, παρθενοπίπα, 385
 εἰ μὲν δὴ ἀντίβιον ξὺν τεύχεσι πειρηθείης,
 οὐκ ἂν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχεται αὐτως.

372. δημογέροντος. See iii. 149.

373. Perhaps θώρηκά τ', to avoid the hiatus. Cf. xxiii. 263.—παναίολον, ‘all-flexible,’ according to Buttmann, Lexil. p. 65. Cf. iv. 186.—αἶνυτο, ‘was stripping’ (“had stripped,” Lord Derby).

375. τόξου πῆχυν, the centre or handle of the bow. Cf. xiii. 583. Od. xxi. 419, τὸν ῥ' ἐπὶ πῆχει ἑλὼν εἶλκεν νέρην γλυφίδας τε. This latter verse determines the meaning. The Schol. says πῆχυς, τόξον ἐκ δύο συμβεβλημένον κεράτων, ὧν ἕκαστον πῆχυς ἐκαλεῖτο.—μιν, an irregular accusative; *fugit eum de manibus elapsa*, Arnold.

377. ταρσὸν, the broad part of the foot, where the tendons diverge, as in the wings of a bird. Primarily, any thing constructed of flat shape on rows of wicker-work; hence a hurdle, rushmat, parallel row of oars, &c.—διαμπερὲς, penetrating the foot it stuck into the ground, and pinned the limb to the spot. K. O. Müller (Hist. Gr. Lit. ch. v. § 6) thinks this account of the wounding Diomedes in the foot is taken from the legend of Achilles being slain by a wound in his heel, which alone was vulnerable.

378. ὁ δὲ, Paris, who sprang from his hiding-place behind the στήλη, sup. 371.

380. ὥς ὄφελον, *debebam potius* &c.—

νείατον, see vi. 295.

383. μηκάδες, ‘bleating.’ A word formed from the sound; cf. ἀζηχὲς μεμακῦναι, iv. 435. Theocr. v. 100, σίττ' ἀπὸ τᾶς κοτίνω, τὰι μηκάδες.

385. All the epithets here are terms of reproach; “archer, reviler, valiant with thy bow,” Mr. Wright. Archery, it is well known, was held in contempt by the ὀπλίται. See Soph. Aj. 1120. Eur. Herc. F. 188.—λωβητῆρ may mean ‘seducer,’ *λυμαντῆρ*, ἡπεροπεύτης, iii. 399.—κέραι, κέρατι, i. e. τόξω. Spitzner reads κέρα. An old, but wrong, interpretation connected it with κείρειν, and referred it to the hair.—παρθενοπίπα, ‘girl-critic,’ ‘judge of maidens,’ or perhaps simply, ‘looker after maids.’ From *δοπιπεύειν*. Cf. *πυροπίπης*, ‘corn-inspector,’ Ar. Equit. 407. Doederlein takes τοξότα and κέραι ἀγλαὲ as epithets to the principal nouns, “Tu qui, cum nihil nisi sagittarius sis, melioribus maledicis, et, arcu dum militem simulas, nihil nisi molliculus puellarum venator es.”

386. πειρηθείης, sc. ἐμοῦ ὥς ὀπλίτης. Ajac. 1123, κὰν ψιλὸς ἀρκέσαιμι σοί γ' ὀπλισμένω.

388. ἐπιγράψας, ‘because you have grazed.’ See on v. 137.—αὐτως, ‘just for that,’ ‘vainly.’

οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάις ἄφρων
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
 ἦ τ' ἄλλως ὑπ' ἐμείο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
 ὅξυ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησιν
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδες δ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
 πύθεται, οἶωνοι δὲ περὶ πλέες ἢ γυναικες." 395

ὣς φάτο. τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
 ἔστη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὦκ'
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλεν
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ. 400
 οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας.
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν
 "ὦ μοι ἐγώ, τί πάθω; μέγα μὲν κακόν, εἴ κε φέβωμαι
 πληθὺν ταρβήσας, τὸ δὲ ρίγιον, εἴ κε ἀλώω 405

390. κωφὸν, dull, blunt. "A worthless coward's weapon hath no point," Lord Derby.—οὐτιδανός, from οὔτις, with the termination as in ἡπεδανός, ριγεδανός, τυφεδανός (Ar. Vesp. 1364).

391. ὑπ' ἐμείο, sc. ὀρμώμενον, sped by me:—ἐπαύρη, 'if it shall have touched ever so little.' See inf. 573. xiii. 649. xxiii. 340. Lord Derby, "'Tis different far with me! though light it fall, My spear is sharp, and whom it strikes, it slays."

392. ἀκήριον, 'lifeless.' Cf. xxi. 466. For αἶψα Aristarchus read ἄνδρα.

393. ἀμφίδρυφοι. Cf. ἀμφιδρυφῆς ἄλοχος ii. 700.

394. ἐρεύθων. So γαῖαν ἐρεῦσαι in xviii. 329.

395. πλέες. See on ii. 129. The old adjective πλῆς for πλεῖς occurs in the compound *locuples* = *loco plenus*, 'rich in land,' as well as in the word *plebs*. There can be little doubt that the interpolator (see on 368 sup.) imagined this could be used for πλέονες. It is the same mistake as χερῆα used for χερεῖονα in iv. 400, also a spurious passage. The sentiment too is very feeble,—'there are more vultures round him than women;' it appears to have been made up from 162 sup., γύ-

πεσσιν πολλὸν φίλτεροι ἢ ἀλόχοισιν. There is said to be an allusion to the amorous character of Paris.

396. τοῦ δὲ κ.τ.λ. Ulysses came up to protect his friend Diomedes, while the latter sat down behind him and drew out the arrow from his foot. Lord Derby rightly renders it, "he, behind, sat down protected."

400. ἤχθετο. See sup. 274. Some read ὠκέας ἵππους. Schol. Ven.

401. οἰώθη, was left alone, vi. 1.

403, 4 occur Od. v. 464, 5, and the former verse frequently in the Odyssey. In this formula there is no digamma in δς, elsewhere σφός.

405. πληθύν, the multitude, the common soldiers, ὄχλον, sup. 305. The Schol. Ven. construed φέβωμαι πληθύν, for εἰς πληθύν. Ulysses evidently means that he ought not to retire through fear of any ordinary fighting men, now that Hector has gone (sup. 360). Lord Derby is wrong here, "Great were the mischief, should I fly, and so increase the people's terror."—ἀλώω, for ἄλω, as ἡβώωσα for ἡβάουσα &c. Schol. ζωγρηθῶ καὶ αἰχμαλωτισθῶ, οὐδεὶς γὰρ Ἑλλήνων τοῦτο πέπονθεν.—ρίγιον, κάκιον, i. 325.

μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίῳν.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ;
 οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
 ὃς δέ κ' ἀριστεύησι μάχῃ ἐνι, τὸν δὲ μάλα χρεώ
 ἐστάμεναι κρατερῶς, ἢ τ' ἐβλητ' ἢ τ' ἐβαλ' ἄλλον." 410

εἶος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶων,
 ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
 ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ
 σεύωνται· ὁ δέ τ' εἰσι βαθείης ἐκ ξυλόχοιο 415

θήγων λευκὸν ὀδόντα μετὰ γναμπτῆσι γένυσσιν,
 ἀμφὶ δέ τ' αἰσσουνται, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται· οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα·
 ὥς ῥα τότε ἀμφ' Ὀδυσῆα δίφιλον ἐσσεύοντο
 Τρώες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηιοπίτην 420

οὔτασεν ὄμιον ὑπερθεν ἐπάλμενος ὀξεί δουρί,
 αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξεν.
 Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰζαντα,

408. ἀποίχονται. The translators render this 'are wont to fly.' But αἰχέσθαι may have its usual perfect sense; the poet seems to allude to φόβος ἔλλαβε πάντας in 402. 'I know that the cowards have left the battle, and whoever acts the brave man in the fight, him it behoves to stand sturdily, whether he is wounded or has wounded another.' He means, 'those who are gone are cowards, and would not have helped me if they had stayed; so, under either circumstance, I must trust to myself and make a firm stand.'—ἦ—ἦ τε for εἴτε—εἴτε. See on x. 309. "Perstringit Diomedem, qui accepto vulnere cesserit ipsumque desolaverit," Doederlein.

411. εἶος κ.τ.λ. See i. 193. This and part of the next occur xvii. 106, 7.

413. ἔλσαν, 'hemmed him in,' i. 409. See Lexil. p. 254.—μετὰ σφίσι, "enclosing in the midst Their own destruction," Mr. Wright. An obvious correction would be μέγα for μετὰ, 'causing themselves great harm thereby,' viz. by making Ulysses to stand at bay. The Schol. Ven. wrongly refers σφίσι to Ulysses. We must understand μετὰ σφίσι 'among themselves,' ἐν μέσφ σφῶν.

415. σεύωνται, 'give chase to,' 'rouse from his haunts,' a boar. See iii. 26. inf. 548. The verb is clearly transitive, and ἀμφὶ means 'about him,' 'keeping close to him.' Virgil has expanded this simile in a very fine passage, Aen. x. 707—715.—γένυσσιν, 'jaws,'—a form like νέκυσιν in Od. xi. 569.

417. αἰσσουνται. The α is long (either naturally or by the FF), as inf. 423. vi. 510. xxii. 195, and in other places. They move nimbly here and there, *dodging* (as we say) the savage beast.—κόμπος, the noise of the tusk grinding on its under tooth,—our word *champ*. See xii. 149.

418. ἄφαρ, promptly, Schol. β. ad. iws. Doederlein thinks this word important to the simile, and explains it *statim*, 'the instant they are aware of his approach.'—μένουσιν, ὑπομένουσιν, await the attack.

420. ἀμύμονα. See vi. 155.—Perhaps ὑπερθ' ἐπιφάμενος was the old reading in the next line. Others ὑπερθε μετάλμενος.

423. αἰζαντα the editions; but the translators render the variant αἰτσουντα, mentioned by the Schol. Ven.

δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ. 425
 τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
 αὐτοκασίγνητον ἐνγηγενέος Σῶκοιο.
 τῷ δ' ἐπαλεξήσων Σῶκος κίε, ἰσόθεος φώς,
 στῇ δὲ μάλ' ἐγγὺς ἰών, καί μιν πρὸς μῦθον ἔειπεν.
 "ὦ Ὀδυσσεῦ πολύαινε, δόλων ἅτ' ἡδὲ πόνοιο, 430
 σήμερον ἢ δοιοῖσιν ἐπεύξεαι Ἴππασίδησιν,
 τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
 ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης."
 ὧς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἴσην.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄμβριμον ἔγχος, 435
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο,
 πάντα δ' ἀπὸ πλευρῶν χροά ἔργαθεν· οὐδέ τ' ἔασεν
 Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 γυνῷ δ' Ὀδυσσεὺς ὃ οἱ οὔ τι τέλος κατακαίριον ἦλθεν,
 ἅψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν. 440
 "ἂ δεῖλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὀλεθρος.
 ἦ τοι μὴν ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·

424. *πρότμησιν*, a word not elsewhere found in Homer, ἦτρον, the pit of the stomach. Some refer the origin of the term to the ὀμφαλοτομία of the mid-wives. It does not seem to be a term of any great antiquity. Hesych. *πρότμησις*· ὁ περὶ τὸν ὀμφαλὸν κατὰ τὸν λαγόν· ἀποσ.—ὑπ' ἀσπίδος Doederlein strangely explains of Ulysses' shield, "quo superne tectus hostem transfixit."

425. *ἀγοστῶ*, with the flat of his hand. Cf. xiv. 452.

427. *ἐνγηγενέος*, well-born, and therefore comely. Schol. τοῦ τῷ σώματι εὐφυοῦς. For the formation of the word see on xxiii. 81. Bekker (ed. 2) gives *εὐφηγενέος*. (Hesych. *εὐφηγενέων*· εὐπλο- τούντων.)

430. ἄτε, 'insatiate.' See v. 388. vi. 203. xxii. 218.—*πολύαινε*, the subject of many a story; whose exploits are famed in song. The necessary inference from this epithet (if such be the sense), which occurs elsewhere, as ix. 673. x. 544, is that ballads about Ulysses, as probably also about Achilles, existed before the composition or compilation of the Iliad. Buttmann, Lexil. p. 60, thinks the word

refers to the wise saws or sayings, αἰνοι, attributed to Ulysses. And Mr. Newman follows him, "Ulysses rich of lore and wiles."

431. *δοιοῖσιν*, viz. by slaying myself as well as my brother Charops.—*τοιῶδε*, sc. οἷω νοί ἔσμεν.

433. *κεν ὀλέσσης*, as sup. 387, ἀλλ' ἂν τοι χραίσμησι, the epic use of the conjunctive for a possible contingency. Cf. i. 184.

434—6. These lines (nearly) occur iii. 356 seqq.

437. *ἐργαθεν*, stripped, separated.—Schol. ἐχώρισεν, διέσπασεν. So v. 147, ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν.—οὐδὲ, ἀλλ' οὐ. Schol. οὐ μὴν εἴασεν Ἀθηναῖα κατὰ βάθος ἐλθεῖν, ὥστε τῶν ἐντοσθιδίῳ (ἐγκάτων, sup. 176) ἄψασθαι.

439. *τέλος κατακαίριον*, death by being hit in a vital place, iv. 185. Spitzner and Doederlein prefer βέλος κατὰ καίριον, sc. μέρος τοῦ σώματος, the reading of Zenodotus.

441. *κιχάνεται* 'is overtaking you' (not 'will overtake,' Mr. Trollope).

442. ἦ τοι ἐμὲ κ.τ.λ. 'Granted, you have stopped me from the war (for a

σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ῥηματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.” 445

ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει,
τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
ῶμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς
“ ὦ Σῶχ' Ἰππάσου υἱὲ δαΐφρονος ἵπποδάμοιο, 450
φθῇ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυσας.
ἂ δεῖλ', οὐ μὴν σοί γε πατὴρ καὶ πότνια μήτηρ
ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἶωνοί
ῶμῃσται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες·
αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί.” 455

ὣς εἰπὼν Σώκοιο δαΐφρονος ὄμβριμον ἔγχος
ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
αὐτὰρ ὁ γ' ἐξοπίσω ἀνεχάζετο, αἶε δ' ἐταίρους.
τρὶς μὲν ἔπειτ' ἦυσεν, ὅσον κεφαλὴ χάδε φωτός,
τρὶς δ' αἶεν ἰάχοντος ἀρηίφιλος Μενέλαος.
αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἑόντα
“ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,

while); but I promise you that you shall find your death at my hands.' This is the common doctrine of τὸ δράμα τοῦ πάθους πλέον. These three lines (443—5) occurred v. 652—4.

447, 8. These verses also are read sup. viii. 258, 9.

450. δαΐφρονος, 'warrior,' Lexil. p. 210. Sup. 123.

453. καθαιρεῖν, to pull down, close the eyelids, occurs Od. xi. 426, χερσὶ κατ' ὀφθαλμούς ἐλέειν, and ibid. xxiv. 296.—οἰωνοί, birds of prey, i. 5. Mr. Newman, "but wrangling fowl shall pluck thee With raw-devouring beak, and spread their huddling wings around thee."—ἐρύουσι, Ferύσουσι, see sup. 365.

457. ἀσπίδος, see sup. 435. Ulysses draws the javelin, with which Socus had

wounded him so severely as to lay the rib bare (sup. 437), from his own body, and the blood gushed up upon him when it was withdrawn, and caused anxiety to his mind. See sup. 274, and v. 400.

460. καθ' ὅμιλον, 'exhorting each other through the ranks.' Schol. παρεκελεύσαντο τῷ πλήθει ἑαυτῶν.—αἶε, αὐτε, sup. 10.

462. χάδε, 'contains,' i. e. could contain. From χανδάνω, the more usual aorist of which is κέχαδον.—ὅσον, 'as loud as.' The Schol. observes that iii. 222 proves that Ulysses was μεγάλος φωνος. Theocritus imitates this line, xiii. 58, τρὶς μὲν ἴλαν ἄϋσεν, ὅσον βαθὺς ἤρυγε λαιμός.—κεφαλὴ φωτός, 'the human head,' indefinitely.

τῷ ἰκέλῃ ὥς εἴ ἐ βιώατο μῶνον ἐόντα
 Τρώες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
 ἀλλ' ἴομεν καθ' ὁμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 δεῖδω μὴ τι πάθῃσιν ἐνὶ Τρώεσσι μονωθείς, 470
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”
 ὥς εἰπὼν ὃ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον, ἀμφὶ δ' ἄρ' αὐτόν
 Τρώες ἔπονθ' ὥς εἴ τε δαφουνοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475
 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἥλυξε πόδεςσιν
 φεύγων, ὄφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρῃ·
 αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ὠκύς οἰστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 ἐν νέμει σκιερῶ· ἐπὶ τε λῖν ἦγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὃ δάπτει.
 ὣς ῥα τότε ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην
 Τρώες ἔπον πολλοὶ τε καὶ ἄλκιμοι, αὐτὰρ ὃ γ' ἦρως

467. τῷ—ὥς εἴ κ.τ.λ., ‘like as if,’ lit. like to that case as would occur if, &c. Schol. Ven. τοιαύτη οἷα ἂν γένοιτο καταπονουμένον ἀνδρός.—βιώατο, βίαιοντο. Od. xxiii. 9, βιώωντό τε παῖδα. This and the next line were perhaps interpolated, the same thing being said in 470, 1.

470. μονωθείς. See 401.

473. Od. xxiii. 45, εὖρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοιισι νέκυσσιν. Compare sup. 197. iv. 89. v. 355.

474. δαφουνοὶ θῶες, tawny jackals, “red wild dogs,” Mr. Newman. This creature is not mentioned again except in xiii. 103, and in a passage which does not seem certainly genuine. Here the comparison between the lion dispersing the jackals, and Ajax driving away the Trojans, is well conceived.—ὄρεσφιν, here the true locative.—ἀμφι, sc. ἔπονται.

476. τὸν μὲν, sc. τὸν βαλόντα.—λιαρὸν, perhaps χλιαρὸν, or the λ may be pronounced double.—ὀρώρῃ, are fleet and nimble, cf. ix. 610.

478. δαμάσσεται, δαμάσθηται.

480. ἐπὶ τε λῖν κ.τ.λ., *tum si fors tulerit leonem*, &c.—διέτρεσαν, ‘disperse in alarm.’—σίντην, λυμαντήν, xvi. 353. Lord Derby translates this fine passage

as follows:—

“As hungry jackals on the mountain side
 Around a stag, that from an archer’s hand
 Hath taken hurt, while yet his blood was warm
 And limbs yet serv’d, has baffled his pursuit;
 But when the fatal shaft has drain’d his strength,
 Thirsting for blood, beneath the forest shade,
 The jackals seize their victim; then if chance
 A hungry lion pass, the jackals shrink
 In terror back, while he devours the prey;
 So round Ulysses, sage in council, press’d
 The Trojans.”

482, 3. ἔπον ἀμφι, ‘busied themselves about,’ ἀμφίεπον. See inf. 776. vi. 321. vii. 316. x. 516.—ὃ γ' ἦρως, probably ὁ Φήρως.—ἀίσσων, ‘moving rapidly about,’ sup. 417. The Scholiasts prefer to construe φῖ ἔγχει with ἀμύνετο. Compare however x. 348, ἔγχει ἐπαίσσων, xviii. 506, τοῖσιν ἔπειτ' ἥϊσσον, x. 456, φασγάνῳ ἀίξας.

αἰσσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ·
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον,
 στῇ δὲ παρέξ, Τρώες δὲ διέτρεσαν ἄλλυδιδι ἄλλος.
 ἦ τοι τὸν Μενέλαος ἀρήιος ἔξαγ' ὀμίλου
 χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους.

Αἴας δὲ Τρώεσσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἡδὲ Πυλάρτην.
 ὥς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισιν
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρω,
 πολλὰς δὲ δρυὺς ἀζαλέας πολλὰς δέ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495
 ὥς ἔφεπεν κλονέων πεδίον τότε φαίδιμος Αἴας,
 δαΐζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἴεκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοὴ δ' ἄσβεστος ὀρώρει 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήιον Ἰδομενῆα.
 Ἴεκτωρ μὲν μετὰ τοῖσιν ὀμίλεε μέρμερα ῥέζων
 ἔγχει θ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·

486. στῇ δὲ παρέξ. Schol. παρέστη δέ. καὶ περισσὴ ἡ ἐξ. May not the original word have been *παρὰ*, like στῇ δ' εὐρὰξ, sup. 251? Hesych. *παρέξ· χωρὶς, ἐκτός.*

488. θεράπων, scil. ὁ τοῦ Μενελάου.

489. εἶλε, caught, overtook, i.e. slew, probably with a javelin, as the contrast with οὔτα, 'killed with the sword,' seems to show. Cf. 660, 1.

492. κάτεισιν. Zenodotus read *δίηται*. Construe, 'as when an overflowing river descends to the plain, a wintry torrent down from the mountains' &c.—κατ' ὄρεσφιν, κατ' ὄρεος or ὀρέων, lit. 'on the mountain down from it.'—ὀπαζόμενος, Schol. *ἐπειγόμενος*, lit. 'pushed on from behind by a shower.' ὀπάζειν is 'to attend,' 'go behind,' thence *urgere*, and so *διώκειν*. Cf. v. 334. viii. 341.

495. ἐσφέρεται, 'takes into its own current.' The middle voice is remarkable. Cf. *προφέρονται*, iii. 7. The verb seems opposed to βάλλει, 'casts out promiscuously into the sea.' The δρυὺς ἀζαλέαι, as the Schol. suggests, are trees felled up in the mountains by the banks

of the stream, and left there to dry, until a flood brings them down into the lower plains or into the sea. This is confirmed by iv. 487, ἡ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.—*ἀφυσγετὸν*, 'drift-wood,' from ἀφύσσειν. A word ἀπαξ εἰρημένον in Homer. Hesych. *σύρφετον, ἀκαθαρσίαν, κόπριον*. So some explain it 'dirt and rubbish.' Doederlein, *φλοῖσβον, undantem fluctum*.

496. πεδίον depends on ἔφεπε, or perhaps on ἔφεπε κλονέων combined, as if he had said *τοὺς ἐν τῷ πεδίῳ*. Doederlein well compares Hes. Theog. 365, *γαῖαν καὶ βένθεα λίμνης πάντη ὁμῶς ἐφέπουσι*. "So swept illustrious Ajax o'er the plain, O'erthrowing men and horses," Lord Derby.—δαΐζων, probably for *δαΐ-Flίζων*. Commonly the α is short, but it seems long in Aesch. Cho. 388.

500. ἀνδρῶν, Schol. τῶν Ἀχαιῶν (comparing 503).—κάρηνα, sup. 158.

502. ὀμίλεε, Schol. *ἐμάχετο*. Cf. 523.—μέρμερα, 'dire, ruthless deeds.' From the double root *μερ*, as in *μερμηρίζω*, lit. 'causing anxiety.' Hesych. *χαλεπὰ,*

- οὐδ' ἄν πω χάζοντο κελεύθου δίοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠνκόμοιο, 505
 παῦσεν ἀριστεύοντα Μαχάονα ποιμένα λαῶν,
 ἰῶ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.
 τῷ ῥα περιίδεισαν μένεα πνεύοντες Ἀχαιοί,
 μὴ πὼς μιν πολέμοιο μετακλινθέντος ἔλοιεν.
 αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον 510
 “ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σῶν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
 [ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.]” 515
 ὧς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
 αὐτίκα ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος.
 μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἄκοντε πετέσθην
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520
 Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 Ἔκτορι παρβεβαῶς, καὶ μιν πρὸς μῦθον ἔειπεν.
 “Ἔκτορ, νῶι μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν,

δενά, φροντίδος ἕξια. Cf. viii. 453. The word occurs only in the Iliad, and chiefly in Book x.—ἱπποσύνη, ἡνιοχεία, xvi. 776.

501. κελεύθου, the road they were pursuing in the attack on the foe.

506. παῦσεν should be construed with the participle, ‘stopped him from his deeds of valour.’ The translators wrongly render the participle, ‘as he fought in front.’ Cf. vii. 90.

508. τῷ, depending on περὶ, ‘for him,’ Machaon.—μὴ κ.τ.λ., ‘lest the Trojans should make him a prisoner if the fight inclined in their favour.’ Schol. μεταβληθέντος τοῦ πολέμου καὶ ἐπικρατεστέρων γενομένων τῶν Τρῶων,—ἐπὶ θάτερον μέρος τῆς ῥοπῆς γενομένης. *Acie inclinata*, Doederlein, who thinks πόλεμος sometimes means οἱ πολεμοῦντες, as xvii. 243.

513. ἔχε, ‘drive,’ iii. 263, v. 240. The next line is cited by Plato, Symp. p. 214 B, and Lucian, Deor. Concio, § 6. The meaning is, ‘save his life if it be possible, for a chironurgeon outweighs in value many others.’

518. ἀμύμονος. On this usual epithet of skilful artists see viii. 273.—νίος. All physicians were called by this general name, which therefore need not be taken literally. Aesculapius is not a god, but an eponym hero, in Homer. Machaon was simply one of the clan or family of Asclepiadae. Like Asclepius himself in Pind. Pyth. iii. 6, 7, he is a warrior as well as a leech. So Ἄπης, son of Phoro-neus, is called ἱατρόμαντις παῖς Ἀπόλλωνος, in Aesch. Suppl. See on ii. 731. iv. 194.

520. φίλον. Schol. τοῖς ἵπποις διὰ τὰς φάτνας.—τῇ, ταύτῃ δδῶ (sic, Arnold).

521. Κεβριόνης. See viii. 318.—παρβεβαῶς, acting as παραβάτης, which shows that Hector himself was driving. But some render it here as = ἡνίοχος.

523. ὀμιλέομεν, μαχόμεθα, sup. 502. Schol. κυρίως λέγει ὀμιλέομεν, ὁμοῦ τὰς ἴλας συμβάλλομεν. See *New Cratylus*, § 163, where *mille* and *milites* are both regarded as shortened forms of *δμιλία*.—ἔσχατι, ‘on the outskirts,’ μάχης ἐπ’ ἀριστερὰ πάσης sup. 498.—δυσήχεος,

ἔσχατιῇ πολέμου δυσηχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525

Αἴας δὲ κλονέει Τελαμώνιος. εὖ δέ μιν ἔγνω·
εὐρὺ γὰρ ἄμφ' ὤμοισιν ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς
κέϊσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα
ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρεν." 530

ὥς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἶοντες
ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,
στείβοντες νέκυάς τε καὶ ἀσπίδας. αἵματι δ' ἄξων
νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον, 535
ἄς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον
αἱ τ' ἀπ' ἐπισσώτρων. ὃ δὲ ἵετο δύναι ὅμιλον
ἀνδρόμεον ρῆξαι τε μετάλμενος· ἐν δὲ κυδοιμόν
ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.

"harshly roaring," Mr. Newman, as from ἡχή. This justifies Bekker's reading πολέμου (for πολέμοιο) δυσηχέος. But see on ii. 686.

525. ὀρίνονται ἐπιμίξ. "They and their steeds promiscuous in dire confusion struggle," Mr. Newman.

527. ἄμφ' ὤμοισιν. Alluding to the τελαμών, whence the name of his father, perhaps. Schol. ἔνθεν καὶ Εὐρυσάκης ὁ τοῦ Αἴαντος υἱός (Soph. Ajac. 575).

528. ἰθύνομεν, ἰθύνωμεν.

529. προβαλόντες, 'putting forward.' Schol. μέσην ἀμφοτέρων ἔχοντες. Similarly iii. 7, ἡέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται.

532. λιγυρῇ. Soph. Aj. 242, παῖε λιγυρᾷ μάστιγι διπλῇ. The meaning seems to be, that he merely cracked his whip, and the horses ran nimbly on at the mere sound, and without feeling it. Doederlein thinks Virgil hence took 'neque audit currus habenas,' Georg. i. 514. If so, perhaps we may render 'obedient to the stroke.'

534. στείβοντες. See x. 493, and xx. 499 seqq., where these lines occur. Virg. Aen. xii. 339, 'spargit rapida ungula rores sanguineos, mixtaque cruor calcatur harena.'—ἄντυγες, the rings or handles behind the chariot; not 'running all round.' See on v. 262.

537. Doederlein would read αἱ δ' ἀπ' ἐπισσ., 'aliae a' &c. The meaning however is this:—the axle beneath was splashed with blood from the horses' hoofs, and the ἄντυγες behind from the drops flung off from the tire. The feminine ἄς agrees with ἄντυγες only by a sort of attraction. Still, it is not unlikely that 537—42 are an expansion of the original passage. The use of ἀνδρόμεον, simply for ἀνδρῶν, is remarkable. It is usually an epithet to κρέας, αἵμα, or χρώς.

538. Perhaps ρῆξαι τ' ἐπιβάλμενος, or ρῆξαι μεταβάλμενος. From the note of Schol. Ven., there would seem to have been another reading, either omitting the τε or substituting δέ.

539. μίνυνθα χάζετο, 'he drew back but little from the lance,' i. e. he did not care to get out of spear's reach. Schol. ἐπ' ὀλίγον τῆς βολῆς τοῦ δόρατος ὑπεχώρει, ἀντὶ τοῦ οὐδὲ ἐπ' ὀλίγον, ἀλλ' αἰε συνεπλέκετο. Hesych. ἐπ' ὀλίγον δὲ ἀπείχετο μάχης. The use of μίνυνθα for *paullulum*, not *paullisper*, adds to the suspicion of spuriousness in this distich. Lord Derby renders it, "his spear awhile withheld," and so Doederlein, "parumper hasta uti desinebat, non diutius tamen quam dum in diversam campi partem et ad alios hostes festinat."

αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν 540
 ἔγχει τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμέσᾳθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὥρσεν.
 στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἑπταβόειον, 545
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 ὥς δ' αἰθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,
 οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι 550
 πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον αἰσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἧῳθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555

540. ὁ, viz. Hector. ὁ δὲ in 537 is Cebriones.—ἐπεπωλείτο, usually said of a general inspecting his troops, as iii. 196. iv. 231, is here for ἐπεφοίτα, in a hostile sense. Probably this and the next are interpolated from 264, 5 sup. Aristotle (Rhet. ii. 9) adds a verse admitted by Wolf, but rejected by the more recent editors, Ζεὺς γάρ οἱ νεμέσᾳθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο. It is also given by Plutarch, Vit. Hom. § 27, and elsewhere. See Spitzner's note.

544. φόβον, a sudden panic. If ἐν, not ἐς, be the true reading, Αἴανθ' is for Αἴαντι. Cf. inf. 589.

545. ὅπιθεν βάλεν, viz. by the τελαμών. This was the act of an ὀπλίτης who meditated flight.—ταφῶν, bewildered. Cf. xxiv. 360.

546. ἐφ' ὀμίλου, 'in the crowd,' or perhaps, 'towards the (Trojan) crowd.' The Schol. compares ἐπ' ὠκεανοῦ ῥοάων in iii. 5; which means 'towards the streams of Ocean.' Lord Derby, "and, trembling, gaz'd Upon the crowd." The meaning seems to be, that he did not retire from the crowd, but stood, as it were, fixed to and in the thick of it. Not very different is ἐπὶ δῶρων ἔρχεο in ix. 602. Aristophanes read δι' ὀμίλου.

547. ἐντροπαλιζόμενος, 'oft turning round,' as hesitating between flight and standing at bay. See vi. 496. xvii. 109.

—ὀλίγον κ.τ.λ., lit. 'changing but little knee for knee,' a singular expression for 'walking slowly away,' "foot slowly following foot," Lord Derby.

549. ἐσσεύαντο Spitzner and Bekker, a reading which the Schol. Ven. appears to recognize while he condemns it, by saying the word should be written with ο. This verse occurs in xv. 272, and the middle aorist σεύαιτο in xvii. 463. xx. 148. The epic intransitive aorist is ἐσύμην, σύμενος, and perhaps ἐσσύμενος (inf. 554) is this participle with the epic reduplication. See sup. 415. In iii. 25, we have εἶπερ ἂν αὐτὸν σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί, i. e. ἀποσοβῶσι, 'drive him off.' In Ar. Vesp. 209, σοῦ, σοῦ, πάλιν σοῦ, is our monosyllable *shoo!* *shoo!* used in frightening an animal away.

550. πῖαρ, 'a fat one,' i. e. a prime fat ox (see Lexil. p. 475). Schol. τὴν κρατίστην καὶ λιπαρωτέραν (l. λιπαρωτάτην) τῶν βοῶν. It is not very clear whether the word is here a substantive, as Buttmann thinks, or, as usual, an adjective. Compare the double use of *uber*.

552. ἰθύει, 'keeps making a dash at it,' as we say.

554. δεταί, 'lighted brands,' which the lion especially fears. Schol. παρὰ τὸ δέω, τὸ δεσμεύω. Lit. 'tied-up (sticks),' κληματίδες or σχῆζαι.

555. τετιηότι, 'vexed,' 'disappointed.'

ὥς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ
 ἦιε πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
 [ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας
 νωθῆς, ᾧ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,
 κείρει τ' εἰσελθὼν βαθὺν λήιον· οἱ δέ τε παῖδες 560
 τύπτουσιν ῥοπάλοισι, βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ τ' ἐξήλασσαν ἐπεὶ τ' ἐκορέσσατο φορβῆς·

This is one of those epic perfects which, like ἔστης, τεθνήκας, πεφυῖς, seem to have been in use before the introduction of the κ, and therefore it may be assumed to stand for τετίηκα. The very next line shows that a perfect passive τετιημένος also existed; and what is remarkable, both have precisely the same meaning. So also τετίησθον in viii. 447. ix. 238. There is a large class of verbs which have a double form, in ω and εω, of which the first usually is transitive, and has the penult syllable *long*, the latter is derivative, intransitive, and has that long syllable made *short*, on the principle of compensation for the increased length of the word. Examples are μαρτύρω, μαρτύρέω, κῦρω, κύρέω, μελαίνω, μελανέω, κῦω, κῦέω, δόκω (obs.), δόξω, δοκέω (δοκήσω), κλύω (or κλείω), and Lat. *clūeo*; so *pendo* and *pendeo*, *jacio* and *jaceo*, *cio* and *cieo*. Sometimes both forms are active, as ἔλκω, ἐλκέω (xvii. 558), αἴρω, αἰρέω, αἶνω (Hesych.), αἰνέω, τέλλω, τελέω, χραίσμω, χραισμέω, πείρω, πειράω, φύρω, φυράω, χαίρω, κεχάρηκα. Such (properly Ionic) futures as παιήσω, βαλλήσω, χαϊρήσω, κλαϊήσω, τυπτήσω, lead us to suspect that other present tenses in έω existed in some dialects parallel with those in ω, e. g. we have διδασκήσω as well as διδάξω. We therefore are fully entitled to assume, along with τίω, τίσω, 'to put a value on a thing' (cf. ix. 238. xxiii. 703. 705), a form τίέω, either in the neuter sense, 'to be held in value,' or (which would better account for both τετιηῶς and τετιημένος) in the similar sense of 'making an object of concern,' 'holding in regard, honour, price,' &c. (Compare the double sense of τιμῇ and τιμᾶν.) Probably τίω is related to τίνω precisely as φθίω to φθίνα. Where the ι in τίω is used short, as in ix. 378, it is a question if it is made short by position, though naturally long, or τιῶ is the more correct reading. 'To hold in regard' and 'to be concerned for' are manifestly

synonymous. Hence τετιηῶς came to mean 'vexed,' 'anxious about' a thing. The explanation of the word is confessedly obscure; and the above hints are offered as more likely to lead to the true meaning than the account given in the Lexicons, "akin to τίνειν, τιμωρεῖσθαι, to be punished, and so made sad."

557. περὶ γὰρ κ.τ.λ. See v. 566. He retired slowly and reluctantly, knowing that the Grecian ships were endangered by his withdrawing from the fight.

558. παρ' ἄρουραν ἰὼν, 'going past a corn-field.'—ἐβίησατο, 'breaks away from,' 'acts in defiance of the boys conducting him.' Schol. βίη ἐνίκησεν. Compare Arist. Eth. Nic. iii. 8. 11, ἐπεὶ οὕτω γε κἂν οἱ ὄνοι ἀνδρείοι εἰεν πεινῶντες· τυπτόμενοι γὰρ οὐκ ἀφίστανται τῆς νομῆς.

559. νωθῆς (νῆ and ὕθομαι, Doederlein), 'indifferent to blows,' 'patient;' not 'stupid.'—Buttmann (Lexil. p. 97) construes ἀμφὶς ἐάγη 'are broken in two,' and he says it cannot mean 'all round it,' because this refers to blows not given by the boys, but formerly received by the ass. This view is perhaps confirmed by ᾧ δὴ—περὶ, 'on whom, as every body knows,' &c., and also because τύπτουσιν inf. 561, describes the blows on this special occasion. So also Lord Derby takes it: "Upon whose sides had many a club been broke." The aorist ἐάγη may however have the same special sense, and indeed, be expressly adapted to ἐβίησατο. Anyhow, ἀμφὶς is rather 'on him.' Mr. Wright, "stubborn, in spite of boys, who with their sticks Belabour him, and break them on his back" ("his sides" would better render ἀμφίς). Here he combines in one sentence the beatings general and particular. Bekker (who omits the whole passage in ed. 2) reads ἐάγη.

562. σπουδῇ, σχολῇ, 'at last,' 'after much beating.' So σπουδῇ δ' ἔζετο λαός, ii. 99. Cf. v. 893. Here Lord Derby is incorrect, "Yet drive him out, when fully fed, with ease."

ὥς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὐτὶς ὑποστρεφθείς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἱπποδάμων, ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγύς 570
 ἱστάμενος. τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκει μεγάλῳ πάγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροά λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.]
 τὸν δ' ὥς οὖν ἐνόησ' Ἐναίμονος ἀγλαὸς υἱός 575
 Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσιν,
 στῇ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φανσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν.
 Εὐρύπυλος δ' ἐπόρουσε, καὶ αἶνυτο τεύχε' ἀπ' ὤμων.
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 581
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἰστῷ
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 ἄψι δ' ἐτάρων ἐς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585
 ἦυσεν δὲ διαπρύσιον, Δαναοῖσι γεγώνως,
 "ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,

564. πολυήγερες, ἐκ πολλῶν ἀγε-
 ρήντες, Bekker (ed. 1) with Aristarchus
 for τηλεκλητοί.—ξυστοῖσι, 'pikes,' lit.
 'smoothed (poles).' Cf. sup. 260.

569. προέεργε, he prevented the whole
 mass of Trojans in front of him (i.e.
 when he turned to face them) from
 making their way to the ships. Schol.
 ὡς ἔρκος Ἀχαιῶν εἶργει τοὺς πολεμίους.
 Doederlein would read πρὸ ἔργε, i.e.
 εἶργε προοδύνειν, 'prevented them from
 advancing.'

572. ὄρμενα πρόσσω, 'speeding on-
 ward,' i.e. which would have gone fur-
 ther, but were stopped by the shield.—
 πάρος κ.τ.λ., exegetical of μεσηγυῖν, 'half-
 way.'—ἐπαυρεῖν, ἄψασθαι, cf. 391. xxiii.
 340.

574. λιλαιόμενα. Compare iv. 126,
 where the arrow is similarly said μενεαί-
 νειν, to have a will and desire of its own.
 —ἄσαι (from ἄω, satio), Schol. ἄσασθαι,
 to take its fill of. Compare v. 289 with
 xv. 317. xxi. 70.

579. πραπίδων, the diaphragm, ὑπὸ
 meaning 'close at.'

582. ἀπαινύμενον, 'in the act of taking
 away.' He watches, says the Schol., the
 moment when a fighting man is off his
 guard.

583. ἔλκετ'. Al. εἴλκεν.—δόναξ, Schol.
 ὁ τοῦ βέλους κάλαμος.—ἐβάρυνε, viz. be-
 cause it could not be taken out without
 excision (inf. 844).

585. ἐχάζετο. Paris, not the wounded
 Eurypylus, who is the subject to ἦυσεν.

στῆτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμάρ
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἐ φημί
 φεύξεσθ' ἐκ πολέμου δυσηχέος. ἀλλὰ μάλ' ἄντην 590
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.'

ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτόν
 πλησίοι ἔστησαν, σάκε' ὤμοισιν κλίναντες,
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας,
 στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595

ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηλήϊαι ἵπποι
 ἰδρώουσ', ἦγον δὲ Μαχάονα ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 ἐστήκει γὰρ ἐπὶ πρυμνῇ μεγακῆτεϊ νηί, 600
 εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυόεσσαν.
 αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπεν,

588. ἐλελιχθέντες, 'rallying.' See Lexil. p. 288.

590. δυσηχέος. See sup. 524.—φεύξεσθαι, perhaps for σωθήσεσθαι, 'get safely out of.' But the Schol. gives, besides this, another interpretation, 'I know he will not fly, but fight to the death.'

ib. ἄντην, 'facing the enemy.'

593. This line occurs also xiii. 488. For the spondaic ending see i. 11. Schol. Ven. τοὺς ὤμους ταῖς ἀσπίσι προσερείσαντες. See sup. 545. The meaning probably is, that they neglected their own safety, by shifting behind them their shields, while they formed a fence round Ajax by their extended lances.

594. ἀντίος, 'to meet them.' Al. τῶν δὲ σχεδὸν κ.τ.λ. In either case the action anticipates παρ' αὐτὸν πλησίοι ἔστησαν.

596. δέμας, 'like,' after the form or appearance of fire. Used like δίκην of later writers, as inf. xiii. 673. xviii. 1.

597. Νέστορα—Μαχάονα. See sup. 506. 510.

599. ἰδὼν ἐνόησε, 'saw and remarked.' He did not yet know who it was. Cf. inf. 614.

599—617 might be thought an interpolated passage, designed on a principle the ancients were fond of noticing, viz. of keeping Achilles before the notice of the reader, and of anticipating (604) the fate of Patroclus. It is somewhat peculiar, and contains the unusual forms and

phrases ἰῶκα, ἐκμολεῖν, ἴστασθαι περὶ γούνατα, τῷ ἐμῷ θυμῷ, φθέγγασθαι παρὰ νηός. The corresponding passage however, inf. 614 seqq., seems in itself of the true Homeric stamp, though even this is inseparably connected with the long speech 666 seqq., on which Mr. Newman remarks, "To omit 98 lines would here be a great and obvious improvement. These lines may have been patched in by the poet himself, to gratify some Pylia hearer. No one will seriously defend such inopportune garrulity by alluding to Nestor's wine-cup."—ἐνόησε, 'conceived the idea,' viz. that it might be Machaon; accordingly, he sends Patroclus to inquire. So Doederlein.

600. μεγακῆτεϊ, 'capacious.' See viii. 222, and on vi. 288. ii. 581, where the Schol. says τινὲς δὲ γράφουσι (i. e. for κητώεσσαν) καιεάεσσαν, which he wrongly explains as derived from the name of a plant. The καίετα, or volcanic rifts (*Cajeta*), are the true origin of that epithet. See Thuc. i. 134, and Arnold's note. So the sea is πόντον μεγακῆτεα in Od. iii. 158, i. e. with vast bed or basin. See inf. xxi. 22, where the word must be from κῆτος, a large fish, and therefore is probably of a later age.—πρυμνῇ, see vii. 383.

601. ἰῶκα, as from ἰῶξ, is ἀπαξ εἰρημένον for ἰωκή, i. e. δῖωξις. In v. 521 the digamma is apparent, οὔτε Φιωκάς, also ib. 740.

φθεγξάμενος παρὰ νηός· ὃ δὲ κλισίηθεν ἀκούσας
 ἔκμολε ἴσος Ἄρηι, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή·
 [τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός 605
 “τίπτε με κικλήσκεις Ἀχιλεῦ; τί δέ σε χρεὼ ἐμείο;”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς]
 “δῖε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένῃ θυμῷ,
 νῦν οἶω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεῖω γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610
 ἀλλ' ἴθι νῦν, Πάτροκλε δῖφιλε, Νέστορ' ἔρειο
 ὃν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 ἦ τοι μὲν τά γ' ὀπισθε Μαχάονι πάντα ἔοικεν
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμάνῃαι.” 615

ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

οἱ δ' ὅτε δὴ κλισίην Νηληιάδῃ ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620
 ἐξ ὀχέων. τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτῶνων,
 στάντε ποτὶ πνοιὴν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
 ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.
 τοῖσι δὲ τεύχε κυκείῳ ἐνπλόκαμος Ἐκαμήδῃ,

603. παρὰ νηός, from beside his ship. Schol. ἀντὶ τοῦ παρὰ νηί, ἀπὸ τῆς νηός.— κλισίηθεν is best taken with ἀκούσας, ‘hearing from,’ i.e. in, ‘his tent.’ Arnold joins κλισίηθεν ἔκμολεν.

604. κακοῦ ἀρχή, because the appeal to Achilles to give aid ended in his sending Patroclus to the fight, cf. inf. 796, where he was slain by Hector.

606. χρεῖω, sc. ἰκάνει σε, as elsewhere, e.g. ix. 75. Cf. inf. 610. The old reading seems to have been the crude form χρεῖF(s), or τί δέ σε χρὴ ἐμείο, like αὐτὸν γὰρ σε δεῖ Προμηθεώς, &c. (Prom. 86.) The noun however is feminine; the digamma appears in the form χρεῖω for χρεῖFω.

609. οἶω. Schol. ἔδειξεν ὃ ἐκ πολλοῦ ἠθέλεν. νῦν νομίζω, φησί, πάντας τοὺς Ἀχαιοὺς ἰκετεύσειν με. ἥδη δὲ προμαλαχθεὶς ἦν ἐκ τῶν Φοίνικος λόγων. The present passage, Mr. Grote observes (i.

p. 556 note), is quite incompatible with the embassy which had already been sent to Achilles, in book ix.

614. ὄμματα κ.τ.λ. Mr. Newman, “But his front view I saw not, For that the onward-hasting mares shot speedily across me.” Lit. ‘for the mares rushed past me in their eagerness to get on.’

618. οἱ δὲ, Machaon and Nestor, sup. 510 seqq.

620. Εὐρυμέδων, one of Nestor’s squires, viii. 114. On the ὕ in λύε see xxiv. 1.

621. ἀπεψύχοντο, lit. ‘aired for a while the sweat off their frocks.’ See xxi. 561, ἰδρῷ ἀποψυχθεὶς, and xxii. 2.— τοὶ δὲ, Nestor and Machaon. That a wounded man should wait for a purpose apparently so trivial as to dry his clothes, may seem unlikely. The Schol. thinks these details are designed to allow time for the inquiry of Patroclus, 611.

624. κυκείῳ, κυκεῶνα, a potion, posset,

τὴν ἄρετ' ἐκ Τενέδοιο γέρων ὅτε πέρσεν Ἀχιλλεύς, 625
 θυγατέρ' Ἀρσινούου μεγαλήτορος, ἣν οἱ Ἀχαιοί
 ἔξελον οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.
 ἣ σφωιν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλὴν κυανόπεζαν εὐξοον, αὐτὰρ ἐπ' αὐτῆς 630
 χάλκειον κάνεον, ἐπὶ δὲ κρόμνον ποτῶ ὄψον
 ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,
 παρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίός
 χρυσείοις ἥλοισι πεπαρμένον· οὐατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶ ἕκαστον

rather to quench thirst and to recruit strength than for any medical purpose. Cf. 642. In Od. x. 234 Circe prepares such a potion with cheese, flour, honey, and Pramnian wine. In Ar. Pac. 712 it is flavoured with penny-royal, and called *κυκεὼν βληχωνίας*. On the name *Ἐκαμήδη*, meaning 'careful and gentle nurse,' see *New Cratylus*, § 276. So inf. 740.

625. *ἄρετο*, *ἔλειτο* (ix. 188), had received as a prize-captive, which the soldiers on their part are said *ἐξελεῖν*, to take out of the general property as a *γέρας ἐξαίρετον*.—*οὐνεκα* κ.τ.λ., because he, Nestor, surpassed all in council; and perhaps because he had successfully planned that very expedition. There may be an allusion to *βουλῇ* in the name *Ἐκαμήδη*, 'far-counselling,' as well as in that of her father Arsinöus, i.e. *ἄρτια νοοῦντος*. The character of the captive was thought to suit that of the master.

628. *ἐπιπροιάλλειν* is 'to push forward towards' the guests. Compare iv. 94, *ἐπιπροέμεν ταχὺν ἰόν*.—*κυανόπεζαν*, 'with a border of cyanus,' or, as some explain, 'cyanus-footed' (see sup. 24). On it was a bronze *canister* or flat-shaped dish, and on the dish a (sliced) onion, as a relish to the drink. Some, less correctly, render *ἐπὶ δὲ* 'and besides,' others join *ἐπὶ δὲ ποτῶ*, 'and to take with the draught, an onion as a relish,' as *παλεῖν ἐφ' ἅλ* &c. Ar. Ach. 835. Pac. 123. Equit. 707.—*ὄψον*, any thing eaten along with *σίτος*, bread. Cf. ix. 489. Plat. Resp. ii. 372 C, *ἐπελαθόμεν ὅτι καὶ ὄψον ἐξουσιν, ἅλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρὸν, καὶ βολβούς καὶ λάχανα, οἷα δὲ ἐν ἀγροῖς ἐψήματα, ἐψήσονται*.

631. *χλωρόν*, Schol. *πρόσφατον, νέον*. Rather, perhaps, from the pale yellow colour (as in *χλωρόν δέος*). Compare the

epithets *μελίχρους* and *μελίχλωρος*.—*ἀκτὴν*, an old term for (perhaps) crushed or bruised corn. If from *ἄγνυμι*, however, we might expect the *F*, which it has not in xiii. 322, *Δημητέρος ἀκτὴν*, or in Hes. Opp., where the same phrase occurs several times. But *ἀκτὴ*, 'a shore,' has no *F*, and is also derived from *ἄγνυμι*. Though Hesiod uses *ἄρτος* (Opp. 442), the word does not occur in the Iliad.

633. *χρυσέοις* κ.τ.λ. This phrase occurs i. 246. "Tumores quidam caelaturae clavorum infixorum capita imitantur," Doederlein.—*οὐατα*, 'ears,' i.e. handles. Compare the Roman *diota*.—*ἀμφὶ ἕκαστον* (*ἀμφὶ Φέκ*), 'on each side of every handle.' See inf. 748. Schol. *ὁκτὼ ἦσαν αἱ πελειάδες, δύο καθ' ἕκαστον ἰοῦσαι*.—*νεμέθοντο*, 'were feeding,' *ἐνέμοντο*, i.e. were represented as dipping their beaks into the liquor. (This is probably the origin of a design well known from models after the antique.) Schol. *ζώσαις καὶ πινοῦσαις ἐφέκεσαν αἱ πελειαί*.—*δύω πυθμένες*, 'a double bottom,' i.e. as a *δέπας ἀμφικύπελλον*. Lord Derby, "at either end, a cup." Mr. Newman, "double its stem." Mr. Wright, "and on two feet it rested." Martial, viii. 6. 9, renders it "Hi duo longaevo censentur Nestore fundi; Pollice de Pylio trita columba nitet." The Schol. says some read *ὑποπυθμένες* as an epithet of the doves, 'and two there were beneath the bottom,' i.e. as feet; but *two* would hardly suffice for this purpose. Lastly, some appear to have thought what we call 'a false bottom' is described.—It is to be observed, that though called a *δέπας*, it was probably a *κρατήρ*, or mixing-bowl, from its great size and weight.

χρύσεται νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν. 635
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλείον ἑόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν
 οἴνω Πραμνείῳ, ἐπὶ δ' αἴγειον κνή τυρόν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνεν, 640
 πινόμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὥπλισσε κυκείῳ.
 τὼ δ' ἐπεὶ οὖν πίνουντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὦρτο φαεινοῦ, 645
 ἐς δ' ἄγε χεῖρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγεν.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο, εἰπέ τε μῦθον.
 “οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὃν τινα τοῦτον ἄγεις βεβλημένον. ἀλλὰ καὶ αὐτὸς 650
 γιγνώσκω, ὁρώ δὲ Μαχάονα ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλλῇ.
 εὔ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἶος ἐκείνος,

637. ὁ γέρων, the Attic article, as i. 33, ἔδεισεν δ' ὁ γέρων, and elsewhere frequently, though here it is more conclusively according to the later use. The meaning is, that Nestor, old as he was, could easily lift a weight which other and younger persons found very heavy for them.

638. ἐν τῷ ῥά, 'in this then the woman made a posset,' &c.—Πραμνείῳ, see on 624 sup., Ar. Equit. 107.—κνή, ἔκνη (κνάω or κνήμι), 'scraped,' 'rasped,' 'shredded.' Schol. ἔκοπτε. Plat. Resp. iii. p. 405 fin. (quoting from memory perhaps) says the Asclepiadae at Troy gave Eurypylos when wounded (sup. 583) ἐπ' οἶνον Πράμνειον ἄλφιστα πολλὰ ἐπιπασθέντα καὶ τυρόν ἐπιξυσθέντα, & δὴ δοκεῖ φλεγματώδη εἶναι. In the Ion, p. 538 C, he quotes 639, 40, with the variant παρὰ δὲ for ἐπὶ δὲ κρ. π. ὁψ. The κνήστις, 'cheese-cutter,' or 'grater,' remained long in use. See Ar. Vesp. 963. Another spondaic verse, as sup. 593.

642. πολυκαγκέα, 'parching.' Compare ξύλα κάγκανα, 'dry wood,' xxi. 364.

644. Πάτροκλος. See sup. 617.

647. ἐτέρωθεν, on the other side, viz. of the tent. Without even approaching the seat, he declined it, on the score of haste. Cf. i. 247, Ἀτρείδης δ' ἐτέρωθεν ἐμήνιε. See also the note on ix. 219.

648. οὐχ ἔδος, 'no time for sitting.' A short formula for οὐ καιρὸς ἐστί κ.τ.λ. Cf. xxiii. 205, οὐχ ἔδος. εἶμι γὰρ αὖτις κ.τ.λ.

649. νεμεσητὸς (elsewhere in Homer νεμεσσητὸς) is here explained μεμψίμοιρος, 'apt to complain;' and to this passage we should probably refer the gloss of Hesychius, νεμεσητὸν (read -δς), ἐπίφθορον, μεμψίμοιρον, καὶ ὃ ἄν τις ἐντραπέῃ. Read, οὐ ἄν τις κ.τ.λ., and refer the remark to the other explanation of the word here, 'dread,' 'awful.' Probably the true sense is 'vindictive,' and the neuter formula, νεμεσσητὸν δὲ κεν εἴη, means a subject for νέμεσις or 'vindictiveness,' 'blameable.' Cf. δεινὸς ἀνὴρ, 654. This best suits the context in Theoc. i. 101, Κύπρι νεμεσσατά, Κύπρι θνατοῖσιν ἀπεχθής.

δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.”

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ 655

“τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,

ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδεν

πένθεος ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι

ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.

βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης, 660

οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἡδ' Ἀγαμέμνων·

[βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν διστῶ.]

τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο

ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεύς

ἔσθλος ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλαίρει. 665

ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης,

Ἀργείων ἀέκητι, πυρὸς δηίοιο θέρωνται,

αὐτοὶ τε κτεινόμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἴς

654. τάχα κεν, ‘why, he would think nothing of blaming even one who was blameless.’ τάχα implies the precipitancy of his character. Doederlein, perhaps rightly, places a comma after ἐκείνος, and regards δεινὸς ἀνὴρ as in apposition to it. In this sense the Scotch say, ‘he’s an awfu’ man.’

656. τ' ἄρα. See i. 8. The remark of Nestor is sagely made, being intended for the ears of Achilles. In his inquiry after the wounded, he pretends to discern some awakening sympathy for the Greeks. But he professes surprise at the sympathy shown to one or two wounded, while the whole army are in grief and distress at their losses (πένθεος), and assumes that Achilles cannot know the real facts of the case. The genitive probably depends on τι οἶδε, ‘he knows nothing about the mourning,’ &c.

659. βέβλ. κ.τ.λ. ‘disabled by the javelin (or arrow), or by the sword’ (or lance in close fight).—οὐτάμενος is an epic aorist in a passive sense, like βλήμενος, χύμενος, κτάμενος. For the wound of Ulysses see 434, and compare xiv. 29.

661. Schol. οὐκ εἶπεν ἐπίθετον (i. e. a laudatory one) Ἀγαμέμνονος, ὡς ἀπεχθαινομένου Ἀχιλλεῖ.—τοῦτον, pointing to Machaon.

665. ἐσθλὸς ἐὼν, καίπερ δυνατὸς ἀμῦναι.

667. ἀέκητι, βλά. Schol. μὴ δυναμένων ἀμῦναι.—θέρωνται, ‘are warmed with fire.’ So vi. 331, μὴ ἔστυ πυρὸς δηίοιο θέρηται. Od. xvii. 23, ἐπεὶ κε πυρὸς θερῶ. Whether ὑπὸ πυρὸς or, as Doederlein prefers, θέρει πυρὸς be meant, it is hard to determine. Compare λούεσθαι ποταμοῦ, κονίοντες πεδίοιο &c. In its origin, it was probably a playful or euphemistic expression for πυρὶ καίεσθαι.

668. ἐπισχερώ, in regular succession and order, ἐφεξῆς ἅπαντες, Schol. Ven., who adds that this is a hint that the danger may reach even the ships of Achilles. What follows after the next verse appears to be of later date (see sup. on 599). It appears at all events (see inf. 700) to be subsequent to the institution of the Olympian games; compare Od. viii. 120—30, and the Schol. on Il. ii. 371. The sense would well have ended with 667. The mere length of the speech might perhaps be excused by the age and general habit of the speaker, and by the absence of any immediate urgency for action. But the narrative has many peculiarities, and has all the appearance of an episode introduced from a different poem. The story itself is rather confused, and it is not quite clear how it bears on the present question. Nestor probably means, that if he were as valiant and youthful as he once was, he would protect the Greeks without the

ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμptoῖσι μέλεσσιν.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη, 670
 ὥς ὁπότ' Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα
 ἔσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκεν,
 ῥύσι' ἐλαννόμενος. ὃ δ' ἀμύνων ᾗσι βόεσσιν 675
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.
 λήϊδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἴων,
 τόσσα συνῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν, 680
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα,
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηλήϊον εἴσω
 ἐννύχιοι προτὶ ἄστνυ, γεγῆθαι δὲ φρένα Νηλεὺς
 οὔνεκά μοι τύχε πολλὰ νέω πολεμόνδε κιόντι·
 κήρυκες δ' ἐλῖγαινον ἅμ' ἡοῖ φαινομένηφιν 685

aid of Achilles. Arnold says, "This story, addressed to Patroclus, is perfectly in keeping. It is an indirect way of saying to him, 'All the Greeks are in danger of yielding beneath the blows of the Trojans; allow thyself to be persuaded, and fight in spite of Achilles. Zeus will give thee the victory.' Such is the object of Nestor's long speech."

669. *γναμptoῖσι*, flexible, agile, *υγροῖς*. In *curvatis senio membris*, Doederlein, who places a comma at *ἔσκεν*. Cf. sup. 416.

670. *ἡβώοιμι*. Formed as from a present *ἡβῶω*, resulting from the contraction of *ἡβάω* and doubling the *ω*.—*βίη*, cf. iv. 314.

674. *ῥύσια*, 'booty,' from *ρύεσθαι*, 'to drag away for oneself.' Here there is a notion of cattle seized in retribution, or in pledge for others stolen. For Augeas, king of the Epeians or Eleans, had detained certain mares which Neleus, the father of Nestor, had sent to the games, inf. 702. The order is, ὅτ' ἐγὼ κτάνον—*ῥύσι' ἐλ*. The two conflicting parties, who make raids on each other, are, the Pylians under Neleus and Nestor, and the Eleans under Augeas. Elis was anciently a very wide district, comprising a large part of the south and

south-west of the Peloponnese.

677. *ἤλιθα πολλήν*, 'very numerous,' lit. 'wastefully or recklessly abundant.' So Od. v. 483, *φύλλων γὰρ ἔην χύσις ἤλιθα πολλή*. An old adverb like *μίνυνθα*, allied to *ἡλίσιος*, probably from the connexion between folly and waste, or the keeping of careless accounts.

678, 9. This distich (nearly) occurs also in Od. xiv. 160, 1. The *ι* in *συβόσια* is said to be made long by the arsis; but perhaps *συβόσεια* was the old reading. If *συβοτεῖον* meant 'a place for feeding pigs,' the phrase would literally mean 'so many swine-pens of swine.' Cf. *βοῶν βουκόλια*, Theocr. xxv. 95. The epithet *πλατέα*, as well as the derivation from *πολεῖν*, tends to the same explanation of *αἰπόλια*. Both words are very descriptive of the habits of the animals; the *feeders* and the *rangers*.

682. *ἡλασάμεσθα*, we drove for ourselves from Augeas and the Epeians, who were famed for the vast numbers of their herds. Theocr. xxv. 7 seqq.

684. *τύχε*, had fallen to my share as a prize, on my going young into war.

685. *ἐλῖγαινον*, Schol. *ὀξέως ἐβόων*, proclaimed in loud clear tones. Ar. Ach. 968, *ἦν δ' ἀπολιγαίνῃ, τοὺς ἀγορανόμους καλῶ*. All the Pylians, to whom any

τοὺς ἴμεν οἷσιν χρεῖος ὀφέλλετ' ἐν Ἡλιδι δίη.
οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
δαίτρευνον πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφελλον,
ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.
ἔλθων γάρ ῥ' ἐκάκωσε βίη Ἡρακληεῖη 690
τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι.
δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἦμεν
τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695
ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶν μέγ' οἰῶν
εἴλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
καὶ γὰρ τῷ χρεῖος μέγ' ὀφέλλετ' ἐν Ἡλιδι δίη,
τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
ἐλθόντες μετ' ἄεθλα. περὶ τρίποδος γὰρ ἔμελλον 700

thing was due at Elis, i.e. from the Eleans, through their raids upon the cattle, were to come and get paid from the captured prize.

687. οἱ δὲ κ.τ.λ. 'Accordingly, the leading men of the Pylians met together and proceeded to apportion the shares; for to many the Eleans owed a debt.' Schol. τὰ περιελασθέντα ἐκ τῆς Πύλου ὑπὸ τῶν Ἐπειῶν θρέμματα χρέος καλεῖ.—πολέσιν, 'to a large portion of the Pylians, for we few at Pylos had been brought to great distress, first by Hercules, who had slain our nobles, afterwards by the overbearing Epeians, who had taken advantage of our weakness.' He means that out of a small population left, the majority had been plundered by that hostile people, the Epeians or Eleans.—ὥς, for ἐπεὶ. The Schol. explains it both by ὅτι and by ἡνίκα. Mr. Newman renders the passage thus:—"for many a one was by the Epeians plundered, When, scant in numbers, we engaged, and worsted were in Pylos."

688. δαίτρευνον, ἐμέριζον, διένεμον. Cf. διατρεῖν πίνωσιν, iv. 262.

690. Ἡρακληεῖη κ.τ.λ. Schol. Ἡρακλῆς παρεγένετο εἰς Πύλον χρήζων καθαρσίῳ (viz. after the murder of Iphitus), οἱ δὲ Πύλιοι ἀποκλείσαντες τὰς πύλας οὐκ εἰσ-εδέξαντο αὐτόν. ἐφ' ᾧ ὀργισθεὶς ὁ ἥρως ἐπόρησεν Πύλον. συνεμάχουν δὲ τῷ μὲν Νηλεΐ τρεῖς θεοί, Ποσειδῶν, Ἥρα, Ἀἰδω-

νὺς, τῷ δὲ Ἡρακλεῖ δύο, Ἀθηνᾶ καὶ Ζεὺς. This legend is alluded to in v. 392 seqq.

691. τῶν πρ., i. e. ἐπὶ, 'in those former years.' Doederlein supposes an ellipse of τινί.

694. ταῦθ', διὰ ταῦτα, sc. διὰ τὸ κακω-θῆναι ἡμᾶς. "Ea re superbientes, scil., clade olim ab Hercule nobis illata." Doederlein.

695. ὑβρίζοντες, on purpose to show their contempt of us; adding insult to injury, as it were. There seems an allusion to this word in ἐπέων inf. 703.

696. ἐκ δ' ὁ γέρων. Out of the prize now taken (682) Neleus selected as his own fair share, on account of his losses, so many oxen and sheep.—κρινάμενος, 'having adjudged to himself.'—τριηκόσια, 'three hundred head; "quasi neutrum κτημάτων praecesserit," Doederlein.

698. καὶ γὰρ τῷ, καὶ τούτῳ γάρ.

700. μετ' ἄεθλα, 'which had arrived to contend for prizes.' See ix. 124. This passage seems to have been written after the first Olympiad. The Schol. however says, οὐκ οἶδε τὰ Ὀλύμπια ὁ ποιητής, ἀλλὰ περὶ τίνος χρηματικοῦ ἀγώνος φασιν ἀπελθεῖν τοὺς ἵππους. We may notice also the digamma omitted in ἐργων, 703. See on iv. 470. ix. 374.—θεύσεσθαι, 'to run in the race for a tripod.'—τοὺς δὲ κ.τ.λ., 'but them the king of men Augeas had there detained, though their driver he let go, grieving for his steeds.' The men-

θεύσεσθαι τοὺς δ' αὖθι ἀναξ ἀνδρῶν Ἀυγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίη ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἡδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν
 [δαιτρεύειν, μή τίς οἱ ἀτεμβόμενος κίοι ἴσης.] 705
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστν
 ἔρδομεν ἱρὰ θεοῖς· οἳ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι,
 πασσυδίῃ· μετὰ δέ σφι Μολλίονε θωρήσσαντο
 παῖδ' ἔτ' ἐόντ', οὗ πω μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θρυνόεσσα πόλις, αἰπεῖα κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτῃ Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες·
 ἀλλ' ὅτε πᾶν πεδίου μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν
 ἀλλὰ μάλ' ἐσσυμένους πολεμιζέμεν. οὐδέ με Νηλεὺς

tion of one driver, the Schol. observes, suggests the use (believed to be post-Homeric) of four horses abreast; though ἐλατῆρ inay, as he says, mean 'the driver of each pair.'

702. κάσχεθε, κατέσχεθε, as κάββαλε for κατέβαλε &c.

703. ἐπέων. Schol. δέκνυνσιν ὅτι οὐ μόνον τοὺς ἵππους ἀφείλετο, ἀλλὰ καὶ αὐτὸν ἐβλασφήμει ἐν τῇ ἀφαιρέσει. See sup. on 695.—ἐξέλετο, cf. εἴλετο sup. 697.

ib. ἐς δῆμον, 'to be distributed among the people.'

706. διείπομεν, 'disposed of.' Lit. 'these (claims) then we (i. e. Nestor and the other chiefs, 687) severally dealt out by our decision.' A better reading perhaps would be διείλομεν.—ἱρὰ, viz. as ἀπαρχαί of the prizes, and in gratitude for their recovery.

707. οἳ δὲ, sc. Ἐπειοί. 'But they on the third day all of them came together, both themselves in great numbers and their solid-hooved horses.' The form πολεῖς from πολὺς is rather rare. Aeschylus has πολεῖ σὺν στρατῷ, Suppl. 725. Nestor here describes a second raid made by the Epeians for the recovery of the flocks that had been seized by the Pylians. But the enemy now plan their attack on a distant part of the kingdom

of Pylos, in the expectation that the conquerors were engaged elsewhere with their booty.

709. Μολλίονε. Their names were Κτάτος and Εὐρυτος, the sons of Actor (or rather, Poseidon, inf. 751) and nephews of Augeas, on whose behalf they conducted the war against Hercules. See Pindar, Ol. xi. 28 seqq. inf. 750.

711. Θρυνόεσσα, whether an epithet, 'rushy,' or the name of the city, is the same as the Θρύνον Ἀλφειοῦ πόρον, ii. 592. It is called κολώνη because, like most ancient cities, it was an acropolis. Cf. inf. 757.—νεάτῃ Πύλου, ix. 153, at the furthest end of Pylos.

714. μετεκίαθον, 'when they, the hostile Epeians, had gone over the whole plain in quest of the foe.' Schol. ἐπῆλθον. The μετὰ appears to imply the pursuit, the accusative being that of transition over, as in πηδᾶν πεδία &c. Liddell and Scott can hardly be right in explaining μετακιαθεῖν 'to pass through.'—ἄμμι δέ, 'then to us,'—the usual δέ in apodosis. Bekker (ed. 2) reads ἄλλο τε πᾶν π.

715. θωρήσσεσθαι, i. e. κελεύονσα ἡμᾶς θ.—οὐδ' ἀέκοντα κ.τ.λ., "On no unwilling ears her message fell, but eager all for fight," Lord Derby.

717. οὐδέ με, ἀλλ' οὐκ εἶα με κ.τ.λ.,

εἶα θωρήσσεσθαι, ἀπέκρυνεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμῆια ἔργα.
 ἀλλὰ καὶ ὧς ἱππεῦσι μετέπρεπον ἡμετέροισιν, 720
 καὶ πεζός περ ἑών, ἐπεὶ ὧς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυήιος εἰς ἄλα βάλλον
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν ἡῶ διᾶν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεε ἔθνεα πεζῶν.
 ἔνθεν πασσυδίῃ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,
 ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν 730
 καὶ κατεκοιμήθημεν ἐν ἔντεσι οἷσι ἕκαστος
 ἄμφι ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοί
 ἄμφέσταν δὴ ἄστν διαπραθέειν μεμαῶτες.
 ἀλλὰ σφιν προπάροιθε φάνη μέγα ἔργον Ἀρηος·
 εἴτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735

'but me Neleus (my father) dissuaded from arming myself for the fight, and hid my horses.' Doederlein reads, οὐ δ' ἐμὲ Ν.

719. ἴδμεν, here for εἰδέναι, anciently *Φιδεμέναι*. So in Od. viii. 146, *ῥοικε δέ σ' ἴδμεν ἀέθλους*.

720. μετέπρεπον, even though serving as a foot-soldier I gained distinction among our cavalry troops.—ἄγε (ἡγε) νεῖκος, so directed the fray, so conducted the dispute to its issue. Schol. οὕτως ἔφερε τὸν πόλεμον ἢ Ἀθηνᾶ, ὅπως ἐπιφανῆς γενήσομαι. Doederlein explains ἡγε (eis) νεῖκος, like κεκλήατο βουλὴν in x. 195, and renders *ὧς tanto ardore*.

722. Μινυήιος. According to Pausan. v. 6. 2, it was afterwards called the Anigrus.—Ἀρήνης, 'the dry country,' perhaps the same as the Lat. *arena* (*harena*), Pylos being characteristically ἡμαθόεις.

724. τὰ δ' ἐπέρρεον. (So Vulg., but ἐπέρρεε *ἔθνεα* is doubtless more correct.) The Pylian charioteers had arrived first at the appointed place, but the various tribes of Pylian infantry kept flocking in for some time after.

725. πασσυδίῃ, with united forces of

horse and foot. Sup. 709. ii. 12.

726. ἔνδιοι, μεσημβρινοί, Hesych. Schol. κατὰ μέσον ἡμέρας. Theocr. xvi. 95, *τέττιξ ποιμένας ἐνδίους πεφυλαγμένους*. Cf. Od. iv. 450.

727—9. Probably interpolated. The contracted dative *ὑπερμενεῖ* is very peculiar; the next line is altogether unlike the Homeric style.—ἀγελαίην, a cow taken from the herd. There seems an intentional play on the attribute of Athena as Ἀγελείη and Δηῆτις, the goddess of booty, x. 460.

730. ἐν τελέεσσιν, in ranks. Schol. δέκνυνσι δὲ ὅτι οὐδὲ κοιμώμενοι ἢ ἐσθionτες διέλυνον τὰς τάξεις.

733. Vulg. ἀμφίσταντο δὴ ἄστν. Perhaps τὸ (or ἄρα) *Ἔαστν*. The context suggests as the true reading *πρώιοι ἀμφίσταντο* δ. μ., 'they surrounded us at day-break.' Lord Derby renders *ἀμφίσταντο* "close beside us lay Th' Epeians."—*διαπραθέειν*, al. *διαπραῖσαι*.

734. προπάροιθε, *πάρως*, ere that event could happen. Schol. *πρὶν ἢ πορθῆσαι τὸ ἄστν*, ἐφάνη αὐτοῖς μέγας ὁ ἐσόμενος κίνδυνος.

735. ὑπερέσχεθε, 'rose above' ("over-spread the earth," Lord Derby, some-

συμφερόμεσθα μάχη, Διὶ τ' εὐχόμενοι καὶ Ἀθήνη.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Ἀνγείαιο,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἣ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρέϊα χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκήρεϊ δουρί,
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἡγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶ ἑκάστον
 φῶτες ὁδᾶξ ἔλον οὐδας, ἐμῶ ὑπὸ δουρὶ δαμέντες.
 καὶ νύ κεν Ἀκτορίωνε Μολίωνε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφωε πατὴρ εὐρὺν κρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε, καλύψας ἥερι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξεν·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,

what laxly), as in Od. xiii. 93, εἶτ' ἀστήρ ὑπερέσχε φαάντατος, compared by Doederlein.

737. νεῖκος, Schol. οὐ μόνον ἢ διὰ λόγων ἐπίπληξις, ἀλλὰ καὶ ἡ διὰ χειρῶν μάχη.

738. κόμισσα, took charge of, i. e. possessed myself of. This was what Nestor wished; cf. 718. Having now a chariot, he fights among the ἱππῆες, 744.

748. πεντήκοντα. Nestor's story of his own prowess seems rather marvellous, especially when he adds that he slew with his own spear two men to every chariot, one on each side. The whole description of the conflict is certainly very fine, and displays the genuine chivalry of a fighting age. For the vulg. ἀμφὶ see Lexil. p. 96. Here however, as in 634, the old reading was doubtless ἀμφὶ Φέκαστον.—φῶτες, 'fighters,' as xvi. 378. See on iii. 53. iv. 194.

750. Ἀκτορίωνε, sons (or descendants) of Actor. See ii. 621. Poseidon is here spoken of as their real father. In xiii. 185 Cteatus is called a son of Actor, Ἀκτορίων, and ib. 207 Amphimachus son of Cteatus is the grandson, υἱόνδς, of

Poseidon. These are the Molion brothers mentioned sup. 709. In ii. 620, the sons of Cteatus and Eurytus are called the leaders of the Epeians.

754. τόφρα κ.τ.λ. 'For so far indeed did we follow them through the wide plain, slaying the men and gathering up their pictured shields as we went, till we had brought our steeds to a stand on Buprasium rich in corn, the Olenian rock, and the place known by the name of the High Town of Aleisium.'—σπιδέος, a word only found here, is explained 'wide-stretched.' Hesych. σπιδέος (sic)· μεγάλου· στρογγύλου· μακροῦ.—σπιδέος (sic)· μέγα· πλατύ· εὐρύ.—σπιδέν· πλατύ. Schol. Ven. πολλοῦ καὶ μακροῦ· καὶ γὰρ Αἰσχύλος πολλάκις (fortasse) τὴν λέξιν οὕτως ἔχουσιν τίθησιν, ὅταν λέγῃ, Σπιδίον μήκος ὁδοῦ (Frag. 427, ed. Herm.). καὶ ὁ Ἀντίμαχος, Οὐδὲ σπιδόθεν προνοῆσαι. The etymology is quite unknown. Doederlein thinks it a form of διαπεδῆς, ζαπεδῆς. The plain here mentioned is the same as in 714 sup.—On Buprasium, Aleisium, &c., see ii. 615—7.

κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντα καλὰ λέγοντες, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὠλενίης, καὶ Ἀλεισίου ἔνθα κολώνη
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 ἄψ ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.
 ὧς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεύς
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.
 ᾧ πέπον, ἦ μὴν σοί γε Μενοίτιος ᾧδ' ἐπέτελλεν 765
 ἧματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν·
 νῶι δέ τ' ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλεν.
 Πηλῆος δ' ἰκόμεσθα δόμους ἐν ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιίδα καλλιγύναικα. 770
 ἔνθα δ' ἔπειθ' ἦρῳα Μενοίτιον εὖρομεν ἔνδον
 ἡδὲ σέ, παρ δ' Ἀχιλλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πῖονα μῆρι' ἔκαιε βοὸς Διὶ τερπικεραύνῳ

757. κολώνη. See 711. ii. 617.—λαὸν, the victorious Pylian host.

759. ἄνδρα. "There the last man I slew, and left," Lord Derby.—Ἀχαιοί, i. e. the Pylians.

761. This verse is more artificial than Homer's usual style. In the next, ἔον is a rare form of the imperfect for ἔην or ἔα. Compare ἔοι and ἔοις in ix. 142. 284. inf. 838. It seems a variation of the formula εἴ ποτ' ἔην γε, on which see iii. 180. xxiii. 643. xxiv. 426. "Such once was I 'mid men, while yet I was," Lord Derby.

762. αὐτὰρ κ.τ.λ. Achilles, on the other hand, acting very differently from me, will benefit himself alone by his valour. For ἀπονίσσασθαι with a genitive compare xxiv. 556, σὺ δὲ τῶνδ' ἀπόναιο. —τῆς, perhaps *Fῆς*, i. e. *ῆς* (*ἑῆς* Bentley). The narrative is now continued from 664, where αὐτὰρ Ἀχιλλεύς also occurred; and all between, as before remarked, is perhaps a later insertion.

764. μετακλαύσεσθαι. Schol. ὕστερον ἀπολλυμένων ὄχλων μεταμελήσεσθαι.

765. ᾧ πέπον. He addresses Patro-

clus; see 647. 655.—ᾧδ' ἐπέτελλεν, viz. τέκνον ἐμὸν κ.τ.λ., inf. 786. All the intervening lines, which now form a long parenthesis, were rejected by the Alexandrian critics, as "prosaic in composition, and not agreeing with the advice of Peleus to Achilles in the *Διταί*," i. e. in ix. 254. There, he had cautioned him not to give vent to his temper; here (inf. 784), it is αἰὲν ἀριστεύειν &c.

769. ἰκόμεσθα, 'it chanced that we had come,' &c.

770. καλλιγύναικα. See ii. 683.

772. According to this account, the fondness of Achilles for Patroclus was formed at home, and was not an incident of the war; whereas Pindar, *Ol.* ix. 70—7, represents it as the result of Achilles' admiration for the valour of Patroclus in a conflict with Telephus. That the oft-quoted "friendship" of these heroes was of a close kind peculiar to the Greeks, but which need not be more plainly specified, was the common opinion of the ancients. See inf. on 786.

773. ἔκαιε, was engaged in burning. Menoetius was from Opus, and the

αὐλῆς ἐν χόρτῳ, ἔχε δὲ χρύσειον ἄλεισον,
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν. 775
 σφῶι μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶι δ' ἔπειτα
 στήμεν ἐνὶ προθύροισιν ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάασθαι ἄνωγεν,
 ξεινιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισι θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμμ' ἅμ' ἔπεσθαι
 σφῶ δὲ μάλ' ἡθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλλῇ
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων
 σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενoitιος Ἄκτορος νιός 785
 'τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἡδ' ὑποθέσθαι

people of Opus worshipped Zeus the Thunderer (Pind. Ol. ix. 69. ib. 42); hence, perhaps in honour of his guest, Pelus was offering the sacrifice to Ζεὺς *τερπικέρανος*.—*μηρία*, see on i. 460.

774. *χόρτῳ*, the enclosure (Lat. *hortus*, our *court*) of the *αὐλή* (see v. 137), in front of the palace, and containing in the centre of it a family altar.—*ἄλεισον*, a goblet. The supposed etymology from *ἀ* and *λεῖος*, i. e. not smooth but embossed, is of little worth, though the *σ* might be the residue of the digamma sound (*λέFos*, *levis*).

775. *αἰθομένοις*. Both the Greeks and the Romans poured wine on the fire, as a form of worship to that sacred element. So in xxiii. 250, *πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἶνω*. Aesch. Ag. 580, *θυητάγον κοιμῶντες εὐώδη φλόγα*. Doederlein seems wrong in saying this was “*contra morem libantium*,” and in rendering ἐπὶ “*juxta vel praeter sacra ardentia etiam libavit*.”

776. *σφῶι*, ‘you two,’ i. e. Patroclus and either Pelus or Menoitius.—*ἀμφιέπειν*, to be busied about, cf. sup. 483. vi. 321. vii. 316.—*νῶι*, Nestor and Ulysses.

778. *ἐς δ' ἄγε*, led us into the *αὐλή*, the *πρόθυρον* being the *vestibulum* outside. Compare ix. 199. 200.—*θέμις*, ‘the custom,’ viz. *παράθεσθαι*. Cf. ix. 276.

780. *τάρπημεν*. See ix. 705.

781. *κελεύων*, the purport of which

was, to urge you (and Achilles) to go with us to the war. For the mission of Nestor and Ulysses was *λαὸν ἀγείρειν*, sup. 770. The Schol. Ven. on 767 notices the unrhythmical composition of this verse. The so-called Aeolic ὕμμε was used by Aeschylus, perhaps from this passage, Eum. 590, *βουλῇ πιφάύσκω δ' ὕμμ' ἐπισπένθαι πατρός*, and Pindar, Ol. viii. 15 (where it seems, as here, the dual), and Isthm. v. 19.

782. *σφῶ*, Achilles and Patroclus.—*ἡθελέτην* Zenodotus, who appears to have held the same opinion as Elmsley, that the second and third persons of the dual in the past tenses active ended alike in *-ην*—*τῷ δ'*, Pelus and Menoitius.

784. This line occurs in vi. 208.

786. *γενεῇ ὑπέρτερος*, superior in family. Schol. *τῷ τοῦ γένους ἀξιώματι κρείσσων*.—*πρεσβύτερος*, older in years. Plat. Symp. p. 180 A, *Αἰσχύλος δὲ φλυαρεῖ φάσκων Ἀχιλλέα Πατρόκλου ἐρᾶν, ὃς ἦν καλλίων οὐ μόνον Πατρόκλου ἀλλὰ καὶ τῶν ἡρώων πάντων, καὶ ἔτι ἀγένειος, ἔπειτα νεώτερος πολλῶν, ὥς φησιν Ὀμηρος*. According to Plato, Achilles was the *παιδικὰ* of Patroclus. Lucian, *Ἐρωτες*, § 54, *οὐδὲ γὰρ ὁ Πατρόκλος ὑπ' Ἀχιλλέως ἡγαπᾶτο μέχρι τοῦ καταντικρὺ καθέζεσθαι, Δέγμενος Αἰακίδην, ὁπότε λήξειεν αἰέδων* (ix. 191), *ἀλλ' ἦν καὶ τῆς ἐκείνων φιλίας μεστίτις ἡδονή*.—*βίῃ*, ‘military prowess.’ So Pindar often uses *βιάτας*.

788. *ἀλλ' εὖ κ.τ.λ.* ‘But warily speak

καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθόν περ.
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν
 τὰ εἵποις Ἀχιλῇ δαΐφρονι, εἴ κε πίθηται. 791
 τίς οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπών; ἀγαθὴ δὲ παραίφασις ἐστὶν ἐταίρου.
 εἰ δέ τινα φρεσὶ ᾗσι θεοπροπὴν ἀλεείνει
 καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, εἴ κέν τι φόως Δαναοῖσι γένηαι.
 καί τοι τεύχεα καλὰ δότω πολεμόνδε φέρεσθαι,
 εἴ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι νῆες Ἀχαιῶν 800
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 [ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας ἀντῇ
 ὦσαισθε προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.]"
 ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νῶεν,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλῆα· 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο

to him a prudent word, and (warily) suggest it and be his adviser; and he will comply at least for good.' Doederlein construes σημαίνειν εἰς ἀγαθόν, as in ix. 102, εἰπεῖν εἰς ἀγαθόν.

790. λήθεται, a mild way of saying ἀπιστεῖς, 'you disobey.' You, Patroclus, are neglectful of this charge, to use your influence for good with Achilles.

792. ὀρίναις, 'move,' κινήσεις.—παρειπών, 'talking him over,' as in αἵσιμα παρειπών, vii. 121. vi. 62.—σὺν δαίμονι, 'by the favour of heaven.' The whole of the foregoing speech of Nestor, as Mr. Grote contends (i. p. 557), implies an entire forgetfulness on the part of the speaker, of the ample atonement which had been tendered to Achilles in book ix.; "while Achilles himself (xvi. 56) repeats the original ground of quarrel, the wrong offered to him in taking away Briseis, continuing the language of the first book." It may however be replied to this, that Nestor even yet hoped that Patroclus might induce Achilles to withdraw his refusal.

794. εἰ δὲ κ.τ.λ. 'But if there is any prediction that he recoils from in his mind,—if any such his goddess-mother has told him from Zeus,—then at least

let him send *you* to the war, and with you (as their leader) let the rest of the host of Myrmidons follow, in case you may prove some light of safety to the Danaï.' For this warning of Thetis see ix. 410.

799. τῷ ἴσκοντες, 'likening you to him,' mistaking the one for the other. The root is *ῥισ*, 'like,' as in ἴσος, εἵσατο, &c. Elsewhere *ῥεῖσχω*, here *ῥισκω*, i. e. *ῥισ-σκω*. See Lexil. p. 276. This and the next four lines (the last two rejected by Bekker with the Alexandrine critics) occur also xvi. 41—5.

801. ὀλίγη κ.τ.λ., 'for there is small breathing-time from war;' or (if the sense be not general, but special) 'they have had but short breathing-time.' There is a third way of taking it, 'even a short ἀνάπνευσις still is an ἀνάπνευσις,'—but this is rather far-fetched. So however Doederlein, who compares xxiv. 524, οὐ γὰρ τις πρῆξις πέλεται κρυεροῖο γόοιο.

804. τῷ, to Patroclus, who goes off in haste to speak with Achilles, but for the present is stopped by a new adventure, which however tends to add more energy to his intention of aiding the Greeks, and so ensures its accomplishment.

806. κατὰ, 'off,' over against. See

ἵξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ἦην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησεν,
 διογενὴς Ἐνυαιμονίδης, κατὰ μηρὸν οἰστώ,
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρώς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε, νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ὥκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

810

815

“ ἂ δειλοὶ Δαναῶν ἡγήτορες ἡδὲ μέδοντες,
 ὧς ἄρ' ἐμέλλετε, τῇλε φίλων καὶ πατρίδος αἵης,
 ἄσσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἥρωες,
 ἣ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί,
 ἣ ἥδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

820

τὸν δ' αὖτ' Εὐρύπυλος πεπνυμένος ἀντίον ἦυδα
 “ οὐκέτι, διογενὲς Πατρόκλεες, ἄλκαρ Ἀχαιῶν
 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων, τῶν δὲ σθένος ὄρνυται αἰεὶ.

825

sup. 6.—ἀγορὴ κ.τ.λ., “the Council and the Justice-seat,” Lord Derby. Schol. ὅπου αὐτοῖς τὰ τε ὧνια ἐπιπράσκετο καὶ τὰ δικαστήρια ἐγένετο.—ὑποτίθεται κατὰ μέσον τοῦ ναυστάθμου θεατροειδῆ τόπον εἰς ὅχλου συναγωγὴν.—θέμις, the thing for the place, as the Attics said ἐν τῷ τυρῷ, the ‘cheese-market,’ ψῆφον παρ' αὐτήν, Eur. Iph. T. 969, ‘hard by the place of voting,’ &c.—τῇ δὴ καὶ, ‘where too, of course,’ &c. The court was close to the altar because oaths were taken by it; as well as generally, for solemnity and religious sanction.

809. Εὐρύπυλος. See sup. 583.—βεβλημένος, ‘all wounded (arrow-stricken) that he was.’

811. σκάζων, ‘limping.’

813. νόος γε μὲν. ‘His mind however was unaffected,’ i. e. he was able to inform Patroclus of the state of affairs. The mental effects of a severe wound are alluded to sup. 400, ἤχθετο γὰρ κῆρ, and elsewhere κῆδε δὲ θυμόν.

817. ὧς ἄρα κ.τ.λ., ‘Thus, then,

it seems, you were destined, far away from your friends and native land, to glut with (or by) your white fat the eager dogs at Troy.’ Doederlein reads ὧς ἄρ', *quam misere!*—ἄσσειν, from ἄω, see v. 289.—ἀργέτι, ἀργῇτι (iii. 419), as xxi. 127, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν. See iii. 196. There was a variant here, ταχέας κύνας ἢ δ' οἰωνούς.

820. ἣ ῥ' ἔτι κ.τ.λ., ‘whether they will yet keep in check the giant Hector, or must now perish,’ &c.

823. ἄλκαρ, any defence against the Trojans.

824. ἐν νηυσὶ, ‘they will fall back on their ships:’ see sup. 311. ii. 175. ix. 235. The translators wrongly render it, “but all must perish by their ships.” Doederlein agrees with the Schol. Ven. in making Τρώες the subject, as if an attack on the ships, not a hasty retreat to them, were meant.—πεσέονται. An Epic future, like γαμέω, μενέω, &c. See sup. 317.

827. ὄρνυται, ‘keeps active and vigorous,’ ἐρρώσθη. Compare γούνατ' ὄρῳρε.

ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,
μηροῦ δ' ἕκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἶμα κελαινόν
νίζ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πᾶσσε 830

ἔσθλα, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
ἱητροὶ μὲν γὰρ Ποδαλείριος ἦδὲ Μαχάων,
τὸν μὲν ἐνὶ κλισίῃσιν οἴομαι ἔλκος ἔχοντα,
χρηρίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος, 835

κεῖσθαι. ὃ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἀρηα."
τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός
"πῶς κεν ἔοι τάδε ἔργα; τί ρέξομεν Εὐρύπυλ' ἥρως;
ἔρχομαι ὄφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω
ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν. 840
ἀλλ' οὐδ' ὥς περ σείῳ μεθήσω τειρομένοιο."

ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
ἔνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
ὄξυν βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινόν 845
νίζ' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν
χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
ἔσχ' ὀδύνας. τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα.

830. ἥπια φάρμακα. See iv. 218, and xv. 394.

831. δεδιδάχθαι, Zenodotus δεδαάσθαι.—*πρότι*, sc. *πρὸς* Ἀχιλλῆος.

832. Χείρων. See on iv. 219. Among the pupils of Chiron in the science of medicine were Jason, Pind. Pyth. iv. 119 (so called *παρὰ τὸ ἰᾶσθαι*), and Asclepius, Nem. iii. 54.

833. *ἱητροί*, an irregular nominative; 'for as for the leeches (who might have helped me), the one I suspect lies wounded' &c. See v. 135. vi. 510. He should have said ὃ μὲν, οἶμαι, κεῖται κ.τ.λ. This construction is resumed in ὃ δὲ (Podalirius) μένει.

835. καὶ αὐτόν. Cf. Ar. Eccles. 412, *ὄρατε μὲν με δέομενον σωτηρίας τετραστατήρου καὐτόν*.

838. *ἔοι*, Zenodotus *ἔην*. See sup. on 761. 'How can these services be performed for you?'—*ἔργα*, viz. those in 829 seqq.

840. Νέστωρ—οὔρος. Cf. viii. 80.

841. μεθήσω, μεθήμων ἔσομαι σου. Compare ἀλλὰ ἐκὼν μεθήης, vi. 523. Usually μεθήσομαι takes the genitive, μεθήσω the accusative. Hence Doederlein would supply σε, regarding σείῳ τειρομένοιο as the genitive absolute. Zenodotus read σεί' ἀμελήσω. In xii. 409 we have μεθίετε θούριδος ἀλκῆς, xiii. 97, πολέμοιο μεθήσετε, but in the sense of *giving up* or *retiring from*.

843. ἰδὼν, sc. αὐτὸν συμπορευομένῳ.—*ὑπέχευε*, *ὑπέστρωσε*, but with the idea of number and random disposition. Cf. ix. 215.

845. περιπευκές, like ἐχεπευκές i. 51. iv. 129, seems here to mean 'very sharp' (root *πνκ*, *pungo*).

847. ὀδυνήφατον, 'pain-slaying,' 'soothing,' an epithet of drugs, v. 401. The Schol. says the plant was the *aristologia*. The English plant *yarrow* (*Achillea millefolium*) derives its botanical name from its supposed use on this occasion.

ΙΛΙΑΔΟΣ

M.

ὥς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱός
 ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δὲ μάχοντο
 Ἀργεῖοι καὶ Τρῶες ὀμιλαδόν. οὐδ' ἄρ' ἔμελλεν
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τεῖχος ὑπερθεῖν
 εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
 ἥλασαν. οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
 ὅφρα σφιν νῆάς τε θοὰς καὶ ληίδα πολλήν
 ἐντὸς ἔχον ῥύοιτο, θεῶν δ' ἀέκητι τέτυκτο
 ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον ἦεν.

5

1. The Twelfth Book was entitled *Τειχομαχία*, or the storming of the Grecian rampart. The whole is occupied with this one subject, Hector taking a prominent part in the action, and at length forcing his way in with the intention of firing the ships.

2. *ἰᾶτο*, ἐθεράπευε, was engaged in healing. The distinctive character of Patroclus as *πᾶσιν ἥπιος* is here brought out in his kind offices to the wounded hero.—*μάχοντο ὀμιλαδόν*, were fighting (meanwhile) in closely engaged ranks, *ἰλαδὸν ὁμοῦ* (ἄθροοι, κατὰ πλῆθος, Schol.). See on xi. 523.

3, 4. *τάφρος Δαναῶν*. The wall round the Grecian ships was not destined any longer to stop the irruption of the enemy, *σχήσειν Τρῶας*.—*ὑπερθεῖν*, 'beyond it,' viz. on the inner or camp side of the trench,—not *ὑπερθεῖν εὐρύ*. Schol. Ven. *ὑπερθε τῆς τάφρου· ταύτης γὰρ ὑπέρκειται*. The trench ran outside, vii. 440.

5. *νεῶν ὑπερ*, 'in defence of their ships.'—*ἀμφὶ*, 'about it,' vii. 449. Some, as the Schol. says, rendered it 'near,'

'close up to it.'

6. It is probable that this verse is interpolated from vii. 450. The construction would be simple without it, viz. *ἀμφὶ δὲ τάφρον* (ἐποίησαντο), ὅφρα, &c. As the line now stands, it is perhaps best to take *οὐδὲ—ἐκατόμβας* as parenthetical, with Spitzner, i. e. as introducing the reason why *θεῶν ἀέκητι τέτυκτο* seqq. The Schol. Ven. prefers *οὐδὲ θεοῖσι δόσαν ἐκατόμβας, ὅφρα ῥύοιτο κ.τ.λ.*

7. *ληίδα πολλήν*, the ample booty in provisions &c. which the Greeks had obtained by raids on the neighbouring settlements.

8. *ἀέκητι*. It had been made without the sanction, and under the displeasure of the gods, and therefore it was not destined to be permanent.—*τὸ*, = *δι'* ὁ, *ᾗθεν* δή. It was by accident rather than design (according to Spitzner, who compares ix. 537) that the Greeks had omitted to sacrifice. Much suspicion attaches to the whole account of the wall and its wonderful disappearance (10—33), as probably the work of a rhapsodist.

ὄφρα μὲν Ἑκτωρ ζωὸς ἔην καὶ μῆνι' Ἀχιλλεύς 10
καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλεν,
τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων οἳ μὲν δάμεν οἳ δὲ λίποντο,
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ, 15
Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
τεῖχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες
ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσιν,
Ῥησός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδῖος τε 20
Γρήνικός τε καὶ Αἴσηπος διὸς τε Σκάμανδρος
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
κάππεσον ἐν κονίησι καὶ ἡμιθέων γένος ἀνδρῶν.

10 seqq. Interpolators seem to have been busy in ancient times in enlarging on the account of the supernatural disappearance of the wall. We could well spare 11, 14, 15; of which 14 at least appears to have been put in for the sake of an antithesis between Τρώων and Ἀχαιῶν. The general anticipation of the story,—the death of Hector by Achilles, and the capture of Troy in the tenth year,—is no valid objection to the whole account: the poet knew, perhaps, that, when he wrote, no vestige remained of any such wall, and he devised this tale to account for its absence. (See the note on vii. 443. Gladstone, "Studies," i. p. 41.) Schol. πλάσας τεῖχος ὁ ποιητῆς εἰς τιμὴν τοῦ Ἀχιλλέως, μετὰ τοῦτο ἀπολλύμενον αὐτὸ εἰσάγει, ἵνα μὴ ἐλέγχεται αὐτοῦ τὸ ψεῦδος, ὥς μὴ γενομένου, ὑπὸ τῶν μεταγενεστέρων. Thucydides, i. 11, seems to refer to this wall (see Müller, Hist. Gr. Lit. chap. v. § 6), though he dates the building of it at the first arrival of the Greeks: ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν δῆλον δὲ, τὸ γὰρ ἔρμα τῷ στρατοπέδῳ οὐκ ἂν ἐτεχίσαντο· φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρῆσάμενοι. Various theories have been devised, without much success, for reconciling this great discrepancy.

11. ἔπλεν, for ἔπελεν, like πέφνην for πέφευγεν, &c.

12. ἔμπεδον. Not 'entire' (for it was broken into, as described in the present book), but remaining visible in its ruins,

ἔσται ἐν πέδῳ. Schol. Ven. ἐν τῷ πεδίῳ κείμενον καὶ μὴ ἀλίπloon.

14. λίποντο, 'had survived.' Aesch. Ag. 500, στρατὸν δέχεσθαι τὸν λελειμμένον δορός. The sense is, Ἀργείων δὲ πολλοὶ μὲν ἐδάμησαν οἳ δὲ ἐλίποντο.—πέρθετο, ἀντὶ ἀορίστου ἐπορθήθη, Schol.

18. ἀμαλδῦναι, Hesych. ἀφανίσαι. See on vii. 463.

19. ὀρέων. Schol. τῶν ἀκρωρείων τῆς Ἰδης, Λεκτοῦ καὶ Γαργάρου καὶ Φαλάκρας.

20. Compare Hesiod, Theog. 340—2, where not only the same rivers are mentioned, but nearly the same verse occurs, Γρήνικόν τε καὶ Αἴσηπον θεῖόν τε Σιμοῦντα. As the account is intended to be miraculous, it is vain to speculate on how these rivers could all be brought to bear on the camp, or indeed whether all of them really existed. The Schol. however assigns a geographical position to them severally. Possibly this account was founded on an ancient tradition of an earthquake in the Troad, which had caused changes in the coastline. Poseidon with his trident is characteristically the Εἰνσείγαιος, or Earth-shaker, who causes σεισμοὶ by upheaving rocks. See a similar account in xxi. 345.

22. ὅθι. Schol. ἐπὶ τοῦ Σιμοῦντος· διὰ μέσου γὰρ τοῦ πεδίου φέρεται.—βοάγρια, shields made of the hides of wild oxen; or perhaps, from the ἄγρια, or spoils of oxen. The word is not used elsewhere in Homer. Hesychius merely gives βοάγρια· ἀσπίς.

23. ἡμιθέων. This word is not again

τῶν πάντων ὁμόσε στόματα τράπε Φοῖβος Ἀπόλλων,
 ἐννήμαρ δ' ἐς τεῖχος ἦν ῥόον· ἦε δ' ἄρα Ζεὺς 25
 συνεχές, ὅφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' εἰνοσίγαιος ἔχων χεῖρεςσι τρίαιναν
 ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμείλια κύμασι πέμπειν
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30
 αὖτις δ' ἠίονα μεγάλην ψαμάθοισι κάλυψεν,
 τεῖχος ἀμαλδύνας· ποταμούς δὲ τρέψε νέεσθαι
 κὰρ ῥόον, ἧ περ πρόσθεν ἔεν καλλίρροον ὕδωρ.
 ὣς ἄρ' ἔμελλον ὅπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35
 τεῖχος ἐύδμητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μᾶστιγι δαμέντες
 νηυσὶν ἔπι γλαφυρῇσι ἐελμένοι ἰσχανόωντο,
 Ἴκτορα δειδιότες, κρατερὸν μῆστωρα φόβοιο·

used in Homer for 'heroes,' and so is a presumptive evidence against the genuineness of the entire passage. Hesiod has ἡμίθεοι once, Opp. 160.

24. τῶν, i. e. τούτων.—ὁμόσε, in one channel, one direction.—ῥόον, the united current. Aesch. Cho. 63, πόροι πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες.

26. ἀλίπλοα, flowed over by the sea; washed into and over by the waves. Another Homeric ἀπαξ εἰρημένον. It took nine whole days to obliterate that mighty work, though Zeus rained continuously all that time that he might wash it into the sea the quicker. Schol. ῥητέον δὲ, οὐκ εἰς τὸ καταβαλεῖν ταῖς ἐννέα ἡμέραις κέχρηται, ἀλλ' εἰς τὸ ἀλίπλοα γενέσθαι τὰ θεμέλια καὶ εἰς τὴν θάλασσαν κατενεχθῆναι.

28. ἡγεῖτο, led the procession, as it were, of pioneers in the work of demolition.—κύμασι, Schol. εἰς κύματα. Similarly, perhaps, ἐλθεῖν τινι for εἰς or ἐπὶ τινι is sometimes used. But it may be the dative of the instrument, ἐξέπεμπε κύμασιν, he removed the foundations of stumps and stones from their places by the waves (viz. by making them aid in the work, as supreme over the sea).—τὰ θέσαν, which they had laid with so much manual toil and labour. Virg. Aen. ii. 610, "Neptunus muros magnoque emota tridenti Fundamenta quatit, totamque

ab sedibus urbem Eruit."—θεμέλια, the foundations; see on ix. 541.

30. λεία. He made them (τείχεα or θεμέλια) all smooth along the rapidly-flowing Hellespont, i. e. strewn them evenly; or perhaps, 'made all smooth,' as we say,—πάντα or χωρία. Cf. ii. 845.

33. κὰρ, καὶ (κατὰ) ῥόον.—ἔεν, ἔσαν, Hesychius. This form occurs in Pind. Isthm. i. 25. There were other readings, ἔει, 'used to discharge itself,' and ἔεν, 'used to go.' The nominative is ποταμοί, not ἕκαστος (Arnold).

34. ὅπισθε, in after times. Opposed to τότε δὲ, which reverts to the present action.—δεδήει, see ii. 93.—ἐνοπή, iii. 2.

36. δούρατα, the planks, σάνιδες.—κανάχιζε, gave a hollow booming sound. The old grammarians wrongly explained this, 'the spears clattered when darted at the towers.' Mr. Wright, "While rang the timbers of the battered towers With fearful din,"—μᾶστιγι, see xiii. 812.

38. ἐελμένοι (FeF), 'hemmed in,' εἰλεῖν. See i. 409. xviii. 287. xxiv. 662.—ἰσχανᾶσθαι, the same as ἰσχεσθαι, to be held back. The Argives had retired behind their rampart in consequence of their sore defeat, and were being, as it were, detained there, through their dread of Hector. This statement introduces the τεichoμαχία.

39. μῆστωρα, "stout counsellor of terror," Mr. Newman. See on iv. 328.

αὐτὰρ ὃ γ', ὥς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλη. 40
 ὥς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρητῆρσιν
 κάπριος ἢ ἐλέων στρέφεται σθένει βλεμεαίνων,
 οἳ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίον ἵστανται, καὶ ἀκοντίζουσι θαμείας
 αἰχμὰς ἐκ χειρῶν. τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηορή δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὅππῃ τ' ἰθύσῃ, τῇ εἴκουσι στίχες ἀνδρῶν·
 ὥς Ἐκτωρ ἂν' ὄμιλον ἰὼν ἐλλίσσεθ' ἐταίρους
 τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι 50
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεςταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ', οὗτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥηιδίῃ· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἕστασαν ἀμφοτέρωθεν, ὕπερθεν δὲ σκολόπεσσι 55

40. ἴσος ἀέλλη, with all the fury of a hurricane. Cf. xi. 297. inf. 375.

42. στρέφεται here is explained by v. 47, 'keeps turning round.'—βλεμεαίνων, see viii. 337.

43. πυργηδὸν, i. e. packing themselves into a close mass, so as to present a wall of spears to the animal, yet opening to let him pass through in case of his making a rush, v. 48. For this sense of *πύργος* see inf. 333.

46. ταρβεῖ κ.τ.λ. Schol. Ven. οὔτε δέδιεν οὔτε φεύγει.—ἔκτα. The Schol. compares xvi. 753, ἐγὼ δέ μιν ὤλεσεν ἀλκῇ. "Aper contra turmam venatorum perrumpere tentans in ipso conatu interficitur," Spitzner.

47, 8. Either one or the other of these verses is probably interpolated (or rather, belongs to a different ancient recension). It is hardly likely that *στίχες ἀνδρῶν* should have been repeated. Cf. xi. 552.

49. ἐλλίσσετο, 'entreated them.' The grammarians objected to this act of Hector's, and either read *εἰλίσσεθ'* or derived *ἐλλίσσετο* from *εἰλίσσω* in the same sense. 'In this case *ἐταίρους* depends on *ἐποτρύνων*, which is hardly a natural order of the words. Spitzner and Doederlein give *εἰλίσσεθ'*, for the sake of the comparison in *στρέφεται*. Cf. inf. 467. But *ὥς ἂν' ὄμιλον ἰὼν* sufficiently develops the simile, which

however Col. Mure (vol. ii. p. 98) condemns as "inappropriate and inconsequent." Hector's meditated attack on the rampart is compared to the bold efforts of a wild beast to break through opposing lines.

50. τάφρον, sup. 4.—οὐδέ, ἀλλ' οὐ κ.τ.λ.—ἵπποι κ.τ.λ. It was not the men so much as the horses that were reluctant. Cf. inf. 59.—μάλα δέ, perhaps μέγα δέ. But see on xi. 85.

52. ἀπὸ γὰρ κ.τ.λ., 'for they were scared from the attempt by the width of the ditch, which was not near (i. e. its banks not close together) to leap over, nor easy to get across by passing through.' Schol. *πηδᾶν μὲν γὰρ τὸ πλάτος, διελθεῖν δὲ εἴργει τὸ βάθος*. It seems better to make *ὑπερθορεῖν* depend on *σχεδὸν* than on *ῥηιδίῃ*.

54. κρημνοὶ, the mounds of earth on both sides stood in a threatening and as it were overhanging line round the trench in every part. Cf. xv. 356. Od. xii. 59, *ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες*, and ib. x. 131. Doederlein explains *ἐπηρεφέες* *obscurantes, ἐπίσκοιοι*, 'making the ditch look dark and deep.'—*ἕστασαν, εἰστήκεσαν, or ἐστήκεισαν*.—*ἀμφοτέρωθεν* Schol. *ᾧστε μήτε τὴν κατάβασιν ῥαδίαν εἶναι μήτε τὴν ἔκβασιν*.

55. ὕπερθεν, either 'on the top,' or 'on the further (inner) side of the

ὀξέσιν ἡρήρει, τοὺς ἔστασαν υἷες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δηίων ἀνδρῶν ἄλεωρήν.
 ἔνθ' οὗ κεν ῥέα ἵππος εὐτροχὸν ἄρμα τιταίνων
 ἔσβαίη, πεζοὶ δὲ μενοίνεον εἰ τελέουσιν.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς
 “Ἑκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων, 61
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους.
 ἡ δὲ μάλ' ἀργαλήη περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 ὀξέες ἑστᾶσιν, προτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἔνθ' οὗ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἱππεῦσι· στεῖνος γάρ, ὅθι τρώσεσθαι οἶω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,
 ἡ τ' ἂν ἐγὼ γ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλῖώξις δὲ γένηται

trench.' Mr. Newman, “all along on either side the scarpment Hung over, and sharp stakes aloft were planted stout and many.”—*ἔστασαν*, perhaps here only for *ἔστησαν*, ‘had set.’ But the clause *τοὺς—μεγάλους* may have been an interpolation. Compare Ar. Vesp. 615, *σκευὴν βελέων ἄλεωρήν*. The accusative would stand alone in apposition with the sentence.

58. *ἐνθα*, ‘there,’ viz. where they stood hesitating, sup. 52. Cf. 65.—*ἔσβαίη*, ‘enter the trench,’ viz. to pass it, *περῆσαι* sup. 53. Aristophanes read *καββαίη*.—*πεζοὶ δὲ*, ‘and even the foot soldiers stood doubting as to whether they could accomplish it.’ Cf. xiii. 79. Doederlein prefers, ‘and they doubted if they could accomplish it on foot,’ making *πεζοὶ* a predicate. The translators render it in this sense, ‘but the foot soldiers were eager to accomplish it.’—*τελέουσιν* is the future, as in ix. 298.

60. *εἶπε, προσεῖπε*. Cf. v. 170. inf. 210.—*ἐλαύνομεν*, ‘we are for driving,’ ‘we propose to drive.’

62. *ἐν αὐτῇ*. This may mean ‘in it,’ viz. at the bottom; but perhaps he means the stakes *ὑπερθεν*, v. 55. Mr. Newman and Mr. Wright prefer the former rendering.—*προτὶ δ' αὐτοὺς*, ‘near,’ ‘coming close up to them.’ Cf. vii. 337. These two statements explain the two next lines;

the charioteers cannot fight in a space so narrow as that between the inner margin of the trench and the wall, without being wounded in close conflict (*τρώσεσθαι*) by darts and spears from the walls.

67—74. Polydamas argues thus:—‘If Zeus resolves to assist us Trojans, and to destroy the Achaeans,—*καλῶς ἔχει*,—I truly should be glad if the whole race of them were annihilated forthwith on this very spot; but if on the other hand the Achaeans should drive us out of their camp, and we in our retreat should get hampered in the trench, not one of us will ever return to bring the news to Troy of our having been turned round again by the Achaeans.’ He accordingly advises caution in action, taking care however to guard against any suspicion of favouring the Greeks.—*πάγχυ*, Hesych. *παντελῶς*. It is commonly an adjunct to *μάλα* or *λίην*, as inf. 165. xiv. 143. Od. xxii. 195. See on v. 24.—*ἵεται*, Hesych. *προθυμείται*, *θέλει*. Cf. Od. ii. 327.

70. *νωνύμους*, = *ανωνύμους*, pronounced *ωνύμους* (as *πυμπνός* is *νόμος*), the *μ* being afterwards changed to *ν*. We have *διδύμους* for *διδύμοις* in Pind. Ol. iii. 35, *ἀτέραμνος* by the side of *ἀτεράμων* (Ar. Vesp. 730), and *ἀπάλαμνος* for *ἀπάλαμος*. The present verse occurs also in xiii. 227. xiv. 70.

71. *ὑποστρέψωσι*, sc. *ἡμᾶς*, ‘shall have

ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
οὐκέτ' ἔπειτ' οἶώ οὐδ' ἔγγελον ἀπονέεσθαι
ἄψορρον προτ' ἄστρῳ ἐλιχθέντων ὑπ' Ἀχαιῶν.
ἀλλ' ἄγε, ὥς ἂν ἐγὼ εἴπω, πειθόμεθα πάντες. 75

ἦ. πους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
Ἐκτορι πάντες ἐπώμεθ' ἀολλέες. αὐτὰρ Ἀχαιοί
οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφῆπται.'

ὥς φάτο Πουλυδάμας, ἅδε δ' Ἐκτορι μῦθος ἀπήμων,
αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμάζε. 81

οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἡγερέθοντο,
ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἐκτορα δῖον.

ἡνιόχῳ μὲν ἔπειτα ἐὼ ἐπέτελλε ἕκαστος
ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ. 85

οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
πένταχα κοσμηθέντες ἅμ' ἡγεμόνεσσιν ἔποντο.

οἱ μὲν ἅμ' Ἐκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα

turned us back.' So ἐξ ὑποστροφῆς is 'at the turn,' Soph. Electr. 725.—παλίωξις, Schol. πάλιν διώξις, ὅταν μεταβαλλόμενοι διώκωσιν οἱ διωκόμενοι. Cf. xv. 69.

72. ἐνιπλήξωμεν, get caught, stuck in. Thus in Od. xxii. 469, birds are described caught in a gin, when ἔρκει ἐνιπλήξωσιν.

74. ἐλιχθέντων. Schol. ἡμῶν κυκλωθέντων ὑπὸ τῶν Ἀχαιῶν. The order of the words shows that this should be the meaning. Most however translate, 'through the Achaeans having rallied against us.' See Buttmann, Lexil. p. 288. Lord Derby, "of our destruction by the rallied Greeks." Cf. ii. 334, ἀμφὶ δὲ νῆες σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν. But ἄγγελος ἐλιχθέντων is a common idiom for τοῦ ἐλιχθῆναι ἡμᾶς, and ἐλιχθέντων, 'turned round,' is the same as ὑποστραφέντων, cf. 71. Compare xxii. 448. Here it is euphemistic for 'defeated,' 'beaten back.'

77. αὐτοὶ πρυλέες, 'the foot soldiers (xi. 49) by themselves, with their shields, protected as they are by their cuirasses.'—αὐτοί, viz. without the horses. It was to the chariots that the danger was apprehended. Polydamas does not fully approve of the attempt; he suggests a

kind of forlorn hope, and places Hector at the head of it, adding that the Achaeans will fly if their destiny is to be defeated, —which is not saying very much. For the Epic future μενέω see xi. 317.

79. εἰ δὴ, if really, viz. as hinted sup. 67. On πείρατ' ἐφῆπται see vii. 102. In the literal sense, of fastening a rope's end, it is used in Od. xii. 179.

80. μῦθος ἀπήμων, "speech that counselled safety," Mr. Wright.—ἅδε, aor. 2 of *Favdānw*, 'pleased.'—ἐξ ὀχέων, viz. in compliance with the advice in v. 76.

82. ἐφ' ἵππων, sc. ἐφ' ἁρμάτων. Cf. xi. 143. Spitzner infers another reading, not expressly recorded, ἡερέθοντο, 'were mounted,' from the scholium ἀπαιωρόντο, ἐκρέμαντο.

83. Ἐκτορα, supply τὸ αὐτὸ ποιοῦντα.

84. ἐφ, pronounced like Lat. *suo*, *Feφ*.

86. διαστάντες (i. 6), 'dividing into separate bodies and putting themselves into close order, marshalled in five companies,' &c.

89. πλεῖστοι καὶ ἄριστοι. These were the genuine ἱλεις or ἄστοι, the ἄριστοι Τρῶες of ii. 816, τοὶ ἱλίφ' ἐγγεγάασιν, vi. 493. As being the best born, they were

τεῖχος ῥηξάμενοι κοίλης ἐπὶ νηυσὶ μάχεσθαι. 90
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν
 ἄλλον Κεβριόναο χερεῖονα κάλλιπεν Ἑκτωρ.
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
 τῶν δὲ τρίτων Ἑλενος καὶ Δηίφοβος θεοειδής,
 υἱὲ δὺν Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρως, 95
 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
 τῶν δὲ τετάρτων ἦρχεν εὖς πάις Ἀγχίσαιο
 Αἰνείας, ἅμα τῷ γε δὺν Ἀντήνορος υἱε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης. 100
 Σαρπηδὼν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήιον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἶσαντο διακριδὼν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὃ δὲ πρέπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσιν, 105
 βάν ῥ' ἰθὺς Δαναῶν λεληγμένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

also the most chivalrous and eager for victory, according to the Greek doctrine.

91. *τρίτος*, viz. together with the other two, who led the first company. Cf. 95. Kebriones was Hector's charioteer, xi. 521, the brother of his former charioteer Archeptolemus, viii. 318; in place of him therefore, as his services were required for the attack, Hector left an inferior man as a substitute.—*παρ' ὄχεσφιν*, 'in charge of' &c.

92. *χερίων* (*χερείων*) is the more ancient form of *χείρων* (*χερεὺς*), the latter resulting, like *μείζων* from *μεγίλων*, from the hyperthesis of the ι.

93. *τῶν ἐτέρων*, i. e. *τῶν δευτέρων*, as the Romans use *alter*. Schol. *τοῦ δευτέρου τάγατος*.

95. *τρίτος*, with those two; cf. 91. Each company has three leaders, as a provision against the probable loss of one or two in so desperate an enterprise.

97. *Σελλήεντος*. The meaning is, 'the eddying river,' from the root *ελ* or *Feλ* = *σελ*. Compare *sol*, *σέλας*, *σελήνη*, with *εἰλεῖν*, *εἰλη*, *ἥλιος*. Mr. Gladstone ("Studies," i. p. 279) thinks the root the same as in *Σελλοί* (xvi. 234) and *Ἑλληνες*.

There were more than one river of this name. See ii. 659. 839 (where this distinctly occurs). xv. 531. A similar name was *Hales* (Ἀλεῖς or Ἀλεῖς ποταμός) from *εἴλειν*, and perhaps Ἄλυσ is connected with the same root. The Selleis was in the Troad, Arisbe being a town on the Hellespont.

101. *ἀγακλειτῶν*, i. e. *ἀγακλύτων*. Cf. xi. 220.

102. *πρὸς δ' ἔλετο*, he took to himself, or chose as his companions in command.

103. *οἱ γάρ*, i. e. *οὗτοι γάρ*.—*εἶσαντο*, *ἔδοξαν*.—*διακριδὼν*, specially, in a manner easy to distinguish. Schol. *ῥοτε διακεκρίσθαι καὶ φανερόν εἶναι πᾶσιν*.

105. *ἄραρον*, had joined themselves together, one to the other, with their wrought shields of bull's hide. The metaphor is from the well-fitted planks, *πυκναὶ σανίδες*, of carpentry. Schol. *ἔφραξαν, ἐπύκνωσαν, ὤπισσαν*.—*τυκτῆσι*, Schol. *ταῖς ἐργασμέναις βύρσαις*. *λέγει δὲ ταῖς ἀσπίσιν*. Compare *βῶν ἀζαλέην*, a shield of dry ox-hides, vii. 238.

106. *λεληγμένοι*, 'eager,' *μεμαῶτες*. See iv. 465. xi. 574, and compare xvi. 552.

107. *σχήσεσθαι*, κ.τ.λ. 'they flattered themselves that they would no longer

ἐνθ' ἄλλοι Τρῶες τηλεκλειτοί τ' ἐπίκουροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἄλλ' οὐχ Ὑρτακίδης ἔβελ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αὐθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι βοῆσιν
 νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας,
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
 ἀψ' ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν· 115
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχει Ἰδομενῆος ἀγαυοῦ Δευκαλίδας.
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοί
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφιν
 τῇ ρ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχῃα,
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.

stop, but would fall back on their ships.' The subject is *Δαναοὺς*, as appears from 126; cf. ix. 235. xi. 311. xvii. 639. Otherwise, a more simple sense would be, 'They, the Trojans, declared they would not again be stopped, but would make an attack upon the Grecian ships.' And so Mr. Newman,—“Against the Danaï they dashed all eagerness, and reckoned No more to be withheld, but rush and gain the dusky galleys.” Lord Derby renders it, “and deem’d the Greeks Would, unresisting, fall before their ships.” Mr. Wright, “not deeming they their onset would resist, But plunge in terror ’mid their sable ships.”

109. *βουλῇ*, viz. to let their horses be held, sup. 76.

111. *αὐθι*, ‘there on the bank.’ Sup. 85.

112. *πέλασεν*. Perhaps *πελάσαι*, viz. *ἐπεθύμει*, implied in *οὐκ ἤθελε*. The adventure of Asius ends rather abruptly at v. 172; but it does not seem that he actually brought his car near the ships. We should expect *πέλασεν*, not *πέλασεν*. The aorist can only be understood of his driving up to the gate of the rampart, v. 120.

116, 7. The epithet *δυσώνυμος*, Schol. ἡ κακὸν ὄνομα ἔχουσα τὸν θάνατον, occurs vi. 255, *δυσώνυμοι νῆες Ἀχαιῶν*, but it reads like a later euphemism as applied

to fate. In Od. xix. 571, *ἥδε δὴ ἡὼς εἶσι δυσώνυμος, ἥ μ' Ὀδυσῆος οἴκου ἀποσχέσει*, the meaning is more in the Epic spirit.

117. *Δευκαλίδας*, as if from *Δεύκαλος*, whereas the father's name was *Δευκαλίων*, xiii. 451. So *Ἀνθεμίδης* is son of (*Ἀνθεμος*) *Ἀνθεμίων*, iv. 473. 488.

118. *γάρ*. This either refers back to *οὐκ ἤθελε*, v. 110, or it introduces the cause of the man's fate.—*εἶσατο*, ‘he went,’ viz. from his place among the other *ἱππεῖς*, sup. 85, in a direction leftward of the Greek ships, to the point where the Achaeans used to re-enter their naval camp; for he expected to find the gates open there, and wide enough to admit a chariot.

120. *διήλασεν*, drove them (from where he started) *to* the gates; but not *through* them.

121. *ἐπικεκλιμένας*, ‘closed.’ Cf. *ἀνακλῖναι*, ‘to open,’ v. 751.—*ὄχῃα, μοχλὸν*, the bar. See xiii. 124. Supply a word, ‘nor the bar (drawn across).’

122. *ἀλλ' κ.τ.λ.* ‘But men were holding them open, in case they might get safe to the ships any of their comrades flying from the fight.’ Cf. xxi. 531, *πεπταμένας ἐν χερσὶ πύλας ἔχετ' εἰς ὃ κε λαοὶ ἔλθωσι προτὶ ἄστν πεφυζότες*.—*μετὰ νῆας*, i. e. *ὥστε εἶναι μετὰ ναυσὶν*, so as to be safe among them.

τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἅμ' ἔποντο
 ὀξέα κεκληγῶτες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
 σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι
 νήπιοι. ἐν δὲ πύλῃσι δὺ' ἀνέρας εὖρον ἀρίστους,
 υἷας ὑπερθύμους Λαπιθᾶων αἰχμητᾶων,
 τὸν μὲν Πειριθόου υἷα κρατερὸν Πολύποιτην,
 τὸν δὲ Λεοντῆα βροτολοιγῶ ἴσον Ἄρηι. 130
 τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων
 ἕστασαν ὥς ὅτε τε δρῦες οὔρεσιν ὑψικάρῃνοι,
 αἷ τ' ἀνεμον μίννουσι καὶ ὑετὸν ἥματα πάντα,
 ῥίζῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἦδὲ βίῃφιν 135
 μίννον ἐπερχόμενον μέγαν Ἄσιον, οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τείχος ἐύδητον, βόας αὔας
 ὑψόσ' ἀνασχόμενοι, ἔκιον μεγάλῳ ἀλαλητῶ
 Ἄσιον ἀμφὶ ἀνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦ τοι εἴως μὲν ἐυκνήμιδας Ἀχαιοὺς

124. ἰθὺς φρονέων. Schol. πρὸς τὴν δόκησιν τοῦ Ἀσίου φησίν. "Thither with purpose straight he held his steeds," Mr. Newman. Cf. ἰθὺς φρόνουν, xiii. 135.—ἔχε, ἔλανε, see viii. 139. v. 240. τοὶ δὲ, his men, sup. 95.

125. ἔφαντο. "Asius et auriga," Doederlein.—σχήσεσθαι. See sup. 107. Qu. σχήσειν, as inf. 166? This would mean, 'They declared the Achaeans should not stop them, but that they, the Trojans, would fall upon the black ships.' Mr. Newman, "They reckoned that the Achaeans No more would be withheld, but rush to gain their dusky galleys." See on ix. 235.

127. Asius and his party arrive at the gate, but find two giants prepared to oppose their entrance. Leonteus and Polypoetes are mentioned together in ii. 740. 745.

128. Λαπιθᾶων. The Lapithae appear to have been a primitive race who inhabited a part of Thessaly, Pind. Pyth. ix. 14. The legend of their fighting with the Centaurs by throwing stones (like that of Pyrrha and Deucalion's 'people,' λαὸς, got by tossing about stones, Virg. Georg. i. 62), may perhaps

most readily be explained by the identity of the root λαφ in all these words,—λαᾶς, λαὸς, Lapithae, lapis. It is the same in λαμβάνω. Compare χερμαὶς with χεῖρ. Pindar calls Deucalion's people a λίθινος γόνος, Ol. ix. 45. That λαᾶς and λαὸς (λεῶς) are ultimately identical also appears from κραταίλεως, Aesch. Ag. 649.

132—4. Copied by Virgil, Georg. ii. 291—7. Aen. ix. 677. The epithet ὑψικάρῃνοι suggests that the Lapithae were giants, as was Asius (μέγαν Ἄσιον, 136).

137. οἱ δὲ, the Trojan followers of Asius.—βόας, ἀσπίδας, sup. 105.—ἀλαλητῶ, cf. 125.

139. Ἰαμενὸν κ.τ.λ. These were leaders in Asius' party, each with their own men.

141. εἴως μὲν, like ὅτε μὲν, here means τῶς μὲν, 'But they (the Lapithae, or, as Doederlein prefers, the Achaean leaders) hitherto indeed being within the enclosure (i.e. while the Trojans were without) were inciting the Achaeans to fight for their ships; but, when they saw the Trojans rushing to attack the wall, and the Danaï raised a shout and fled; then these two champions (131) sallied

ὄρνυον ἔνδον εὐόντες ἀμύνεσθαι περὶ νηῶν
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τῷ αἰξάντε πυλάων πρόσθε μαχέσθην, 145
 ἄγροτέροισι σύεσσι εὐικότε, τῷ τ' ἐν ὄρεσσιν
 ἀνδρῶν ἡδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' αἰσσουντε περὶ σφίσι ἄγνυτον ὕλην,
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔλῃται. 150
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινός
 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφιν.
 οἱ δ' ἄρα χερμαδίοισιν ἐνδμήτων ἀπὸ πύργων
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155
 νηῶν τ' ὠκυπόρων. νιφάδες δ' ὥς πίπτον ἔραζε,
 ἅς τ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,

forth and fought in front, i.e. outside of, the gates.' Spitzner explains the passage thus: 'The Lapithae stood at the gates, when the Greeks were routed by Hector, to receive those who fled for protection into the rampart. This done, and while the Trojans are yet at a distance, they retire within, and exhort the men. But, on the close approach of the Trojans, they again sally out, and resume their part at the gates.' Doederlein thinks an apodosis should be supplied, *τείως ἔνδον ἦσαν*, taking *εἰως* for 'whilst.'

144. *ἰαχὴ* κ.τ.λ. See iv. 456.

147. *δέχεται*, for *δέχ-νται*, the *ο* in *δέχονται* being merely euphonic, i.e. connecting the root with the termination. Cf. inf. 340.—*κολοσυρτὸν*, a mixed mob. The origin of the word seems to have been the dragging on or trailing of a fag-end, as it were, lopped or separated (like a scotched serpent's tail). Compare *κολόκνυμα*, Ar. Eq. 692. The latter part of the word appears also in *σύρφαξ* and *συρφετός*, 'a rabble mob.' Ovid, Fast. ii. 229, "Sicut aper silvis longe Laurentibus actus Fulmineo celeres dissipat ore canes, Mox tamen ipse perit; sic non moriuntur inulti, Vulnereque alterna dantque feruntque manu."

148. *δοχμῷ*. The rush of the wild boar is said to be sideways, in order to use more effectively his formidable tusk.—

ἄγνυτον, they break and crush the underwood round them.—*ἐκτάμνοντες*, properly used of felling from the roots, or grubbing up stumps (iv. 486), here implies the breaking them off short.—*κόμπος*, the noise of whetting the tusk, which seems to arise ὑπαὶ, from under the head. See on xi. 417.

151. *τῶν*, viz. of the Lapithae, to be construed with *στήθεσσι*.

152. *γάρ*. This explains the preceding sentence generally, not the last clause alone.

153. *λαοῖσιν*. Schol. τοῖς ἀπὸ τοῦ τείχους ὕχλοις θαρροῦντες.—*καθύπερθε*, sc. οὔσιν or ἐσθηκόσιν.—*βίηφιν*, their own strength and prowess.

154. *οἱ δὲ*, viz. the λαοὶ just mentioned, the other Greeks having retreated, sup. 144.—*βάλλον*, sc. Τρῶας.—*ἀμυνόμενοι σφῶν*, repelling the enemy from, or *ὑπερμαχοῦντες σφῶν*, as in ix. 531, *ἀμυνόμενοι Καλυδῶνος ἐραννῆς*.

156. *πίπτον*, viz. *χερμάδια* or λίθοι.—*νιφάδες*, 'snow-flakes,' inf. 278. This comparison was adopted by the tragic writers, e.g. Aesch. Theb. 201, *νιφάδος ὕτ' ὀλοῶς νιφομένης βρόμος ἐν πύλαις*. Eur. Androm. 1129, *πυκνῇ δὲ νιφάδι παντόθεν σποδούμενος*. Virgil also imitates the simile, Aen. ix. 668 &c.

157. *ζαῆς*, 'boisterous,' 'hard-blowing,' for *δι-αΐης*. Od. xii. 313, *ᾤρσεν ἐπι*

ταρφειὰς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ.
 ὧς τῶν ἐκ χειρῶν βέλεα ῥέον, ἤμην Ἀχαιῶν
 ἠδὲ καὶ ἐκ Τρώων κόρυθες δ' ἄμφ' αὔον αὔτευν 160
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
 δὴ ῥα τότε ὤμωξεν καὶ ὦ πεπλήγετο μηρῷ
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ηὔδα.
 “Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
 πάγχυ μάλ'. οὐ γὰρ ἐγὼ γε φάμην ἥρωας Ἀχαιοὺς 165
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.
 οἱ δ', ὥς τε σφῆκες μέσον αἰόλοι ἢ μέλισσαι
 οἰκία ποιήσονται ὁδῷ ἔπι παιπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170
 ὧς οἶδ' οὐκ ἐθέλουσι πυλάων καὶ δὺ' ἐόντες
 χάσασθαι πρὶν γ' ἢ κατακτάμεν ἢ ἀλῶναι.”
 ὧς ἔφατ', οὐδὲ Διὸς πεῖθεν φρένα ταύτ' ἀγορεύων
 Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.

ζῆν ἄνεμον—Zeús.—δονήσας, making to
 scud along.—ταρφειὰς, thus accented, is
 from ταρφεῖς, = ταρφύς, ‘thick.’ Com-
 pare θαμειαί, i. 52. Others read ταρφείας.
 (So Bekk. ed. 2.)

160. αὔον αὔτευν, “with hollow boom
 resounded,” Mr. Newman; “with grat-
 ing sound,” Lord Derby. It is not easy
 to render well this expression of a ‘dry
 crash,’ viz. the collision of dry shields,
 sup. 137. Virgil’s ‘fragor aridus,’
 Georg. i. 357, seems an imitation. So
 also ‘sonus aridus,’ Lucret. vi. 119. See
 inf. xiii. 409.

161. μυλάκεσσι, *molaribus*, Virg. Aen.
 viii. 250, i.e. stones as big as mill-
 stones. Cf. vii. 270, βαλὼν μυλοειδέϊ
 πέτρῳ.

163. ἀλαστήσας, like ὀχθήσας, ‘vexed
 in spirit;’ xv. 21, ἡλάσ τεον δὲ θεοὶ κατὰ
 μακρὸν Ὀλυμπον. Properly, ἀλαστεῖν is
 to be ἄλαστος, unforgetting of a wrong
 or suffering, and so χαλεπαίνειν.

164. φιλοψευδής, viz. in promising the
 Trojans success. See inf. 236. The
 character of a boastful and self-confident
 man is drawn, like that of Capaneus in
 the tragedies, who upbraids and defies
 the gods.

165. πάγχυ μάλ'. See sup. on 67.

166. σχήσειν, ὑπομενεῖν, would with-
 stand.—ἡμέτερόν γε μένος, ‘our might
 at least (if they did that of others).’ The
 plural is explained by 137.

167. μέσον αἰόλοι, “with stripy waist,”
 Newman; “As yellow-banded wasps,”
 Lord Derby. See inf. 208. Schol. and
 Buttmann, Lexil. p. 64, explain ‘move-
 able,’ from the jointed thorax. On ὥς τε
 = ὡς ὅταν, see on iii. 10.—παιπαλοέσση,
 ‘steep and rocky,’ xiii. 17.

169. ἀπολείπουσιν. They will not
 leave the hollow nest when they are
 driven off by men who (in the case of
 the bees) come to take the honey.—
 μένοντες, viz. ἐν δόμῳ, or μένοντες ἄνδρας.
 If we construe ἄνδρας ἀμύνονται, we may
 supply μαχόμενοι περὶ κ.τ.λ. Cf. inf.
 243, εἰς ὧν δὲ ἄριστος, ἀμύνεσθαι περὶ
 πάτρης.

171. οἷδε, a repetition of οἱ δὲ in v.
 167, viz. Polypoetes and Leonteus, sup.
 130. Similarly τῶν—ὧς τῶν inf. 278—
 287.—καὶ δὲ ἔόντες, ‘though only two.’

173. οὐ πεῖθε. As if he had just said
 ὁδὸς τοῦδε χάσασθαι.

174. κῦδος ὀρέξαι. The more difficult
 it was to break the rampart, the greater
 was the glory to Hector for accomplish-
 ing it. See inf. 236.

[ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν· 175
 ἄργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύσαι
 πάντῃ γὰρ περὶ τείχος ὀρώρει θεσπιδαῖς πῦρ
 λάινον. Ἀργεῖοι δέ, καὶ ἀχνύμενοί περ, ἀνάγκη
 νηῶν ἡμύνοντο. θεοὶ δ' ἀκαχήατο θυμόν
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηιοτῆτα.

ἔνθ' αὖ Πειριθόου υἱὸς κρατερὸς Πολυποίτης
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήν·
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρό
 αἰχμὴ χαλκείῃ ῥήξ' ὅστέον, ἐγκέφαλος δέ 185
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.
 υἱὸν δ' Ἀντιμάχοιο Λεοντεὺς ὄζος Ἄρηος
 Ἱππόμαχον βάλε δουρί, κατὰ ζωστήρα τυχήσας.
 αὐτίς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190
 Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὀμίλου,
 πληῆξ' αὐτοσχεδίην· ὃ δ' ἄρ' ὕπτιος οὐδεὶ ἐρείσθη·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κούροι ἔποντο,
 οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,

175—81. These lines were rejected by the Alexandrian critics, who state that the first is parodied from xv. 414. They are evidently spurious; and even Spitzner encloses them within brackets.

182. The poet leaves the fate of Asius at present uncertain, and recounts other feats of the two giant Lapithae.

186. ἔνδον, sc. ὁ ἔνδον ὦν.—πεπάλακτο (cf. xi. 98), 'the whole brain was suffused with blood within the skull,' i. e. the crashing javelin stained it with blood-gouts.

188. ὄζος, 'the helper.' See on xv. 735. *New Cratylus*, § 286. Hesych. ὁ κλάδος τοῦ πολέμου, ὁ πολεμικός.—κατὰ ζωστήρα, see iv. 132.—τυχήσας, *ibid.* 106. v. 579.

192. αὐτοσχεδίην, sc. πληγὴν, a blow in close conflict. So v. 830, τύπον δὲ σχεδίην.

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Compare σχεδὸν and αὐτοσχεδόν.

193. Ἰαμενὸν καὶ Ὀρέστην, followers of Asius, sup. 139.

195. The action reverts to v. 107, at which point the episode intervened of the enterprise of Asius and his friends.

196. κούροι, the young nobles, or fighting men, sup. 89. See on iv. 316. Od. viii. 35, κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι. See sup. v. 807. So κούροι Βοιωτῶν, Ἀχαιῶν, Ἀθηναίων, 'the best born of' &c. in ii. 510. 551. 562. In Od. ii. 96 the suitors of Penelope are termed κούροι, and were described *ib.* 51 as τῶν ἀνδρῶν φίλοι υἱες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι. The οἱ here and in the next verse is the relative, οἱ ῥα in 199 the demonstrative. In fact, 197, 8 form a parenthesis.

F F

οἳ ῥ' ἔτι μερμήριζον ἐφεςταότες παρὰ τάφρῳ.
 ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 209
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,
 φοινῆεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
 ζῶν, ἔτ' ἀσπαίροντα. καὶ οὐ πῶ λήθετο χάρμης·
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρήν
 ἰδνωθεὶς ὀπίσω. ὃ δ' ἀπὸ ἔθεν ἦκε χαμαῖζε 205
 ἀλγήσας ὀδύνῃσι, μέσῳ δ' ἐνὶ κάμβαλ' ὀμίλῳ,
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
 Τρῶες δὲ ρίγησαν, ὅπως ἴδον αἰόλον ὄφιν
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς
 "Ἑκτορ, αἰὲν μὲν πῶς μοι ἐπιπλήσσεις ἀγορῇσιν 211
 ἔσθλα φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν

199. μερμήριζον, were hesitating between two courses, viz. to proceed or go back. (Root *μερ* reduplicated, implying division.)

200—207. Quoted by Plato, *Ion*, p. 539 B.

200. ἐπῆλθε, *supervenerat*, 'had suddenly appeared when they had made up their minds to cross.'—λαὸν ἑέργων, preventing the Trojan force from attempting the trench,—the *left*-hand side being unfavourable for the omen of vultures. In v. 219 the emphasis is on ἀριστερὰ for this reason. The construction is more natural, but the sense less clear, if with some Scholiasts we join ἐπ' ἀριστερὰ λαὸν ἑέργων. Schol. Vict. τὸ ἑέργων ἀντὶ τοῦ κωλύων. οἱ δὲ ὑφ' ἑν, ἐπ' ἀριστερὰ ἑέργων, ἀφορίζων ἐπὶ τὰ ἀριστερὰ μέρη τὸν λαόν. Doederlein takes λαὸν here for the 'Trojans generally (cf. 218), i. e. ὄχλον, as opposed to Hector.

202. φοινῆεντα, *δαφνιδν*, cf. ii. 308; or perhaps, 'covered with blood from the fight,' Schol. *ῥιμαγμένον*.—πέλωρον, *immanem*, 'of huge size,' or perhaps 'portentous' (*τέρας*, inf. 209).

203. λήθετο, viz. the serpent still showed fight. Schol. *καὶ τοι ἤδη λελωβημένος*.

204. κόψε. 'For it,' the serpent, 'dealt it,' the eagle, 'a sharp blow as it held it, on the breast by the neck' (where a vulture's feathers are very scanty), 'recoiling backwards,' Schol. *ἐπιστραφεὶς*, *ἐπικαμφθεὶς*. See ii. 266. xiii. 618. This graphic passage has been

rendered by Virgil, *Aen.* xi. 751, and Cicero, *De Divin.* i. chap. 47. It seems also to have been imitated by Aeschylus, *Cho.* 240 seqq.

207. κλαγγή and κλάζειν are often used of the peculiar *yelp* of the eagle, e. g. Aesch. *Ag.* 48. Soph. *Antig.* 112.—πνοιῆς, *on* or *by* the blasts, *ἅμα πνοιῆς*.

208. αἰόλον, particoloured, marked with alternate bands or patches. So perhaps αἰόλος δράκων ἐλικτὸς, Soph. *Trach.* 11. See *New Cratylus*, § 97 (note). But it may here mean 'wriggling,' 'wriggling,' see sup. 167.—ὄφιν (here only used in Homer), pronounced ὄφιν, like σκύφος, λόγχος, πιπταύσκειν, x. 478, ὄκχος, &c.

210. εἶπε, *προσεῖπε*. Sup. 60. inf. xvii. 237. Theocr. vii. 19, καὶ μ' ἀτρέμας εἶπε σεσαρώς.

211. ἐπιπλήσσεις, *ἐπιτιμᾷς*.—πῶς, 'I know not how it is that,' &c.—ἔσθλα κ.τ.λ., 'intending, devising good.'—οὐδὲ κ.τ.λ., 'for (you say) it is not even seemly (i. e. much less expedient) for one who is of the people to speak beside the subject' (or, differently from the chief authority), 'either in council or any occasion in war, but always to exalt *your* authority.' Polydamas begins by saying that he fears his advice will be rejected, as it usually is, by his chieftain, merely because the scheme does not emanate from himself. There is some irony in his tone. He feels that his former cautious advice (sup. 62) is now justified.

δῆμον ἔοντα παρέξ ἀγορευόμεν, οὗτ' ἐνὶ βουλῇ
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
 νῦν αὖτ' ἐξερῶ ὥς μοι δοκεῖ εἶναι ἄριστα. 215
 μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 ὦδε γὰρ ἐκτελέεσθαι οἴομαι, εἰ ἔτεόν γε
 Τρωσὶν ὃδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,
 φοινῆεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220
 ζών· ἄφαρ δ' ἀφῆκε πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσι ἐοῖσιν.
 ὧς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
 ῥήξόμεθα σθένει μεγάλῳ, εἰζῶσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοί
 χαλκῷ δηώσουσιν, ἀμυνόμενοι περὶ νηῶν.
 ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ

213. Hesych. δῆμον ἔοντα· δημότην, καὶ ἓνα τῶν πολλῶν. Aesch. Frag. οὔτε δῆμος οὐτ' ἔτης ἀνὴρ. On the real supremacy of the king in these councils (βουλαί), the chiefs being a merely consultative body, assembled not to oppose, but to inform and guide him, see Grote, i. p. 461. Hence οὐδὲ εἰσιν is not here ironical, but it expresses an admitted fact.—παρέξ, Schol. παρὰ τὸ δέον καὶ κελευόμενον πράσσειν. Cf. Od. iv. 348, and ib. xxiii. 16.

215. Vulg. νῦν δ' αὖτ', Bekker νῦν αὖτ', *nunc autem*. If we retain δέ, it is literally, 'Yet now on this new occasion,' &c. Both formulas however seem used in the same sense.—ἴομεν, for ἴωμεν.

217. ἐπεὶ, with true import. Both Τρωσὶν and ἀριστερὰ are emphatic; 'if the omen, was sent to us, and that an unfavourable one.'

219. See above on 200.

221. φίλα οἰκία, its young in the nest.—οὐδ' ἐτέλεσσε, nor did it carry out its intention, succeed in its attempt, of bringing, &c. Aesch. Cho. 242, οὐ γὰρ ἐντελὴς θήραν πατρίαν προσφέρειν σκη-νῆμασιν. The serpent having the better in the fight with the eagle portended the victory of the Greeks over their assailants the Trojans.

223. εἴ πέρ τε, for ἔαν καὶ ῥηξώμεθα. See inf. 245. vii. 117.

225. οὐ κόσμῳ κ.τ.λ., 'not in good order, (but with broken lines,) shall return the same way as we came from the ships.'—αὐτὰ = τὰ αὐτὰ, which is perhaps a post-Homeric idiom. (See however on v. 396. vi. 391.) Od. viii. 107, ἦρχε δὲ τῷ αὐτῇν ὁδὸν ἦν περ οἱ ἄλλοι. Ib. xvi. 138, ἢ καὶ Λαέρτη αὐτῇν ὁδὸν ἄγγελος ἔλθω.—ναῦφιν, παρὰ νηῶν, lit. 'from the ships when at them.' So ἀπὸ νευρήφιν viii. 300. The locative termination is very often added where the preposition naturally governs the genitive. It appears to combine the ideas of removing, and from a position of rest. Similarly we say 'from on high.' See *New Cratylus*, § 246.

227. δηώσωσιν some copies. Spitzner says, "quo certius quae augur praedicit sunt eventura, eo melius erit futuri indicativus." The subjunctive might either mean, 'whom the Greeks shall have slain,' or 'whom perchance they will slay' (epic subjunctive); the future, 'whomsoever the Greeks shall slay.'

228. ὦδε κ.τ.λ. Though not myself a seer, I give an interpretation of a portent which (however much you may disparage me) is obviously right, and which any professed seer, who has the confidence of the people, would confirm. In fact, the portent was somewhat ambiguous. Schol. ὥσπερ κατ' ἀρχὰς κρατήσας ὁ

εἰδείη τεράων καὶ οἱ πειθοίατο λαοί.”

229

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἴκτωρ
“Πουλύδαμαν, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,

ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι

235

βουλέων, ἅς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·

τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις

πείθεσθαι, τῶν οὗ τι μετατρέπομ' οὐδ' ἀλεγίζω,

εἴ τ' ἐπὶ δεξιῇ ἴωσι πρὸς ἡῶ τ' ἡελιόν τε,

εἴ τ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡερόεντα.

240

ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,

ὃς πᾶσιν θνητοῖσι καὶ ἀθανάτοισι ἀνάσσει.

εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.”

ἀετὸς ὕστερον κακὸν τι προσλαβὼν ἀφῆκε τὴν ἄγραν, οὕτω καὶ αὐτοὶ πεισόμεθα.—For θεοπρόπος, which Buttmann derives from θεὸς and πρέπω, as if a secondary noun from θεοπρόπιον, ‘a portent from a god,’ see i. 85.

229. εἰδείη τεράων, for εἰδὼς εἴη, like τόξων εἰδὼς, &c. Cf. sup. 100. xv. 412.—καὶ οἱ, cf. i. 218.

231. οὐκέτι, because a little before, v. 80, Hector had approved a plan of Polydamas. (Doederlein)

233. εἰ δ' ἔτεόν. Perhaps εἰ *ἑτεόν*, and this seems to have been an ancient variant.—ἀπὸ σπουδῆς, ‘in earnest.’ Cf. vii. 359, where this verse occurs.—ἄρα, ‘why then, truly’ (as a consequence), &c.—ἔπειτα, ‘if that is so.’

236. βουλέων, viz. his intention to give glory to me, sup. 164. viii. 175.

238. Perhaps πείθεσθαι; τῶν δ' οὗ τι κ.τ.λ. ‘Do you,—the sage Polydamas,—advise me to trust omens of eagles?’—μετατρέπομαι, care for, attend to (lit. ‘turn towards,’ like ἐπιστρέφειν *τινός*). See i. 160. 199. Od. ii. 181, ὕρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο φοιτῶσ', οὐδέ τε πάντες ἐναΐσιμοι.

240. τοί γε, ‘they indeed,’ conveys irony and contempt. Aesch. Prom. 496, οἰωνῶν πτήσιν—οἷτινές τε δεξιῶι φύσιν, εὐνάνιμους τε. Here the observation of the vultures must have been made with the face turned to the north. In some auguries they faced

the east.—εἴ τε ἴωσι, *sive eant*, not the deliberative, but the epic subjunctive implying uncertain contingency.

241. βουλῇ, the intention of favouring the Trojans. If this distich were omitted, the context would not suffer.

243. Cited by Aristot. Rhet. ii. 21, and Cicero, Epist. ad Attic. ii. 3 fin. “The best of omens is, our country’s cause,” Lord Derby. Compare Mure, Crit. Hist. i. p. 495: “The reply of Hector to the Trojan augur’s comment on the omen of the eagle and snake inculcates principles as just in themselves, as they are foreign to the prevailing spirit of classical Paganism; principles which strike at the root of the whole art of divination, and an equally free expression of which might have involved the fortunes or the life of an Athenian commander in the days of Pericles. In placing these noble doctrines in the mouth of Hector, who elsewhere shows himself so little under their influence, the poet seems but to avail himself of the habitually vain-glorious tongue of that hero, to insinuate his own secret contempt for the ascendancy assigned by his age to blind fatality over personal exertion in the conduct of events.” (It may be doubted, we think, if the poet meant more than to represent Hector as speaking rashly and somewhat impiously.)

[τίπτε σὺ δείδοικας πόλεμον καὶ δηιοτῆτα ;
 εἴ περ γάρ τ' ἄλλοι γε περικτεινόμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
 οὐ γάρ τοι κραδίη μενεδήιος οὐδὲ μαχήμων.
 εἰ δὲ σὺ δηιοτῆτος ἀφέξῃαι, ἥέ τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,
 αὐτίκ' ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις.]” 250
 ὥς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἡχῇ θεσπεσίῃ. ἐπὶ δὲ Ζεὺς τερπικέραunos
 ὦρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἣ ῥ' ἰθὺς νηῶν κονίην φέρειν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν. 255
 τοῦ περ δὴ τεράεσσι πεποιθότες ἡδὲ βίηφι
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρνον, καὶ ἔρειπον ἐπάλξεις,

244. σὺ, emphatic.—εἴπερ—τε, ‘even if,’ sup. 223.—περὶ κτεινόμεθα, Spitzner, ‘should be slain all round.’ See iv. 538. Hector means, that he, Polydamas, need have no fear of perishing, for he will not await the enemy. It seems, however, strange to say, ‘You won’t get killed, for you won’t fight; but *I* will kill you if you don’t fight.’ Bekker (ed. 2) omits 244—50.

247. μενεδήιος, withstanding the enemy. Cf. xiii. 228.—μαχήμων, not again found in Homer. The termination, as in αἰδήμων, implies the disposition.

248. εἰ δὲ σύ. As Hector gets more excited against Polydamas, he adds threats to taunts.—παρφάμενος, seducing him, talking him over to your views.—ἀποτρέψεις, viz. by telling him the omen is a bad one.

253. θύελλαν, a hurricane, or gust of wind, ἀέλλη sup. 40. From θύνειν, to rush, root θεF, connected with θοός, ‘swift,’ θεῖν, ‘to run,’ &c.

255. θέλγε, he beguiled, deceived, viz. by concealing the foe in the cloud of dust. (Mr. Trollope’s etymology from θέλω and ἄγω can hardly be serious.)

256. ἡδὲ βίηφι. ‘And on their proper courage,’ Newman.

258. κρόσσας. The meaning of this is uncertain. Mr. Newman, “they pushed against the battlements.” Lord Derby, “they raz’d the counterscarp.” Mr. Wright, “the breastworks of the towers

they tore away.” Hesych. κρόσσας· κλίμακας καὶ προκρόσσας ἄλλας ἐπ’ ἄλλαις, τινὲς δὲ τὰς κεφαλίδας τῶν τειχῶν, ἢ προμαχῶνας, ἢ στεφάνας τῶν πύργων, ἢ τὰ κρηπιδώματα. The Scholiasts generally understood by it, with Aristarchus, ‘folding ladders’ or steps,—a kind of scaling-ladder which was *drawn out*; and with πύργων they supplied ἐπί. This sense suits 444 inf. well enough; κροσσῶν ἐπίβαινον. But the more received meaning is ‘battlements,’ or ‘risers.’ (Mr. Trollope gives ‘pinnacles.’) How they differed from ἐπάλξεις is by no means clear. Some kind of crest or coping, which was tugged and torn down, seems to be meant. Schol. οἱ ἐξέχοντες λίθοι ἐν τοῖς πύργοις, οὓς ποιοῦσιν εἰς τὸ ἐμποδίζειν τὰς τῶν μηχανημάτων ἐμβολάς. That very ancient sculptures show real battlements to the walls of fortified towns in Asia Minor, is elsewhere (inf. 398) remarked. Ἐπάλξεις can hardly mean ‘buttresses.’ We must be content with the rendering ‘risers and battlements.’ Cf. Thucyd. vii. 43, τὰς ἐπάλξεις ἀπέσυρον. From Herod. ix. 6, fin., it is clear that the ἐπάλξεις formed the uppermost part of the wall; and indeed from Thuc. iii. 21, and other passages.—ἔρειπον, ‘they threw down,’ cf. xv. 356, ῥεῖ’ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων. Doederlein derives κρόσσαι from κορύσσειν, quasi κόρυσαι.

στήλας τε προβλήτας ἐμόχλεον, ἄς ἄρ' Ἀχαιοὶ
 πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260
 τὰς οἷ γ' αὔρουον, ἔλποντο δὲ τείχος Ἀχαιῶν
 ῥήξιν. οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἷ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 βάλλον ἀπ' αὐτῶν δηίους ὑπὸ τείχος ἰόντας.

ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.
 ἄλλον μειλιχίοις ἄλλον στερεοῖσι ἔπεσσι
 νείκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν.
 “ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήμες
 ὅς τε χερειότερος, ἐπεὶ οὗ πω πάντες ὁμοῖοι 270
 ἀνέρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασιν

259. *στήλας προβλήτας*. Schol. τὰς θεμελίου, παρὰ τὸ ἐπ' αὐτῶν τὸ τείχος ἵστασθαι (i. e. from *προβεβλήσθαι* being applied to foundations laid). Probably the projecting stones of a basement or base course are meant, which they endeavoured to remove with levers, so as to undermine the superstructure. Similarly in the walls of Athens, built by Themistocles, πολλὰι στήλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν, Thucyd. i. 93. A sepulchral *στήλη* is mentioned in xvi. 457. Lord Derby translates it “the projecting buttresses;” Mr. Newman too and Mr. Wright employ the same word; but it is difficult to see how *στήλη* can express this.—*ἔχματα*, the holdings, foundations, *ἐρείσματα*. Cf. xiv. 410. xxi. 259.

261. *αὔρουον*, probably for ἀπ-*Φέρων*, ‘tried to drag back,’ or away. Theocritus uses it of drawing back the bow, xxv. 241. So αὐλαχος for ἀφφίαχος, xiii. 41. The early form of ἀπὸ was ἀπ-*ς* or ἄπ. See *New Cratylus*, § 176, and on i. 459. viii. 325. In Od. xv. 83, the form ἀππέμψει clearly embodies the short preposition.

262. οὐδέ (οὐ δέ) πω, ‘but not yet,’ even after the battlements were demolished.—*κελεύθου*, Schol. οὐχ ὑπεχώρου αὐτοῖς εἰσελθεῖν διὰ τῆς ἐπὶ τὰς ναῦς φερούσης ὁδοῦ. ‘They did not leave clear for them the way to the ships.’ But *κελεύθου* must mean the way along the top of the walls. They did not leave this, but formed temporary bulwarks with hides. These hides were perhaps

the same as the *παρὰρρύσεις* of later times, Thucyd. vii. 65. The translators (following the Schol.) take *ῥινοὶ βοῶν* to mean the bucklers, which they so held as to fill up the intervals in the broken wall: and this gives a good sense.

265. *κελευτιάν* is the same kind of verb as *γλαυκιάν*, *ἀκροκελαινιάν*, &c., implying properly a certain state or affection, ‘to be full of giving orders.’ It is wrongly called *frequentative*. See xiii. 125.—ἐπὶ πύργων παντόσε, ‘in every direction towards the wall,’ or perhaps, as the translators all take it, ‘on the wall.’ This verse however (266) would seem to be a διττογραφία or double reading in place of the two next.

267. *μειλιχίοις*. Supply *ἐπειθον* or *παρεῖπον*.

269. *μεσήμες*, intermediate between the two. This word is ἀπαξ εἰρημένον. Perhaps, as in *ἔξοχος*, *supereminens*, the idea of *stature* is primarily meant, that of bravery being generally associated with size. Thus in iii. 227, *ἔξοχος* Ἀργείων κεφαλῇ, ‘higher than the Argives by a head.’ On this principle Tydeus was μικρὸς δέμας, ἀλλὰ μαχητῆς, ‘yet still a fighter.’ Cf. Pind. Isthm. iii. 67, ὄνοτὸς μὲν ιδέσθαι, συμπεσεῖν δ' ἀκμῇ βαρὺς. Ibid. 71, μορφῇν βραχὺς, ψυχὰν δ' ἄκαμπτος.—*χερειότερος*, as if from a new positive *χέρειος*, formed like *χερείων* = *χερίων*. Schol. ἐλάχιστος.

270. οὗ πω, οὗ πον. See on iii. 306. xvii. 190.

271. *ἔπλετο*. Schol. ὑπάρχει. So *ἔπλεν* for *ἔπελεν* sup. 11. The epic aorist

καὶ δ' αὐτοὶ τόδε πον γινώσκετε. μή τις ὀπίσσω
 τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούσας,
 ἀλλὰ πρόσσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
 εἴ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς 275
 νεῖκος ἀπωσαμένους δηϊούς προτὶ ἄστν δίεσθαι."

ὧς τὼ γε προβοῶντε μάχην ὦτρυνον Ἀχαιῶν.
 τῶν δ', ὧς τε νιφάδες χιόνος πίπτωσι θαμεῖαι
 ἡματι χειμερίῳ, ὅτε τ' ὤρετο μητιέτα Ζεὺς
 νειφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἅ κῆλα· 280
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόονας ἄκρους
 καὶ πεδία λωτοῦντα καὶ ἀνδρῶν πίονα ἔργα,
 καὶ τ' ἐφ' ἀλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα δὲ πάντα 285
 εἰλύεται καθύπερθ', ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 ὧς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμεῖαι,

(ii. 480. vi. 434) is used in a present sense.—*ἔργον*, work for all to do. Schol. πάντες γὰρ νῦν χρήσιμοι ἀπὸ τείχους ἀμνόμενοι.

273. ἀκούσας. Schol. γράφεται καὶ ἀκούων. 'Let no one betake himself for shelter to the ships, listening to any one who advises him to do so.' Some construe *μή* strictly with *τετράφθω*: 'let no man turn back towards the ships, having obeyed (i. e. but let him obey) him who exhorts him to valour,' viz. the speaker. Properly, as in xxiii. 452, *ὁμοκλητῆρ* has this sense. Here it is usually taken for 'a threatener,' and referred to Hector specially. Hesych. recognizes both senses: *ὁμοκλητῆρος· ἀπειλητῆρος· τοῦ παρακελευομένου*. Mr. Newman, "Let no one, hearing The foe's upbraiment, turn his back to flee unto the galleys." They wish the Greeks to press forward against the foe, not to retire back upon the fleet.

276. *νεῖκος* κ.τ.λ., i. e. to repel the invasion, and drive the Trojans back to their city. This is the *παλίωξις* alluded to sup. 71.—*δίεσθαι*, here for *διώκειν*. Inf. 304 for *διώκεσθαι*. See vii. 197.

277. *τὼ γε*, the Ajaces.—*προβοῶντε*, shouting in the front, Schol. *ἐμπροσθεν τῶν λοιπῶν βοῶντες*. There was a variant *προβάδοντε*, as from *βάω* = *βαίω*.

278. *τῶν δέ*, 'But from them,' i. e.

Ἀχαιῶν just mentioned, but including also the Trojans, as appears from *ὧς τῶν* inf. 287, which resumes the construction: cf. sup. 171.—*ὧς τε νιφάδες*, 'just as snow-flakes fall thick and fast.' Cf. sup. 156.—*ὤρετο*, bestirs himself, i. e. commences to snow: the epic aorist of *ὄρνυμαι*.—*κῆλα*, his arrows; cf. i. 53. The sense is, 'by way of showing mortals what *his* missiles are,' viz. how much superior to theirs. Schol. *ἐνδείξασθαι τὴν αὐτοῦ δύναμιν ἐπιτηδεύαν*.

281. *κοιμήσας* κ.τ.λ. 'So, having first lushed the winds to rest, he goes on steadily pouring till he has covered the peaks of the lofty mountains and the headland tops, and the lotus-clad plains, and the rich farms of men.' This is a noble passage.—*λωτοῦντα*, *λωτόεντα*. A small *trifolium* or clover is meant, *λωτοῦ χαμᾶι αὖξομένοιο*, Theocr. xviii. 43.

284. *καὶ τε* κ.τ.λ. 'It is shed too on the bays of the hoary sea and on the exposed beaches; but the wave coming up (to the snow-line) keeps it away from itself; but all other objects (i. e. beside the mountains, e. g. trees and woods) are wrapt over with snow, when the shower of Zeus falls heavily,' i. e. when the snow-storm is unusually severe.—*προσπλάζον*, *προσπελάζον*. Cf. xxi. 269.

287. *ἀμφοτέρωσε*, 'to either side.'

αἱ μὲν ἄρ' ἐς Τρῶας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
 βαλλομένων· τὸ δὲ τεῖχος ὑπὲρ πᾶν δοῦπος ὀρώρει.
 οὐδ' ἂν πω τότε γε Τρῶες καὶ φαίδιμος Ἑκτωρ 290
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῃα,
 εἰ μὴ ἄρ' υἱὸν ἐὼν Σαρπηδόνα μητιέτα Ζεὺς
 ὦρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσί ἐλιξιν.
 αὐτίκα δ' ἀσπίδα μὲν πρόσθε σχέτο πάντοσ' εἴσην
 καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295
 ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμείας
 χρυσείης ῥάβδοισι διηνεκέσιν περὶ κύκλον.
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
 βῆ ῥ' ἔμεν ὥς τε λέων ὀρεσίτροφος, ὃς τ' ἐπιδευῆς
 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300
 μῆλων πειρήσονται καὶ ἐς πυκινὸν δόμον ἐλθεῖν
 εἴ περ γάρ χ' εὖρρησι παραυτόθι βώτορας ἀνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 οὗ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι,

The meaning is explained by the next line, which however is probably spurious. See on iii. 417. The old reading in 289 was perhaps *βαλλόντων*. *Βαλλομένων* must be a genitive absolute, 'as each side was being pelted.'—*λίθοι*, feminine, used of small stones, as *πᾶσα λίθος πταίοισα*, Theocr. vii. 26.—*δοῦπος κ.τ.λ.*, 'but over the wall along its whole length (*πᾶν*) the heavy noise (of falling stones) arose.'

290. *οὐδ' ἂν κ.τ.λ.* 'But not yet, on that occasion at least' (whatever might be the result of others). See sup. 262.

292. *υἱόν*. See inf. 403.

294. *σχέτο*, viz. Sarpedon.—*ἐξήλατον*, forged, hammered out, i. e. formed of metallic plates. Another reading was *ἐξήλατον*, 'of six layers.'

296. *ἐντοσθεν κ.τ.λ.* The *πόρπαξ* is described, viz. a series of leather loops stitched down at intervals in a circle, in the inside of the shield, so that any one of them could be conveniently grasped by the hand. They were kept erect, or bowed upwards, by a metallic rim or wire, here called *ῥάβδος*, that went all round (*διηνεκής*). This is the *πολύρραφος πόρπαξ* of Soph. Aj. 575; and it is alluded to in Ar. Eq. 849. Mr. Newman's rendering is not very explicit, "But within it Many bull-hides were firmly

sewed around on golden edges." Lord Derby, "had lin'd with stout bull's hide, With golden rods, continuous, all around," and similarly Mr. Wright.

298. *δύο δοῦρε*. See iii. 18.

299. *ἐπιδευῆς* (*δεῖ*, *δέομαι*), 'lacking flesh.' Cf. xi. 551.—*καὶ ἐς κ.τ.λ.*, 'even into a strongly (closely) built fold.' He ventures even within a stone wall, where he is nearly sure to be entrapped. Schol. *οὕτως ἐνδεῆς τροφῆς ὥστε καὶ ἐπὶ πεπυκνωμένον καὶ ἡσφαλισμένον δόμον ἐλθεῖν*.

302. *εἴ περ—κε*. Perhaps *εἴ περ—τε*, 'even if;' see sup. 223.—*παραυτόθι* (vulg. *παρ' αὐτόφθι*) *παρ' αὐτοῖς*, 'by the sheep.' Cf. xxiii. 640. So *παρ' ὄχεσφιν* sup. 91.

304. Hesych. *ἀπείρητος· ἄπειρος*. 'Not without an effort does he think of being chased from the fold.'—*δῖεσθαι*, *διώκεσθαι*. Cf. sup. 276.—*σταθμοῖο*, supply *ἀπό*. So Ὀδυσῆα *διώκετο οἶο δόμοιο*, Od. xviii. 8. Aesch. Cho. 281, *διώκεσθαι πόλεως*. Mr. Trollope wrongly construes *ἀπείρητος σταθμοῖο*. Doederlein thinks the verbal is passive, *illacessitus*. (So Lord Derby, "not unattempted will he leave the fold.") Others, 'without making an attempt on the sheep.' Cf. *πειρήσονται* 301. Mr. Newman, 'Yet without struggle scorneth he to scurry from the tumult.'

ἀλλ' ὃ γ' ἄρ' ἡ ἥρπαξε μετάλμενος ἡὲ καὶ αὐτός 305
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι.
 ὥς ῥα τὸτ' ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκεν
 τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο,
 "Γλαῦκε, τί ἦ δὴ νῶι τετιμήμεσθα μάλιστα 310
 ἔδρη τε κρέασιν τε ἰδὲ πλείοις δεπάεσσιν
 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσιν,
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.
 τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἔοντας 315
 ἐστάμεν ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι,
 ὄφρα τις ᾧδ' εἴπη Λυκίων πύκα θωρηκτάων
 'οὐ μὴν ἀκκληεῖς Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα
 οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἴς 320
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.'
 ᾧ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντες

306. ἐν πρώτοισι, sc. μήλοισι. The idea is, ἐν προμάχοις.—ἐβλητο, epic aorist, = ἐβλήθη. See iv. 211.

308. ἐπαῖξαι, 'to leap upon.'—ἐπάλξεις, perhaps the temporary ones, sup. 263. The point of the comparison is, the τεῖχος with the πυκινὸς δόμος v. 301.

309. Γλαῦκον. See sup. 102.

310. τί ἦ δὴ; 'Why (unless to reward our superior valour)?' Schol. αἰδεῖται ταῖς τιμαῖς πλεονεκτεῖν καὶ μὴ ταῖς ἀνδραγαθίαις.—ἔδρη; προεδρία.—κρέασιν, the prime cut of the meat. See on vii. 321. —τέτιμμαι occurs also in ix. 608.

314. φυταλιῆς κ.τ.λ., i. e. for vines and corn. See vi. 194. xx. 185. Callimachus uses φυταλιά of an olive-garth, Lav. Pall. 26.

315. τῷ νῦν, for this reason now we ought to be first in the fight as well as first in the feast.—καυστειρῆς, as if from καυστειρὸς = καυστήρως. The root is καF, as in καίω, and the σ is the residue of the sibilant in the F. Cf. αὖστηρως. But perhaps the nom. was καύστειρα, feminine of καυστήρ. There is the same doubt about ταρφεῖας, sup. 158. Schol. τῆς πυρούσης τὰ σώματα, (meaning perhaps, 'causing the dead to be burnt;'

Aesch. Ag. 428.) The translators render it 'fiery,' 'glowing,' 'ardent.'

317. πύκα. Perhaps a distinctive epithet of the Lycian armature.

318. ἀκκληεῖς, ἀκλεέες. The η comes from the dropped F, ἀκλεFεῖς. 'Well! it is not without winning glory in the fight that' &c. The invidious feeling of inferiors against privileged chieftains is well described, and their consciousness that they must earn for themselves respect in action.

320. ἔξαιτον, ἐξαιρετὸν, choice. So ἐξαίτους ἐρέτας, Od. ii. 307. Probably from αἰτέω, but others refer it to αἰνυμαι. Hesych. ἔξαιτον· ἐξαίρετον, μέγα, καλὸν, ἀγαθόν.

322. ᾧ πέπον, see vi. 55. 'O gentle friend, (give heed to my words;) for if, escaping this present encounter, we were likely to be for ever exempt from old age and deathless, then neither would I myself fight in the first ranks, nor would I send you into the man-ennobling battle; but as it is, since all the same (i. e. whether we fight or not) ten thousand shapes of death are ever at hand, which it is not possible for a mortal to escape from or to evade, let us go, whether we

αἰεὶ δὴ μέλλοιμεν ἀγῆρω τ' ἀθανάτω τε
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
 οὔτε κε σέ στέλλοιμι μάχην ἐς κυδιάνειραν 325
 νῦν δ' (ἔμψης γὰρ κῆρες ἐφeskτᾶσιν θανάτοιο
 μυρίαί, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι)
 ἴομεν, ἥε τῷ εὖχος ὀρέξομεν ἥε τις ἡμῖν."

ὥς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησεν·
 τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντες. 330
 τοὺς δὲ ἰδὼν ρίγησ' υἱὸς Πετεῶο Μενεσθεύς·
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν εἴ τιν' ἴδοιτο
 ἡγεμόνων, ὃς τίς οἱ ἀρὴν ἐτάροισιν ἀμύναι
 ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335
 ἔσταότας, Τεῦκρόν τε νέον κλισίῃθην ἰόντα,
 ἐγγύθεν. ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν
 τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἵκεν,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ' αὐτάς 340
 ἰστάμενοι πειρῶντο βίῃ ρήξαντες ἐσελθεῖν.

are destined to give glory to another, or another to us, viz. by his defeat.—*ἴομεν*, for *ἴαμεν*.—*ὀρέξομεν*, perhaps hortative, or deliberative, depending on *ἥε*, 'to try whether,' &c. "Fame let us win, or fame to others yield," Mr. Wright.

322. *εἰ μὲν γὰρ κ.τ.λ.* The sense is, 'if we could become immortal, escaping the battle, I would neither fight myself nor advise you to enter it; but, since death must come to all, let us seek glory by victory, or confer glory by our defeat.' "Egregia sententia," says Spitzner. It is copied by Virgil, *Aen.* x. 467. Mr. Trollope's note supplies many other references.—*περιφυγόντες*, *περιόντες*, *περιγενομένοι*.

331. *Πετεῶο*, nom. *Πετεῶς*. Cf. ii. 552. —*τοῦ πρὸς πύργον*, to the tower defended by him. See inf. 373. But in the next line *ἀνὰ πύργον* seems to mean, 'over the compact ranks,' as in iv. 334. sup. 43. "He looked around him to the Grecian towers," Lord Derby. Spitzner contends that *πυργὸν* must have the same meaning in both lines, and he renders *ἀνὰ πύργον Ἀχαιῶν* "per turrim, i. e. per Achivorum munitiones prospiciens pugnae

socium sibi quaesivit." So also Mr. Newman and Mr. Wright. Bekker (ed. 2) gives *ἀνὰ τεῖχος Ἀχαιῶν* (cf. inf. 352). Others construe *Ἀχαιῶν εἴ τιν' ἴδοιτο*.

333. *ἴδοιτο* may have been substituted by rhapsodists for *ὀρέξῃ*. The absence however of the *F* in *ἰδεῖν* appears to have some authority.—*οἱ*, 'for him,' i. e. whom he might get to ward off harm from (for) his comrades. He generously feared for his friends rather than for himself (Schol.).

336. *ἔσταότας*, 'standing unemployed.' See on ii. 170. iv. 90.—*νέον ἰόντα*, 'just come from,' &c. He had been wounded by Hector, viii. 325.

337. *γεγωνεῖν*, 'to make himself heard by shouting.' Cf. inf. 439.

340—1. It is very probable that this distich is a later addition. Not to mention that the trisyllable *πυλέων* (see vii. 1) is objectionable, the word *ἐπώχατο* greatly perplexed the Alexandrine critics. Zenodotus read *πάσας γὰρ ἐπώχετο*, from *ἐποίχωμαι*, making the subject *αὐτή*, Aristarchus *πάσας γὰρ* (qu. *πᾶσαι γὰρ*?) *ἐπώχατο*, as if from *ἐποίχω*. It is however from *ἐπέχω*, 'to place the *ὄχους*, or

αἶψα δ' ἐπ' Αἴαντα προΐη κήρυκα Θοώτην.
 “ἔρχεο, δῖε Θοῶτα, θέων Αἴαντα κάλεσσον,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἶη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος· 345
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας.
 εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἳ Τεῦκρος ἅμα σπείσθω τόξων ἐν εἰδῶς.” 350

ὥς ἔφατ', οὐδ' ἄρα οἳ κῆρυξ ἀπίθησεν ἀκούσας,
 βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
 στῆ δὲ παρ' Αἰάντεσσι κιών, εἵθαρ δὲ προσηύδα
 “Αἴαντ' Ἀργείων ἡγήτορε χαλκοχιτώνων,
 ἡνώγει Πετεῶο διοτρεφέος φίλος υἱός 355
 κεῖσ' ἴμεν, ὄφρα πόνοιο μίνυνθά περ ἀντιάσητον,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἶη, ἐπεὶ τάχα κεῖθι τετεύχεται αἰπὺς ὄλεθρος·
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας. 360
 εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἳ Τεῦκρος ἅμα σπείσθω τόξων ἐν εἰδῶς.”

ὥς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.

bar, against the door;’ and it may be rendered ‘for it was completely barred’ (only one gate being meant). Like δέ-χαται for δέχ-νται, sup. 147, so ἔπωχ-ντο seems shortened from ἐποχωκ-ντο,—forms barbarous in themselves, and only attainable from analogy. Compare συν-οχωκότῃ in ii. 218.—κατ’ αὐτάς, perhaps to be construed with ἱστάμενοι, ‘standing opposite to them.’ But κατ’ αὐτάς ἐσελθεῖν may mean ‘to enter by them,’ as inf. 470.

343. θέων κάλεσσον, ‘run and call Ajax,’ viz. the son of Telamon.—μὲν μᾶλλον, = μὲν οὖν or μὴν.—ὃ γὰρ, i. e. τοῦτο γάρ.

346. ἔβρισαν, ‘press on,’ *urgent*. Cf. xvii. 233. sup. 286.—οἳ—περ, ‘the same people who,’ &c.—ζαχρηεῖς, ‘fierce,’ ‘raging,’ *θυῦριοι*. From χράω, in the sense of ἐπιχράω, to come in contact with. Cf. xiii. 684, and v. 525, ζαχρηῶν

ἀνέμων.

348. καὶ κεῖθι, ‘also at the part where the two Ajaces are now posted.’ τῇδε and κεῖθι are used in reference to the spot where the speaker now is. The herald however in delivering his message inf. 356, says κεῖσε instead of τῇδε, because he has now changed his place, and so ἐνθάδε instead of κεῖθι in v. 361. Zenodotus here wrongly read κἀκεῖσε.

349. περ οἷος, for οἷος περ ὦν, or perhaps ἀλλὰ περ may here mean ἀλλ’ ὅμως.

355. ἡνώγει. Pluperf. of ἠνωγα. The Greek idiom has regard to the time when the order was first given, not to that when it is delivered. So in Ar. Ach. 960, ἐκέλευε Λάμαχος σε—μεταδοῦναι τῶν κίχλων. See vii. 386.

356. μίνυνθά περ, ‘if only for a short time.’

αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα. 365

“Αἴαν, σφῶι μὲν αὔθι, σὺ καὶ κρατερὸς Δυκομήδης,
ἑσταότες Δαναοὺς ὀτρύνετε ἱφί μάχεσθαι·
αὐτὰρ ἐγὼ κεῖσ' εἶμι καὶ ἀντιῶ πολέμοιο.
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν ἐν τοῖς ἐπαμύνω.”

ὥς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370

καὶ οἱ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·
τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
εὔτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο
τείχεος ἐντὸς ἰόντες—ἐπειγομένοισι δ' ἵκοντο—,
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι, 375
ἴφθιμοι Λυκίων ἡγήτορες ἡδὲ μέδοντες·

σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπήδοντος ἐταῖρον Ἐπικλῆα μεγάθυμον,
μαρμάρῳ ὀκριοῦντι βαλὼν, ὃ ῥα τείχεος ἐντός 380
κεῖτο μέγας παρ' ἑπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα

365. Ὀϊλιάδην. Zenodotus read αὐτίκ' ἄρ' Ὀϊλιάδην. Pindar has the form Ὀϊλιάδης, Ol. ix. 112. The O is doubtless for the F, as in Οἶνεὺς for Φινεύς, ix. 543. See on ii. 527.

368. ἀντιῶ, ἀντιᾶσω, ἀντιῶ. Compare κρεμῶν for κρεμάσω, vii. 83.

369. ἐλεύσομαι, properly = εἶμι, ἴδο, here and in Aesch. Suppl. 516, is for ἔξω, redibo. In viii. 12 it is a synonym of εἶσι, and though not of common occurrence in Attic Greek, both ἔρχομαι and ἐλεύσομαι with their compounds were used almost indifferently in the epic in the senses 'to go' and 'to come.'—ἐν, ἰκανῶς, ἀνδρείως.—αἶψα refers to μίνυνθά περ sup. 356.

371. ὄπατρος, ὁμόπατρος. Cf. xi. 257. Teucer is a traditional attendant on Ajax, and mythically, perhaps, represents the union of ψιλοὶ and ὀπλίται, as in Soph. Aj. 1123. The name Τελαμῶν refers to the broad strap of the shield. Thus also both Iolaus and Telamon are the traditional companions of Hercules in his expeditions, representing respectively ἡνίοχος, ὀπλίτης, τοξότης. The Schol. Ven. remarks on this verse, εἴρηται ὅτι διεσκευάσται, 'it is said that this verse has been inserted (or altered) by the

compilers.'

373. πύργον. See sup. 332.

374. ἐπειγομένοισι, τειρομένοις, hard pressed. See inf. 452.

375. The apodosis is better placed at this verse than at either 374 or 377;—'at that moment they (the Lycians) were mounting the battlements like a black rain-cloud' (cf. sup. 40).

376. Perhaps added by a rhapsodist, to explain that Sarpedon and Glaucus were meant.

377. σὺν δ' κ.τ.λ. 'And accordingly they (Ajax, Teucer, and Pandion) joined in the conflict front to front.'—αὐτή, shouting from the excitement of the sudden attack.

381. παρ' ἑπαλξιν. The meaning of this is not clear. Mr. Newman renders it, 'highest beside the battlements;' Mr. Wright, 'that lay against a buttress of the wall.' Lord Derby, "which lay the topmost of the parapet." Mr. Wright evades ὑπέρτατος, which is difficult to understand. The Schol. seems to have joined μέγας ὑπέρτατος, for he explains it by ὑπερμεγεθής. The Lycians were, some of them at least, on the wall; but it does not appear certain that Ajax had mounted it. This question turns on the

χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ, οὐδὲ μάλ' ἠβῶν,
 οἷοι νῦν βροτοὶ εἰσ'. ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας,
 θλάσσε δὲ τετράφαλον κυνέην, ξὺν δ' ὅστέ' ἄραξεν
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῇρι εἰοικώς 385
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.
 Τεῦκρος δὲ Γλαῦκον κρατερὸν παῖδ' Ἰππολόχοιο
 ἰῶ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἧ ἶδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
 ἂψ δ' ἀπὸ τείχεος ἄλτο λαθών, ἵνα μὴ τις Ἀχαιῶν 390
 βλήμενον ἀθρήσειε καὶ εὐχετόωτο ἔπεσσιν.
 Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
 ἀλλ' ὁ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δὲ σπάσεν ἔγχος· ὁ δὲ σπόμενος πέσε δουρὶ
 πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶ. 396
 Σαρπηδὼν δ' ἄρ' ἔπαλξιν ἐλὼν χερσὶ στιβαρῇσιν
 ἔλχ'· ἧ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθεῖν

interpretation of 263—4 sup. He may have picked up the stone from the ground, and thrown it at Epiclees on the wall, knocking him from thence. There seems little probability that a huge loose stone should be lying *on the top* of the wall,—unless perhaps it was one left after the pulling down of the battlements, sup. 258.

383. ὑψόθεν αἰέρας, lit. 'threw it from a height after lifting it (high above his head);' or perhaps (if Ajax was on the wall, and Epiclees was endeavouring to ascend) 'he raised and threw it from the height.' Thus ἀφ' ὑψηλοῦ πύργου in 386 can only mean from a place somewhat lower than Ajax.

384. τετράφαλον, see on xi. 41.

385. Perhaps ὁ δὲ *Φαρνευτῇρι*. The Schol. derives it *παρὰ τοὺς ἄρνας*, in Homer generally *Φάρνας*. And Spitzner notices that Apollonius read ὁ δ' ἀρνευτῇρι. This comparison of a falling body with a diver or tumbler is not uncommon. Compare xvi. 742. Od. xii. 413. So Eur. Suppl. 691, τῶν δὲ, θρασυθύνων δίφρων, ἐς κράτα πρὸς γῆν ἐκκυβιστόντων βίᾳ. Phoen. 1150, εἶδες ἂν πρὸς τειχέων πυκνοὺς κυβιστητήρας ἐκνευεκότας. See sup. on v. 586.

388. The order appears to be, as the

Schol. points out, ἰὼ βάλεν ἐπεσσύμενον τείχεος, 'as he was in the act of springing upon the rampart.' Some construe βάλεν (ἐκ) τείχους.—ἀπὸ, 'from off the wall,' and away from it; not κατὰ, 'down from it.' He did not wish to let any Greek exult at seeing one of his enemies wounded.

393. ὅμως, ὁμοίως, 'all the same,' 'nevertheless.' Here only (in the Iliad) the word is used, the regular term being *ἐμπης*. The Schol. cites an instance from Od. xi. 565 (where Bekker has *ὁμῶς*).

394. τυχήσας, see iv. 106.

395. πέσε. He seems to have been on the wall when Sarpedon pierced him, and he fell from it, following, as it were, the spear as it was withdrawn. Here again it is not clear whether Sarpedon was above or below. If below, he must have made a spring at the battlement and pulled it down with his hand. Yet inf. 404—6 suggests that he was upon the wall.

396. βράχε, 'crashed.' Root *βραχ*, our words 'bray,' and 'brag.' See v. 859.

398. πᾶσα διαμπερές, the whole of it, through its entire thickness. This passage (see sup. 258) seems to show that

τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὃ μὲν ἰῶ 400

βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινόν

ἄσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνεν

παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρυμνῇσι δαμεῖν·

Αἴας δ' ἄσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρό

ῆλυνθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405

χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος. οὐδ' ὃ γε πάμπαν

χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισι ἐλιζάμενος Λυκίοισιν

“ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς ;

ἀργαλέον δέ μοί ἐστι, καὶ ἰφθίμῳ περ ἐόντι, 410

μούνῳ ῥήξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον.

ἀλλ' ἐφομαρτεῖτε· πλεόνων τοι ἔργον ἄμεινον.”

ὣς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν

μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.

Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415

τείχεος ἔντοσθεν. μέγα δέ σφισι φαίνεται ἔργον·

οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο

τείχος ῥήξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,

οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο

the *ἐπαλξις* was nearly our 'battlement.' Sir Charles Fellows found sculptured on an ancient tomb at Pinara, a city with regularly embattled walls and towers (Travels in Asia Minor, p. 322).—πολέεσσι κ.τ.λ., 'a breach for many to ascend.'

400. *ὁμαρτήσαντε*, acting in concert, going together to meet him.

402. *ἀμφιβρότης*, protecting the person on both sides; cf. xx. 281.

403. *παιδός*. See vi. 199. The dative, not the genitive, is the usual construction (see xviii. 129), so that here perhaps we should construe *Κῆρας παιδός*.

404. *οὐδὲ*, 'but the point did not go through, though it (the force of the blow) thrust or stirred him from his place;' threw him back in his eager movement. So *οὐδὲ* inf. 406, 'yet did he not' &c. There was a var. lect. *ἦ δὲ* for *οὐδέ*.

406. *χώρησεν*, viz. Sarpedon.

408. *ἐλιζάμενος*, 'rallying.' See inf. 467.

409. *τί τ' ἄρ'*. Al. *τί γάρ*. But see on i. 8, and on 268 sup.

411. *ῥήξαμένῳ*, after breaking a way through the wall, sup. 397.—*κέλευθον*, 'a way by the ships,' so as to enable you to get at them.

412. *δέ τοι*, vulgo. Spitzner *δέ τε*, and so we should read in Hes. *ἔργ.* 412, for *μελέτη δέ τοι ἔργον ὀφέλλει*.

413. *ἄνακτος*, Sarpedon. The repetition of *ἄνακτος* in the next line is singularly awkward.—*ἐπέβρισαν*, Schol. *μετὰ βάρους ὥρμησαν*.

415. *ἐκαρτύναντο*, strengthened their lines. Compare xvi. 563, and Hesiod, Theog. 676.—*ἐτέρωθεν*, from what follows (424), should mean 'on the other side of the wall;' but this does not suit *τείχεος ἔντοσθεν*. It means, therefore, 'on their parts.'

416. *φαίνεται*, 'And now it proved a serious matter (or, a great action) to

τείχεος ἅψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὺ ἀνέρε δηριάασθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῃ ἐν ἀρούρῃ,
 ὧ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων 425
 δήουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισῆιά τε πετερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεί χαλκῷ,
 ἡμὲν ὁτέῳ στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντῃ δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν 430
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθής,
 ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει

them,' i. e. to both parties. Schol. Ven. μέγα ἤδη αὐτοῖς ἐνεδείκνυτο τῆς μάχης ἔργον, οὐ κατὰ διάνοιαν (i. e. not as they had fancied it, an easy matter). Others explain, 'a great work was presented to them (to be done),' or, as Lord Derby has it, "Then were great deeds achiev'd."

420. ἅψ, i. e. ἀπὸ.—ἐπεὶ κ.τ.λ., 'after they had once got close up to it,' viz. because they were then sheltered by it.

421. ἀμφ' οὔροισι, 'over (on each side of) the boundary-stones in a common field.' The Schol. explains περὶ ὅρων ἀμειλῶνται. See xxi. 405.—μέτρα, 'measuring-rods,' which seem here used also as weapons of offence.—ἐπιξύνῃ, ἐπικοίνῃ, in a corn-field held in common by the two, or in which each possesses a right: *agrum inter heredes dividendum*, Doederlein. Here ἐπὶ has the usual force of 'reciprocity.' Lord Derby, "As when two neighbours, in a common field, Each line in hand, within a narrow space, About the limits of their land contend; Between them thus the rampart drew the line."

423. ὀλίγῳ ἐνὶ χώρῳ, 'in (or on) a narrow spot.' Herein consists the simile in part: the two men stand as close to each other in contesting the matter over a terminus, as the enemy does on either side of the battlement.—περὶ ἴσης (μοίρας), about the fair division.

424. τοὺς, the Lycians on one side

and the Greeks on the other.—ὑπὲρ αὐτέων, 'over them,' the battlements.—δήουν, 'hacked away at.' Cf. xv. 708.

426. λαισῆια, 'the targets,' or light bucklers. They were covered with hides (Herod. vii. 91, who attributes them to the Cilicians, contiguous to Sarpedon's people), and probably had pendent flaps or folds called πτέρα, resembling the aegis (which Athene uses for *wings* in Aesch. Eum. 382). The word seems connected with λάσιος, 'shaggy.' The same distich occurs v. 453.

428, 9. ἡμὲν—δέ. 'Both he who had his back exposed from having turned as they fought, and many right through the shield itself.' Schol. στρεφθέντι οὐκ ἐπὶ φνυγὴν, ἀλλὰ δι' ἄλλο τι.—μαρναμένων may depend on ὅτε, 'to whomsoever of the fighters' &c. See on xv. 664.

430. δῆ. Perhaps δέ, the following π being doubled in sound.—ἐρράδατο, ἐρράδοντο, from ραίνω, root ραδ (as καίνυμαι, root καδ). So αἵματι δ' ἐρράδαται τοῖχοι, Od. xx. 354.

432. φόβον, panic, rout.

433. ἔχον, 'they kept on.' Supply ἔργον or πόνον.—τάλαντα, i. e. ὥς γυνὴ ἔχει τάλαντα, 'keeps holding her scales.'—χερνῆτις ἀληθής, 'an honest, industrious workwoman' (*sedula*).

434. σταθμὸν καὶ εἴριον. 'A weight in one scale and wool in the other.' "With wool and weights in hand," Lord

- ισάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται. 435
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
 πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκεν
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
 ἤνυσεν δὲ διαπρύσιον, Τρώεσσι γεγωνώς.
 "ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος 440
 Ἀργείων, καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ."
 ὥς φάτ' ἐποτρύνων, οἳ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τείχος ἀολλέες. οἳ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
 Ἑκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὃς ῥα πυλάων 445
 ἐστήκει πρόσθεν, πρυμνὸς παχύς, αὐτὰρ ὑπερθεῖν
 ὀξὺς ἔην. τὸν δ' οὐ κε δύ' ἀνέρε δῆμου ἀρίστω
 ῥηιδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλήσειαν,
 οἳοι νῦν βροτοὶ εἰσ'· ὃ δέ μιν ῥέα πάλλε καὶ οἶος.
 [τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω.] 450
 ὥς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἴος
 χειρὶ λαβὼν ἑτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,

Derby. The allusion is to weighing wool in parcels (*pensa*), perhaps the precious purple-dyed, which was weighed against silver, Aesch. Ag. 922 and 932. Virg. Georg. iii. 306.—ἀμφὶ ἀνέλκει, 'lifts them up (from the table in the scale) at opposite ends of the balance.'—ισάζουσα, 'making one exactly equal to the other.' Arist. Eth. v. 4. 4, τὸ δίκαιον τοῦτο ἄνισον ὃν ισάζειν πειρᾶται ὁ δικαστής. This work she pursues all day, that she may gain a meagre (ἀεικέα) subsistence, a scanty pittance, for her children. Whether she was merely a weigher, or also a worker, of woollen thread or texture, is uncertain, and does not affect the simile. Hence ἵνα refers to the action generally.

436. ἐπὶ ἴσα. This develops part of the simile: the battle raged as equally as two well balanced scales. Strictly, perhaps, the metaphor in τέτατο is rather derived from a stretched rope. Compare xi. 336. The other part consists in the perseverance of the action; ἔχον ὡς ἔχει &c.

437. δῶκεν, κῦδος, viz. according to his promise. See sup. 164.—ὑπέρτερον, i. e. τῶν ἄλλων.

439. This verse occurs viii. 227.—πρῶτος, see on xvi. 558, where Sarpedon is said to have first leaped into the rampart. This line was perhaps interpolated. As the text now stands, Hector's entry is mentioned inf. 462, as if for the first time.—γεγωνώς, 'making himself audible to,' sup. 337.

442. οὔασι. It is not easy to see why this is added, unless, perhaps, as in the pleonasm ὀφθαλμοῖσιν or ὕμμασιν ἰδεῖν. Schol. οὐ παρ' ἑτέρων, ἢ ἀναπεπταμένοι τοῖς ὡσὶ καὶ προθύμως.

444. κροσσάων. See sup. 258.

446. πρυμνὸς παχύς, 'thick at the base.' It was conical in its general shape.

447. δῆμου, of the commonalty, i. e. workmen, not κοῦροι, of the fighting class.—ὀχλήσειαν (vulg. ὀχλίσειαν), 'could move with levers from the ground on to a wain.' See v. 302.

451. ῥεῖα φέρει. The simile consists in the size combined with the apparent lightness. There was a reading φέρῃ, as appears from the note of Schol. Ven., the purport of which Spitzner has mistaken.—ἄρσενος, because the ram has a larger and perhaps coarser fleece (Schol.).

452. λαβὼν, having taken (and there-

ὥς Ἐκτωρ ἰθὺς σανίδων φέρε λααν αείρας,
οἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.
στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
εὖ διαβάς, ἵνα μὴ οἱ ἀφαιρότερον βέλος εἴη,
ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες
ἔσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη 461
λαὸς ὑπὸ ῥιπῆς. ὃ δ' ἄρ' ἔσθορε φαίδιμος Ἐκτωρ
νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶν
δοῦρ' ἔχεν. οὗ κέν τίς μιν ἐρύκακεν ἀντιβολήσας 465
νόσφι θεῶν, ὅτ' ἔσαλτο πύλας· πυρὶ δ' ὅσσε δεδήει.

fore holding) it. (It is not, as Mr. Trollope says, 'redundant.')—*ὀλίγον* κ.τ.λ., 'and the weight presses him lightly.' Hesych. *ἐπείγει* *κατάγει* *καθ-ἐλκει*.

453. *ἰθὺς σανίδων*, right towards the planks or panels of the gate.

454. *εἵρυντο*, 'protected,' from *ρύομαι*. See on i. 238. vi. 403. Probably *πύκα* belongs to the verb, not to *ἀραρυίας*, as if he had said *πυκνότητι*. Hesych. *πύκα* *ἐπι-μελῶς*. But this is rather doubtful. Mr. Newman renders it "the lofty two-leaved gates, tightly and stoutly fitted." The doors consisted properly of the framework, over which the *σανίδες* were fastened. These doors were *δικλίδες*, doubly opening (*κλίνω*), fastened with one lock or bolt in the middle, and secured by two bars, each lying transversely from post to post, and intersecting in the middle so as to form a cross, *ἐπημοιβοί*. Schol. Ven. *δύο φησὶ μοχλοὺς εἶναι ἐπὶ τῆς πύλης, ἕξ ἑκατέρας φλῆας ἓνα, ἐπαλλασσομένους κατὰ μέσον, καὶ ἐπὶ τοῖς ἄκροις ἐπικλειομένους διὰ τὴν συμβολὴν μιᾷ κλειδί*. Doederlein rightly explains *ἐπαρήρει ταῖς πύλαις*, not *ὀχεῦσιν*. Compare *ἀμείβοντες*, the principals of a roof, xxiii. 712, and *ἐπαμοιβὰς* in Od. v. 481. See also on vi. 230. The old word must have been *ἐπαμμοιβοί*, at least so pronounced.

457. *ἐρεισάμενος*, exerting his force, throwing his whole weight into it.—*εὖ διαβάς*, 'taking care to step wide,' that

he might not overbalance himself, and that the missile might lose none of its force.

459. *θαιρούς*, 'the hinges.'—*βριθοσύνη*, 'by its weight,' i. e. being carried through by its own momentum.—*μύκον*, see v. 749.

461. *σανίδες δέ*. 'But the planks were shivered and driven in every direction.' If the bars and hinges were *broken*, the planks were *smashed*.—*ἄλλυδις ἄλλη*, see Od. v. 71. vi. 138. inf. xiii. 279.

462. With this verse the book perhaps originally ended. The following verses have some peculiarities which make their antiquity rather doubtful. The entrance of Hector into the Grecian camp, to get at the ships, is referred to in Soph. Aj. 1278, where the successful efforts of Ajax to thwart his attempt (inf. xv. 727 seqq.) are also commemorated.—*ἀμφὶ μὲν νεῶν ἄκροισιν ἤδη ναυτικοῖς ἐδωλοῖς πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη πηδῶντος ἄρδην* Ἐκτορος τάφρων ὕπερ.

463. *ὑπώπια, τὰ ὑπὸ τῶν ὄσων*, the part under the eye. Doederlein explains, 'his frowning brow.' The word is nowhere else used in this peculiar sense. Cf. i. 47, ὃ δ' ἦε νυκτὶ *λοικῶς*. Zenodotus read *νυκτὶ ἐλυσθεις*, 'wrapped in night.'

464. *ἔεστο, ἔφεστο, ἔννυμι*.

ἰδ. *δοιὰ δοῦρε*. See iii. 18.—*ἐρύκακεν*, would have restrained him. Al. *ἐρνύκκοι*.

466. *νόσφι*, 'except,' 'apart from.'—*δεδήει*, see ii. 93.

κέκλετο δὲ Τρώεσσι ἐλιξάμενος καθ' ὄμιλον
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτάς
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δὲ φόβηθεν 470
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλίσστος ἐτύχθη.

467. ἐλιξάμενος, 'turning this way and that.' Sup. 408.

469. ὑπέρβασαν, ὑπερέβησαν. Perhaps ἅπαξ εἰρημένον. Compare ἔστασαν for ἔστησαν sup. 56, ἀπετέθνασαν Od. xii. 393.

ιβ. κατ' αὐτάς, 'by the very place where the wooden doors had stood,' or through the wide hole made in them. Any aperture is πύλη, but here ποιητὰς

shows that the framed door is meant.—ἐσέχυντο (aorist), see iv. 526. xxi. 610.

470. φόβηθεν κ.τ.λ., 'were dispersed in flight through (amongst) the hollow ships.' Or perhaps, 'fled back upon,' Schol. ἔφευγον ὡς ἐπὶ τὰς ναῦς.

471. ἀλίσστος, 'unceasing.' Cf. xvi. 296, where this line occurs: ii. 797, πόλεμος δ' ἀλίσστος ὄρωρεν: ιβ. 420, πόνον δ' ἀλίσστον ὕφελθεν.

INDEX

OF HOMERIC WORDS EXPLAINED IN THE NOTES.

N.B. The words either occur in the text according to the reference, or are explained in the note on the line referred to.

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